THE UNIVERSITY
OF ILLINOIS
LIBRARY

289.505
CH
v. 40

REMOTE STORAGE

STACKS OFFICE

THE
CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

VOLUME XL APRIL, 1922 NUMBER 1

THE MOTHER CHURCH AND THE MANUAL

[An address delivered in The Mother Church, October, 1921, before the Biennial Conference of the Christian Science Committees on Publication]

ADAM H. DICKEY

IT is historical fact that Mary Baker Eddy was the Discoverer of Christian Science and also that she is accepted and known as the Founder of the Christian Science movement. Objections have been made to her use of these terms; it has been preached from the pulpit and heralded from the press that a person cannot be the discoverer and also the founder of the same thing. Nevertheless, Mrs. Eddy insisted that she be known as both the Discoverer and Founder of Christian Science. In the Preface of "Science and Health with Key to the Scriptures" (p. xi), our Leader writes, "When God called the author to proclaim His Gospel to this age, there came also the charge to plant and water His vineyard." This latter we understand to mean the divine command to found and establish what is known as the Christian Science movement. We therefore not only accept Science and Health as a complete revelation of Christian Science, but we also accept the Manual, written by Mrs. Eddy, as her final instruction with regard to church government. It is the only one we shall ever have; its By-laws are the constitution of the Christian Science movement and make it what it is.

Every step taken by our Leader in the early stages of her work led her directly toward the forming and establishing of the Christian Science church. In June, 1879, she obtained a charter from the Commonwealth of Massachusetts in which occurred the following clause: "NOW THEREFORE, I, Henry B. Pierce, Secretary of the Commonwealth of Massachusetts, do hereby certify that said Mary Baker G. Eddy and others [giving their names], their associates and successors, are legally organized and established as, and are hereby made, an existing corporation under the name

of the Church of Christ (Scientist), with the powers, rights, and privileges, and subject to the limitations, duties, and restrictions which by law appertain thereto." Mark well the language used here. The church was not only given certain rights and privileges, but it was also made subject to certain legal *limitations* and *restrictions*.

Mrs. Eddy afterward saw that her church, representing "the structure of Truth and Love" (Science and Health, p. 583), could not be satisfactorily regulated by state laws. She felt that for its own development the church required laws wherein divine Mind governed, and not the state of Massachusetts. A story is told of a law student who made application for admission to the Boston bar. The examining committee soon discovered that he knew little or nothing about the fundamentals of law and so informed him. His reply was, "Why don't you examine me on the statutes? I know all the statutes," meaning by that the laws passed by the state Legislature. The presiding judge replied, "Why, if your knowledge of law is limited to the statutes, some day a Legislature may come along and repeal all you know." It was plain to Mrs. Eddy that if the government of her church depended upon state laws, a state Legislature might repeal those laws, or enact new ones that would seriously affect her church.

In "Retrospection and Introspection" (p. 44), in the article "College and Church," Mrs. Eddy says, "The charter for this church was obtained in June, 1879." This was followed by a period of prosperity, with growth in numbers and spirituality. Of subsequent events she further says (*idem*), "Examining the situation prayerfully and carefully, noting the church's need, and the predisposing and exciting cause of its condition, I saw that the crisis had come when much time and attention must be given to defend this church from the envy and molestation of other churches, and from the danger to its members which must always lie in Christian warfare. At this juncture I recommended that the church be dissolved. . . . This measure was immediately followed by a great revival of mutual love, prosperity, and spiritual power. The history of that hour holds this true record. Adding to its ranks and influence, this spiritually organized Church of Christ, Scientist, in Boston, still goes on. A new light broke in upon it, and more beautiful became the garments of her who 'bringeth good tidings, that publisheth peace.' Despite the prosperity of my church, it was learned that material organization has its value and peril, and that organization is requisite only in the earliest periods in Christian history." Referring to the disorganization of her church it is evident that our Leader adopted this means of taking away from mortal mind something it could attack, and in its place she formed a spiritual organization of which mortal mind can know but little, which has since gone on and prospered, and is known as The Mother Church, The First Church of Christ, Scientist, in Boston.

This church was not to be a local

289.505
CH
v.40
REMOTE STORAGE

BOOKSTACKS ONLY

one in any sense of the word. It was to be The Mother Church of the whole world. Its powers, its rights, and its privileges must be ordained of God and authorized by Christ, and the scope must be broad enough to include all humanity. How could a merely legal enactment bring such a church into existence? How could a state Legislature dictate how such a church should be conducted? The Mother Church is *in* Boston but it is not *of* Boston. Note the title, "The First Church of Christ, Scientist, in Boston." This church does not belong to any locality or to any race of people; it belongs to God. How could a state law create it? How could a state law destroy it?

The enemy of Christian Science is beginning to whisper: It is time for church organization to cease. Error is sending out the argument that Mrs. Eddy has said, as quoted above, that "organization is requisite only in the earliest periods in Christian history;" therefore it says: Let us abandon the By-laws and the denominational government of The Mother Church, after the manner of the wicked husbandmen who said, "This is the heir: come, let us kill him, that the inheritance may be our's." As usual, however, error is a few years behind time—in the present case it happens to be about twenty-nine years behind. The material organization to which Mrs. Eddy refers as being no longer requisite is the one she abandoned in the year 1892, and for which she substituted the spiritually organized Church of Christ, Scientist, in Boston, which, according to her statement, "still goes on."

Have we a church organization? Yes. Is it material? No; it is spiritual, perfect, harmonious, and intact. If we were to ask so-called mortal mind what it thinks about our church, it would probably say that we have no church, also that we have no God, no Christ, and no salvation, because it cannot see any of them. But this need not disturb us; the evidence of the senses is not to be relied upon, and if mortal mind believes we have no church, then it will have nothing to attack, nothing against which to expend its vapid fury. Mrs. Eddy took her church out of the hands of men and placed it in the hands of divine Love; and there it remains, "hid with Christ in God."

We have Mrs. Eddy's statement to the effect that at one time she considered laws of limitation for a Christian Scientist unnecessary (Miscellany, p. 229). In other words, she believed that the divine impulse operating in each individual consciousness was sufficient to guide her followers into doing exactly what was right under all circumstances; but God directed her otherwise and she found through experience that By-laws were a necessity, and under the guidance of divine Mind she began to formulate certain rules, or By-laws, for Christian Scientists to follow. They were written at different times and on different occasions, to cover different conditions and situations. We know of no one who ever expressed such a high regard for the Manual of The Mother Church as our Leader; nor do we know any one who has obeyed it more willingly or more implicitly than did Mrs. Eddy.

573455

She has been known to correct some simple thing she herself was doing on finding that it was not in accord with the Manual of The Mother Church.

We know Science and Health was written through the direct inspiration of divine Mind, and no Christian Scientist would think for a moment of revising it. This being the case, why should we not consider the Church Manual, which our Leader assures us was written under similar inspiration, just as inviolable as Science and Health? No alert Christian Scientist would want to revise the Church Manual; nor would any well-meaning Scientist conclude that our Leader had put any law therein that could be improved upon at a later date. Mrs. Eddy placed the Manual in the same class with Science and Health when she tells us on page 251 of Miscellany, "Adhere to the teachings of the Bible, Science and Health, and our Manual, and you will obey the law and gospel."

When in 1908 the By-laws were changed by our Leader, abolishing the communion service in The Mother Church, and also doing away with the office of Executive Members, it necessitated a number of changes in the Manual. These changes were important, and only came after long periods of consecrated prayer and devotion on Mrs. Eddy's part until God led her into making these decided changes. We are informed from the most personal and intimate knowledge that such changes as were made at that time by our Leader in the constitution of our church did not come about without a struggle. In this connection follows a statement from her own lips, which the writer took just as she uttered it. It is as follows: "I prayed God day and night to show me how to form my church and how to go on with it. I understand that He did show me, just as much as I understand that He showed me Christian Science, and no human being ever showed me Christian Science. Then I have no right or desire to change what God has directed me to do, and it remains for the church to obey it. What has prospered this church for thirty years will continue to keep it."

What Mrs. Eddy was then doing was preparing rules that would save her church from future disintegration; and error was not allowing her to do this unmolested. Through her ability to detect in advance what mortal mind was trying to do and thus to protect her church, she was led through revelation to establish By-laws which, when understood and obeyed, would at all times, both present and future, save her followers from suffering and from unfortunate experiences that could be avoided.

We have stated that the Manual is the constitution of the Christian Science movement. What is meant by this? That the By-laws in the Manual are the basic law of The Mother Church, and are the rules for guidance upon which The Mother Church is established. Without the Church Manual we could have no Christian Science movement such as it is today. We could have no Committee on Publication unless there were an au-

thorization for such in the Manual. We would have no Board of Education; no Board of Directors; no departmental work of any kind in connection with The Mother Church, if it were not for the Manual. If an attempt were made to conduct an organization such as ours without the direction of divine Mind, which the Manual furnishes us, such a movement would lack the support and the stabilizing influence of Truth; and, being unable to withstand the attacks of error, it would crumble into dust. But our Leader has given us an error proof organization that will stand when all forms of aggression have ceased. Thus you will see that it is really the Manual that makes it possible for The Mother Church to be what it is. The Manual says, There shall be a Board of Lectureship; there shall be a Board of Education; there shall be a Committee on Publication. You will observe that all the rights, duties, and privileges of the Board of Lectureship are derived from the By-laws in The Mother Church Manual. The Board of Education obtains its authority from the same source; and the Directors of The Mother Church can go no farther in their particular line of work than the By-laws permit. The Manual provides how members shall be admitted, how they may be dismissed, and how the church shall be supported. It also states how branch churches may be formed, how they shall be recognized, and how they shall be self-governed in their local affairs.

The Mother Church, our Leader tells us, is unique in its form of government and must always be distinguished from that of branch churches. To attempt to put into operation in The Mother Church the democratic provisions made by Mrs. Eddy for the welfare of branch churches would destroy the individuality of The Mother Church and interfere with the divine purpose. All Christian Scientists who unite with The Mother Church pledge themselves to obey the Manual, and since the Manual contains Rules and By-laws to govern every phase of the Christian Science movement, we see what a tremendously strong organization we have, when our Leader's instructions are carried out.

The question has been asked, "Is it not strange that Mrs. Eddy put the government of The Mother Church in the hands of five persons?" Christian Scientists do not understand that she did this. What she did was to put the government of The Mother Church into the *By-laws*. The church is not being governed by persons; it is governed by Principle through the By-laws in the Manual. Our Leader tells us that man is self-governed properly only when he is governed by God. The government of the church lies in obedience to the Manual. When the Manual is obeyed absolutely and implicitly, the church is being governed according to the law of God. When the Manual is disregarded, the church is in danger.

The safety of the Christian Science church does not rest in the Board of Directors; it lies in the integrity of each individual member, and in the determination of the members to obey the By-laws. Without loyalty

and support and obedience to the Church Manual this cause could not possibly exist. Each individual has been charged with the responsibility of obeying the Church Manual, and this means that to a certain extent the government of The Mother Church is upheld and sustained by the obedience and devotion of every one of its members. The Board of Directors has been charged with certain responsibilities which they must carry out. For instance, one of the By-laws in the Manual (Art. I, Sect. 6) states, "The business of The Mother Church shall be transacted by its Christian Science Board of Directors." This does not mean that the Directors are at liberty to inflict their will or their desire upon the Christian Science movement. Indeed, the very opposite is true. The movement could not endure if the Directors should arbitrarily undertake to tell the members of The Mother Church how to conduct themselves. This must needs be a question of individual demonstration with which the members of the Board of Directors have no personal responsibility.

While the Directors are charged with transacting the business of The Mother Church, there are other bodies within the church, created by the Manual, which are also charged with certain duties. The lecturers are the only ones authorized to deliver Christian Science lectures, and they must deliver lectures in compliance with the terms of the By-laws. The Committee on Publication is also charged with certain responsibilities which must be carried out in accordance with the By-laws. The lecturers are not expected to do the work of the Committee on Publication, and the Committee on Publication is not expected or required to do the work of the lecturers; in fact, each is prohibited from doing the work of the other. Then, again, the teachers in Christian Science must observe the By-laws. They are charged with the responsibility of teaching, and a member not authorized is prohibited from teaching. A practitioner cannot teach unless he is authorized to do so. There are many departments created by The Mother Church Manual, and members of the church are prohibited from encroaching beyond the responsibility that is directly associated with their work.

In speaking of the Church of Christ, Paul says: "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. . . . For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? . . . And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you."

Just so it is with every one connected with the Christian Science church. There are all the members, including Directors, Trustees, Editors, Lecturers, Committees on Pub-

lication, Readers, Teachers, Practitioners, each one filling his own place, each one owing allegiance to The Mother Church; and when each one recognizes that his cooperation is required, and when he is willing to yield obedience to the government of The Mother Church, then we shall have a perfectly harmonious, self-sustaining organization that will withstand any attack that error can bring to bear upon it. If each individual will see that he is in his place, and standing there with God, then no attempt on the part of error can possibly affect The Mother Church.

Thus we see that The Mother Church Manual is the constitution of the Christian Science movement. What a wonderful organization we have, when we consider that it is all set forth in a few simple rules that are so easy to obey that every one ought to be glad to give his entire and ready support to every By-law contained in the Manual! Our Leader knew that her church would be attacked, and therefore she made its government as simple as it could possibly be made. She declined to have a charter from the state, through which to govern her church. She made it a simple, voluntary religious association. It is indeed the most simple form of church government of which the world knows anything. Again we are reminded of what Paul said in I Corinthians: "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty."

What if conspirators should combine in their efforts to destroy the Christian Science movement! If Christian Scientists are obedient, and if they never abandon the By-laws or the denominational government of The Mother Church, they will thereby demonstrate that God is the defender of our cause, and will prove that no weapon that is formed against it shall prosper.

MAINTENANCE OF THE COMMITTEE ON PUBLICATION

SAMUEL JOHNSTONE MACDONALD

THE door of demonstration is never bolted or barred. Earnest, active, awakened desire, alert self-abnegation, and spiritual understanding combine to bring into manifestation in human experience the power which is always sufficient to open the door and make the way of demonstration plain and clear. The power of Spirit, being eternal and infinite, is always operative and available, and therefore never fails; and when self-love and human will, and their offspring fear, are silenced by the spiritual understanding of Christian Science so that the "still small voice" may be heard, demonstration is then always potentially present and practicable. Are we, then, presuming too greatly when we believe that Jesus intended us to understand this ever present potentiality of demonstration, when he declared to his disciples, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your

eyes, and look on the fields; for they are white already to harvest"? To the spiritual understanding lifted above material evidences, the harvest of spiritual demonstration is ever ready for the reaper.

Jesus taught not only the ever present potentiality of spiritual demonstration, but also and with equal clearness that this demonstration is necessarily and constantly progressive. Nor was this a new doctrine. It is assuredly not too great an assumption to believe that Jesus had this in thought when he taught his disciples, and all who have ears to hear, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father,"—because the spiritual ideal of Truth is unceasingly unfolding in the infinitude of Spirit. This same inspired and inspiriting declaration of our steadfast and unceasing growth in the understanding of Truth and spiritual power has been crystallized by our God-inspired Leader, Mary Baker Eddy, in a single sentence of unparalleled beauty, profundity, and power in "Science and Health with Key to the Scriptures" (p. 258): "God expresses in man the infinite idea forever developing itself, broadening and rising higher and higher from a boundless basis."

It follows almost obviously from these two salient characteristics of demonstration, namely, its ever present potentiality and its progressiveness, that its mode or degree of manifestation to human apprehension can never in advance be defined, delimited, or outlined. No human being, however enlightened, may presume to prescribe in anticipation the course which the spiritual evidences of demonstration must or will follow; no one can predetermine their character, quality, or scope. In brief, we should never attempt to forecast the width, extent, or direction of the "paths of righteousness," the "green pastures," or "the still waters."

Because the power of Spirit is infinite, its manifestation cannot be finite. The destruction or obliteration of finite material sense, of which we may to-day become conscious, is not the demonstration. The demonstration is the dawning of infinite and omnipotent spiritual power, the supremacy, oneness, and allness of God, good. The finite symbol of this infinite truth, its faint foreshadowing, may be seen in the fact in human experience that light destroys darkness; here, the demonstration is not the destruction of darkness, although that is its incidental effect. No, the demonstration, clearly and beyond question, is the apprehension of the light. And this is quite evidently the teaching of Jesus upon this important point. When the seventy "returned again with joy, saying, Lord, even the devils are subject unto us through thy name," as recorded in the tenth chapter of Luke's gospel, Jesus admonished them, "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven,"—because you have gained and demonstrated some degree of apprehension of the unalloyable perfection of eternal harmony, and the su-

premacy and omnipotence of God, good.

In order to gain an understanding of Article XXXIII in the Church Manual, which provides for the institution of the Committee on Publication, one must first seek the metaphysical basis for its institution and maintenance. For this reason, our attention has been directed first to the truths underlying and sustaining this defensive arm of The Mother Church and all her branches. And this has in no degree been a work of supererogation, even for those who are unusually well grounded in Christian Science. If, indeed, we are already familiar with every one of these truths, no harm can arise from their reiteration. We can never be too familiar with Truth. The daily repetition of the Lord's Prayer, the daily prayer from the Church Manual (Art. VIII, Sect. 4), and "the scientific statement of being" (Science and Health, p. 468) is never redundant and wearisome, but always refreshing and reinvigorating.

One of the first things we shall observe in reading Article XXXIII of the Church Manual is the mode of appointment of the Committees on Publication. The Committee on Publication of The Mother Church is to be elected annually by "a unanimous vote of the Christian Science Board of Directors," and "in each State of the United States and in Canada" the Readers of the three largest branch churches "shall annually and alternately appoint a Committee on Publication to serve in their localities" (Sects. 1 and 3). Furthermore, "the Committee for the counties in which London, England, is situated shall be appointed by the Christian Science Board of Directors," and generally, each county in Great Britain and Ireland, "through the Readers of its three largest branch churches, shall annually and alternately appoint a Committee on Publication to serve in its locality." It scarcely needs to be noted in passing that the latter class of appointments must also necessarily be unanimous, because the two appointing Readers must agree in order to make the appointment. It will be observed, also, that although all of these appointments are made for one year only, there is nevertheless in Section 5 of Article XXXIII ample provision for the removal from office of any Committee on Publication who "neglects to fulfil the obligations of his office according to these By-Laws." This removal from office, however, is only to be made after such neglect "becomes apparent to the Christian Science Board of Directors," and that Board "may notify any Church of Christ, Scientist, to remove its Committee on Publication," et cetera.

It is unmistakably clear by the provisions of our Church Manual that the inspired Discoverer and Founder of Christian Science intended that every appointee as Committee on Publication should realize fully and practically his obligation to demonstrate his fitness to continue in this office and should never be permitted to neglect "to fulfil the obligations of his office according to these By-Laws." It should not need any argument, therefore, to convince the student of our Church Manual that

Mrs. Eddy's estimation of the importance of the office of the Committee on Publication may be measured fully and accurately by the many precautions with which she safeguarded it from the intrusion of unworthiness and unfitness. The appointment itself, being made by a unanimous vote, becomes necessarily a demonstration on the part of the Board of Directors or the appointing Readers; and the appointee can only continue in office by the daily demonstration of consecrated, alert, and efficient service.

It should be fairly obvious, then, that the first step toward the maintenance of the office of the Committee on Publication is the demonstration of a right appointment; and the second, the demonstration of fitness by the appointee. Manifestly, unless the activities of this office and of its incumbent are founded upon the eternal rock, divine Principle, they cannot stand. Jesus has taught us nothing more clearly and more graphically than this. Unless, therefore, the necessity for these primary and fundamental demonstrations are understood, the consideration of the financial maintenance of this office will profit little.

It is interesting and instructive to observe how Mrs. Eddy met the questions involved in the problem of the proper financial maintenance of these offices which she was newly establishing but little more than twenty years ago. In the first place, she recognized and acknowledged the idea proclaimed by Jesus, "The labourer is worthy of his hire;" in the second place, she had to allow for the growth of our cause and the consequent increase in the activities of these several committees; and in the third place, she had to provide for the wise and proper distinction between the office of the Committee on Publication for The Mother Church and that of the respective committees in the United States and other countries. With her accustomed wisdom and foresight she met and solved these problems simply and sufficiently. To insure a dignified income for the Committee on Publication for The Mother Church and command the ability and attainments required in that high office, she fixed a minimum yearly salary, leaving any proper future variation of it to the wise discretion of The Christian Science Board of Directors.

It should be apparent that Mrs. Eddy could not fix a minimum salary for all the several Committees on Publication for the states of the United States and other countries. In many of the states and other countries it was not yet practicable to appoint such Committees when Article XXXIII was first published; and in all these various sections of the field it was obviously wiser to leave the question of financial maintenance to the demonstration of the workers in each respective locality. Four considerations in the solution of this important problem should, however, be apparent and clear: first, Jesus' declaration, "The labourer is worthy of his hire;" second, Mrs. Eddy's estimation of the importance and dignity of this office; third, that the financial responsibility for the proper and dignified maintenance of this office is

upon the churches of the respective localities and not upon the appointee; and fourth, that Article XXXIII is just as much a part of our Church Manual as any other article or section. These four considerations need no amplification or argument to show us their necessary obligation upon us as Christian Scientists; each one carries with it its own mandate. There is no need, therefore, to dwell upon them; but they certainly should be remembered always when we are called upon to consider the question of the proper maintenance of this office.

Each state and each country is thus left at liberty by the Manual to adopt its own method for the proper maintenance of this important activity in its own field; and practically all have already done so.

It should not need to be pointed out, and assuredly should not require to be emphasized, that whenever the churches and societies of any state have agreed upon and adopted a method for the maintenance of the Committee on Publication for their state, this method should not be changed lightly upon impulse, or from the mere desire for change. The maintenance which a state Committee on Publication may rely upon from the churches and societies of his state is, therefore, both metaphysical and financial. He needs the loving support and cooperation of all in order to be enabled "to fulfil the obligations of his office according to these By-Laws."

We should not fail to observe that the fact that sometimes few attacks are made upon Christian Science, or our Leader, and that during such quiescent periods the Committee on Publication may appear to be comparatively unemployed, ought not to delude us into relaxing our vigilance, or abating our support of this office. A municipality which escapes with few fires during any year is never quite so foolish as to cut down its fire protection because that protection has proved itself efficient and effective. And we should not be more easily lulled into somnolent complacence than these children of men. When Jesus said, "The children of this world are in their generation wiser than the children of light," he did not mean this as a counsel of submission, but as an admonition of awakening.

Assuredly, if our wise and far seeing Leader had intended this office and its defensive activities to be temporary or intermittent, she would have made this plain; but as it is clear that she has established it as a permanent and continuous work, it is equally clear that our duty to maintain this work is also continuous and permanent.

This continuous, permanent, and whole-hearted maintenance of this office will be a manifestation of loyalty and obedience; and, moreover, it cannot harm any Christian Scientist to be refreshed with the reminder that we are loyal and obedient to the inspired Discoverer and Founder of Christian Science, and to the Church Manual which is the *vade mecum* of our beloved cause, only when we are truly loyal and obedient to each and every article and section of that remarkable volume.

LIFE EVERLASTING

WILLIAM B. HARRISON

TENACIOUSLY throughout all ages, so far as we have record, humanity has clung to hope in life beyond the pale of mortal existence. Countless millions have professed a belief in life beyond the grave; but their ideas of what that life would be have been as antipodal as the poles, as divergent as their pursuits of happiness. Other multitudes have pondered the subject deeply without arriving at a satisfying conclusion; while not a few have given up the seemingly unsolvable problem in despair.

But the enigma of human existence is not impossible of solution when one gains the correct starting-point. Mary Baker Eddy has given no uncertain, halfway answer to the age-old question, "If a man die, shall he live again?" Many years of earnest study of the Scriptures convinced her, beyond a doubt, that not only did the Man of Galilee teach life everlasting as one of the chief cornerstones of the Christian religion, but that he and others demonstrated continuity of life, independent of material organization and free from any of the material elements whose apparent decay gave credence to the belief in death.

Hardly has the Biblical account of human affairs well started before we read of one who grew so spiritual in his thinking that matter ceased to be a reality to him; and he rose above, or out of, his material environment. This beautiful story, recorded in the fifth chapter of Genesis, depicts a man who "walked with God." How he must have grown in spiritual understanding as he continually contemplated the goodness of God to men! Finally, after years of steadfastness, purity, love, and good deeds had transformed him, until his human presence had, no doubt, become a benign benediction, Enoch relinquished completely his belief in mortality and disappeared to human view: "And Enoch walked with God: and he was not; for God took him." His consciousness became so permeated with good, love, truth, life, that no room was left for mortal beliefs. He had risen above them.

Nothing in the sacred record warrants the belief that Moses experienced material death except the word "died" in the fifth verse of the last chapter of Deuteronomy. As there are several words in the Hebrew language that are translated, on different occasions, "to die," and some of these are also translated "to depart," is it not possible that in this instance as in many others the text may express the thought of the scribe who copied it, rather than its original meaning? Moses had completed his marvelous journey through the wilderness as the leader of Israel. God had manifested His power to him times without number, and Moses had been true to the divine commands. When deliverance was at last accomplished, as the children of Israel reached the border of the promised land, Moses indulged in a prolonged period of praise and thanksgiving to

the God of Israel for His wonderful protection of His chosen people. Hear the concluding words of this very beautiful psalm of gratitude: "The eternal God is thy refuge, and underneath are the everlasting arms: . . . Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places."

Following this exultation and spiritual exaltation, Moses, we are told, went up unto mount Nebo. He ascended from the plain of Moab into the clearer atmosphere of the mountain. He did not return. Long, careful, and earnest search was made for the body of the Hebrew lawgiver, but in vain. He was in the full vigor of manhood, as evidenced by the statement that "his eye was not dim, nor his natural force abated." Does such a statement indicate impending death?

To the brief sacred record, Josephus adds the thought of the ancient Hebrews as he gathered it, no doubt after diligent search of the records then extant, although with no actual proofs to sustain such a view. Amplifying what happened on mount Pisgah, this historian pictures Moses, Joshua, Eleazar, and the elders of the tribes going up to the mountain to get a view of the longed-for land, now so near. So clear is the air of Palestine that from this eminence of some forty-five hundred feet one can look many miles northward and southward, over a remarkably fertile valley, rich and fair. Josephus says that Moses, Joshua, and Eleazar went farther up than the elders, to gain a better view, perhaps. We can easily imagine the heart of the great lawgiver overflowing with gratitude at the scene presented. "As he was about to embrace Eleazar," says the historian, "and while Joshua was still discoursing with them, a cloud stood over him on a sudden, and he disappeared in a certain valley." While this is only profane history, there is nothing in the sacred record which actually contradicts it and much coincides with it.

Unable to find their departed leader's body, his followers said God had buried him. Had they understood the divine power and presence as their renowned leader did, had they been able to reach the spiritual heights to which he rose when he summoned the pillar of cloud and the pillar of fire to guide them onward, had they understood the nothingness of matter as did he when he smote the desert rock and streams of water gushed forth, had they comprehended even in a degree the overbrooding presence of infinite Spirit that caused the skin of his face to shine as he descended from mount Sinai, they might have realized that on this other occasion the glory of God had so overshadowed the faithful leader of Israel's hosts that his fleshly form had no longer to him the reality of being.

All previous demonstrations of life eternal, as presented by the patriarchs, were excelled by the triumphant ascension of the Master in the presence of some five hundred persons. What Enoch did alone with

God, what Moses did on mount Nebo, what Elijah did in the presence of Elisha only, Jesus accomplished before a multitude who could plainly see his every move. Before their very eyes, he who had changed the water into wine, had fed the multitude, healed the sick, the dumb, the deformed, had opened the eyes of the blind and raised the dead, and had walked triumphantly from the sepulcher planned for his last abode, he, the Man of Galilee, vanquished every so-called law of matter and every belief in material existence by instantaneously vanishing from their sight, even while they gazed upon him. Did he not prove beyond any possibility of doubt that mortal existence is a mere belief that yields to spiritual understanding, as a phantom of the dark must always fade before the approach of light?

It is interesting to note that it was in a cloud Moses disappeared, as related by Josephus; according to the Biblical record Elisha saw Elijah depart in a cloud; and it was a cloud that hid Jesus from the multitude as they gazed at the place where he had been. What was this cloud? What, indeed, but the material sense of those who had not made the demonstration of spirituality, who looked on in wonder because their material sense prevented them from fully comprehending. He who still believes in matter cannot comprehend Spirit. Was not this cloud the same mist that went up from the face of the earth, as we read in Genesis, and "watered the whole face of the ground"?

Mystery enshrouded these remarkable experiences, as recorded in the sacred writings, and rendered them incomprehensible to the most of humanity, until Mrs. Eddy pierced the veil and let in the light of spiritual understanding. She says in "Science and Health with Key to the Scriptures" (p. 492): "For right reasoning there should be but one fact before the thought, namely, spiritual existence. In reality there is no other existence, since Life cannot be united to its unlikeness, mortality." Christian Scientists begin, then, on ground unknown to the one who believes in the reality of matter. As one grasps our Leader's meaning he is led at once out of the maze of human hypotheses, contradictions, and mysteries into a realm where these have no place. He begins with the fact of spiritual existence. God being Spirit and infinite, Spirit is omnipresent; and there is no matter. God being Life and omnipresent, there is no death. Life, then, is everywhere present, always expressed in deific perfection, in the beauty, harmony, happiness, completeness, and eternality of spiritual creation.

When this understanding, even in a degree, enters human thought, it begins to transform one's concept of life. He begins to realize that mortal existence is a dream which at no point touches the fact of being. He perceives that that which is finite and imperfect cannot be the offspring of, or be related to, the infinite and perfect. Further progress must be made in order to fathom the depths of spiritual life; but it is possible to know that this is the great and only fact of being to-day, and that humanity will perceive and understand more of

it as it progresses out of its material beliefs.

The understanding of spiritual life, which is everlasting, is the goal for which all should strive. It lifts one above the supposititious laws of matter, releases him from the fetters of man-made doctrines and theories, and annihilates the fear of death. It gave Jesus power over sin, sickness, disease, and the grave. His disciples, the apostles, and the early Christians for about three centuries after his time, possessed the same power in proportion to their spiritual understanding. They healed the sick everywhere, and even raised the dead. To Mary Baker Eddy came the revelation of how this was done; and she devoted her life unstintingly to insuring, by precept and demonstration, the perpetuity of her discovery. On page 598 of the Christian Science textbook, "Science and Health with Key to the Scriptures," she says, "One moment of divine consciousness, or the spiritual understanding of Life and Love, is a foretaste of eternity." Through the breaking clouds of material sense the Christian Scientist catches glimpses of this great fact, and joyfully progresses toward the goal of life everlasting.

THE SUNDAY SCHOOL

FLORENCE B. HAMILTON

IN Christian Science Sunday Schools we are working out problems in education ahead of the world. We are learning that we can work out these problems only as we look away from personal ability or disability, and know instead that divine Love superintends; that God, divine Mind, is the one and only teacher; and that children, as stated in "Science and Health with Key to the Scriptures" by Mrs. Eddy (p. 582), are "the spiritual thoughts and representatives of Life, Truth, and Love."

The Christian Science Sunday School is the only school in the world where children are taught the unreality of evil. Amidst the theories and systems of education, amidst the doctrines of men, amidst all the turmoil of our day, the Christian Science Sunday School stands unique; and the children are, indeed, blessed who come under its protecting love and care. Jesus was the greatest teacher the world has ever known; and yet he said, "I can of mine own self do nothing." When his disciples were arguing and disputing about place and power, he did not try to meet argument with argument. He did not try with human reason or theory to teach them. He called a little child, and, placing him in the midst of them, spoke those words which the world of materiality is yet far from understanding: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." This was surely an appeal to the child-qualities of faith and trust, of purity and simplicity, that the Master recognized in each disciple; and with what gentleness and beauty was the lesson taught. It is this quality of humility and teach-

ableness which best fits one for service in the Sunday school of a Christian Science church.

For our guidance in this work we have in our Manual (Art. XX, Sect. 1, 2, and 3) some very simple yet profound rules. The better these rules are understood and obeyed, the better the teaching and healing will be in our Sunday school. Our Leader's great demonstration of truth was preceded by a wonderful vision or understanding; and those of us who have not as yet reached the height of her demonstration must be ready to admit that we have not yet attained her vision. Christian Scientists, therefore, turn again and again to their Leader's writings, and to their Manual, that they may gain a clearer understanding of what she intended her church to be and to do.

When we are thinking about the children and what we can give them of this truth that has come into our lives, it is well to remind ourselves of what they are already doing for our church; for unless we recognize this, we are not fitted to lead them gently on toward the next step.

We find in our Manual that that part of the Sermon on the Mount known as the Beatitudes must be taught to our children; and as we obediently learn, with the children, the letter, and seek with them the spirit, there is unfolded to us day by day, and Sunday after Sunday, the remarkable significance of this lesson. We find ourselves recognizing in the children those beautiful, spiritual qualities that are always blessed of the Father; and we do not willingly miss the tiniest unfolding of good. The misunderstood child should become a thing of the past through the teachings of the Beatitudes; and if we have true humility we shall know the needs of the smallest child, of the larger boy or girl, as well as of the oldest scholar; and step by step we shall lead them all to discover the blessings that await them.

If we are to teach the children, as our Manual says (Art. XX, Sect. 2), "according to their understanding or ability," we shall not talk too far ahead of them or too far behind them; but just show each one that as God's child man reflects the ability to attain to the vision of the truth as his understanding grows, always keeping in our own thought the reality of man's completeness and perfection as the child of God. In our Sunday school work let us not too hastily plan all the things we are going to teach the child until, through quiet prayer, through watching and loving discernment, we have gained some understanding of his need.

The basis of our teaching, as well as of our healing, is perfect God and perfect man; but Christian Scientists do not ignore the beliefs of sin or sickness. Rather do they learn how to rule them out of their lives; and from this standpoint we teach the Ten Commandments. From the smallest child to the oldest scholar the loving discipline of the "Thou shalt nots" should be inculcated. Whatever belongs not to the perfect child as the image and likeness of God, must be resolutely and constantly denied. If the Beatitudes help us in the recognition and acknowledgment of good, the Com-

mandments help us to put a restraint upon human will, upon materiality in all its forms. These two great fundamentals should be followed or acknowledged in all educational work, —the unfolding of good and the restraining of evil, that we may help our children to grow, unhindered by our misunderstandings, unhampered by their own shortcomings.

Turning again to our Manual, we find the Lord's Prayer, with its spiritual interpretation, given as one of the first lessons to the children. It is with great reverence that we approach this subject, knowing that as we and our children gain the spiritual consciousness which the Lord's Prayer indicates the result will be healing. When we realize that in a Christian Science Sunday School teaching and healing cannot be separated, we shall recognize the place that this prayer should be given in our work; and we shall see that the spirit of its teaching should pervade every lesson.

The children demand of us greater consecration; all unconsciously they lead us upward and onward. Their purity appeals to the childlike in our own hearts. Many times with sweet simplicity they teach us how to lay down our burdens. Even the so-called troublesome child, the unresponsive child, the inattentive child, has helped us; because he has turned us to God, where every problem finds its solution and every difficulty is overcome.

With the Commandments and Beatitudes as our foundational work, our Michael and Gabriel messages of Truth; with the Scriptures as our great background, our mine of hidden treasure; with our Bible Lesson as the keynote of our week's work, the subject around which our teaching must circle; with the spirit of the Lord's Prayer pervading all,—with this armor we are ready to carry on our work in the Sunday school. And so love for little children urges us all forward, that we may keep faith with them, in order that the wonderful demonstration of our Leader, untouched by persecution or popularity, may be saved for them. Her wonderful prayer for them should ever be in our hearts (Poems, p. 43):—

"Father, in Thy great heart hold them
Ever thus as Thine!
Shield and guide and guard them; and, when
At some siren shrine
They would lay their pure hearts' off'ring,
Light with wisdom's ray—
Beacon beams—athwart the weakly,
Rough or treacherous way."

✧ ✧ ✧

"My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. . . . And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. . . . And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us."

LOVE'S LAW OF REFLECTION

PETER S. JOHNSTON

ON page 301 of "Science and Health with Key to the Scriptures" Mrs. Eddy writes, "Few persons comprehend what Christian Science means by the word *reflection.*" As must always be the case with scientific terms, this word should be considered spiritually in order to bring out the true interpretation as used in Christian Science. As thus considered, reflection may be said to be the infinite impartation of God to man and the universe, or the complete and perfect expression of divine Mind. But Mind and its expression, Principle and its idea, being one and infinite, as Christian Science teaches, they are indissolubly linked by an eternal bond of unity which may be termed God's law of reflection. This spiritual law, or bond of unity, is the continuous and harmonious activity of the nature and essence of God in His image and likeness, man. In other words, it is the law of divine expression, constituting the at-one-ment of man with God.

The dictionary defines "science" as "ascertained truth or facts;" hence divine Science is the "truth or facts" about God and His creation. Christian Science unfolds to man the spiritual facts of existence, that he may understand that Mind is omnipotent and supreme and contains within itself all true ideas. The recognition of this fact and of this perfect law of reflection operating harmoniously in Mind's idea, man, precludes the possibility of any opposing power or mind, for we cannot have more than illimitable Mind. It was his understanding of this unchangeable law which enabled Jesus, as Mrs. Eddy tells us on page 555 of Science and Health, to "restore the individualized manifestation of existence, which seemed to vanish in death," for he knew that this law of God sustains and maintains man as the idea of divine Mind, complete, perfect, and eternal.

All Christians acknowledge the healing works of Jesus; but many do not recognize the divine Principle and rule by which they were accomplished, or admit the possibility of their repetition. The scientific certainty with which these works were performed makes us admit that they were the result of the operation of some law the application of which, when understood, must be possible in this age with equal results. The questions seem to be: What is this law? How can it be applied to human problems, and what is its practical method of application?

This law of reflection is the activity of divine Mind sustaining and maintaining the spiritual creation in absolute harmony with the creator. Its application to human affairs is through the agency of prayer. The method of its application is the demonstration of the divine expression to human consciousness, which when applied to human problems unfolds a clearer view of the spiritual facts of existence.

Probably one of the least understood and most misinterpreted doc-

trines of Holy Writ is that of prayer. Ecclesiasticism has taught that prayer is always formulated petition, but the unsatisfactory results of such formulas have shown that they are not prayer in its true and scientific sense. True prayer is the utilization of the law of Love, and becomes effective in human affairs proportionably as the infinite qualities of Life, Truth, and Love are understood and unity therewith is proved. As this regenerative power of Love's law imparts the facts of real spiritual being, mankind loses faith in depravity, in passions and in appetites, and partakes of the higher or moral qualities wherein evil beliefs begin to disappear. Thus there begins to unfold that degree of spiritualization in which the perfect qualities of God, ever present divine Mind, are seen as all-satisfying, and the Christ, Truth, is gradually revealed.

There is a scientific method by which such prayer may be applied with absolute certainty to every discordant condition, and only they can apply it who are obedient to the rules of spiritual living or who reflect the Christ-spirit. In other words, it is they who have so spiritualized their thought and living that they have been able to commune with God. This living will bring such spiritualization of thought that the law of reflection will appear in divine expression. The human thought must be clean to be a proper transparency for the truth. It is not sufficient to have the letter only; spiritual sense must accompany the application and bear witness to the truth.

Truth's activity annihilates everything unlike itself; hence it is the truth that cleanses humanity of its erroneous beliefs. God lovingly and harmoniously governs all, and this truth poured into the receptive thought through the energy of prayer destroys therein every false and materially educated belief, leaving that mentality regenerated and free, subject alone to the law of God. It is not always necessary to know the specific claim of sin or disease, but it is of vital importance for us to understand God's perfect law, which annihilates every claim to any other power. The psalmist writes, "The law of the Lord is perfect, converting the soul."

Jesus proved the power of prayer by unfailing demonstrations. His prayers included absolute declarations of Truth accompanied with such an understanding of Love's law of reflection that this law immediately operated and instantaneous healing resulted. There could be no question about such prayer being answered, for it was the very essence of divinity expressed, before which false beliefs must disappear. Surely such perfect demonstrations could only be accomplished by one who reflected perfect spirituality and understood the divine Science of God's unchanging law. Our Master knew this law to be the truth which alone had expression, and could reflect the spiritual harmony of man as God's image and likeness.

All true law belongs to the realm of Mind, as Jesus proved when he turned the water into wine, fed the multitudes with a few loaves and fishes, walked on the water, stilled the tem-

pestuous sea,—all in defiance of so-called physical laws. Although this law of God is purely spiritual and its application and operation are likewise so, its manifestation to mankind comes in such a form as men can understand and appreciate, for not otherwise could they receive the blessings of spiritual good. For instance: When food was needed for the people, Jesus demonstrated it as bread and fish, and as such it was appreciated by the multitude; when wine was needed at the marriage feast, the manifestation came in that form; when money was needed for taxes, it appeared in such a form as the tax collector could understand; when Peter walked on the water to go to Jesus, and fear and doubt overwhelmed him so that he began to sink, it was the hand of the Master that Peter appreciated, but it was spiritual power which lifted him up; when the sick were healed, the physical body responded to health as well as the human thought to regeneration; when Lazarus was restored to life, he came forth with the same body they had laid in the tomb; and it could not have been otherwise, for he had not yet risen above the human sense of life, and in this way only could the activity of spiritual law have been understood by him. Divine Mind knows no limitation or dimension; hence the demonstrative process of divine law is ever available for every human need.

Christian Scientists are repeating in some degree the works of the Master by restoring health, happiness, and peace to the sick and regeneration to the sinning; and these works are as much the result of the operation of divine law as were the greater works of the Master. This spiritual law becomes available to heal and save whenever and wherever a sufficiently pure channel is found for its expression, for it is the unfoldment of divine Spirit, or Christ, Truth, which alone confers the healing power. Christian Scientists are grateful even for the least spiritual healing, for they realize that greater spiritual growth will increase their knowledge of Christian Science until understanding reaches its zenith of demonstration where ministering love bears witness to the truth and instantaneous healing inevitably follows, and the greater works of the Master will come into view.

The world is realizing as never before that all true activity is spiritual and not material, but it has not yet sufficiently awakened from its lethargic and mesmeric sleep in the belief of mind in matter to the perception of spiritual being and of God's infinite and universal law, which really governs all activity. This reflective law of Love in its purity and perfection will be further revealed as mankind accepts the truth of Christian Science and demonstrates the spiritual qualities of being. On page 17 of her book "Unity of Good," Mrs. Eddy says, "Hourly, in Christian Science, man thus weds himself with God, or rather he ratifies a union predestined from all eternity." Thus men are finding that as God's law of reflection becomes more generally understood and acknowledged, this indissoluble unity will be seen as complete and perfect.

THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY MARY BAKER EDDY, AUTHOR OF THE CHRISTIAN SCIENCE TEXTBOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ALBERT F. GILMORE ELLA W. HOAG, DUNCAN SINCLAIR
Editor and Associate Editors

EDITORIAL

THE NEED FOR ORGANIZATION

WHENEVER individuals unite to promote a common cause, it becomes immediately necessary to formulate rules of action, that procedure may be orderly and effective. A significant episode in connection with the coming of the Pilgrim Fathers to the shores of the New World, one upon which, with something of wonder, succeeding generations have loved to dwell, was the gathering, in the little cabin of the *Mayflower,* of those hardy seafarers, to formulate and adopt a compact as the basis for the government of the community they were about to establish. Joined in a common interest, they drew up and adopted an agreement binding themselves to definite lines of action for the good of all. This was the first self-imposed covenant for the promotion of religious freedom to be expressed in terms of civic polity established in the New World. Thus began the exercise of the right of self-government later incorporated in those great covenants, the Declaration of Independence and the Constitution.

The beginnings at Plymouth were to be followed two and a half centuries later by the establishment of another voluntary association, also in New England,—the Church of Christ, Scientist, which, through restoring primitive Christianity, should provide means of liberation for all mankind. As the great importance of her discovery gradually dawned upon Mrs. Eddy, she turned her attention to the founding of Christian Science, in order that its healing truth might become available for the multitude of weary wanderers in the desert of human hopes and fears, hungering and thirsting for an understanding that would set them free. Thus arose the prime necessity for organization, uniting in the common cause individuals—beneficiaries of her demonstration—who, themselves having tasted the true bread and drunk from the fountain of living waters, saw in this movement salvation and release for humanity.

As an instrumentality for propagating Christian Science she organized The Mother Church, The First Church of Christ, Scientist, in Boston, to carry its healing messages throughout the world, wherever, in order to taste the blessedness of spiritual living, human consciousness should be found ready to divest itself of something of its materiality. For the guidance of those who joined

themselves in this voluntary association, to insure a stable organization, it became necessary to establish rules and regulations to which allegiance should be pledged by individual consent. These Rules, termed By-laws, were formulated by Mrs. Eddy herself, as occasion arose for action in specific instances. Christian Scientists have come to recognize in the By-laws of the Church Manual a no less definite revelation than is found in the textbook of Christian Science itself, "Science and Health with Key to the Scriptures." Of their origin, Mrs. Eddy states in "Miscellaneous Writings" (p. 148): "The Rules and By-laws in the Manual of The First Church of Christ, Scientist, Boston, originated not in solemn conclave as in ancient Sanhedrim. They were not arbitrary opinions nor dictatorial demands, such as one person might impose on another. They were impelled by a power not one's own, were written at different dates, and as the occasion required. They sprang from necessity, the logic of events,—from the immediate demand for them as a help that must be supplied to maintain the dignity and defense of our Cause."

While it has been customary in human affairs for those uniting to carry forward a common purpose, to determine the regulations for the government of the association through deliberation and agreement, Christian Scientists also happily accept the Discoverer and Founder of this religion in the rôle of lawgiver. In consequence, they accord the By-laws of the Manual the fullest degree of obedience, with the firm conviction that thereby they are acting in harmony with divine purpose, disclosing the method whereby its message should become operative in human living. To the great majority of those who have been blessed with membership in The Mother Church and its branches, opportunity has been offered for active service under the banner of Truth displayed by our Leader, no less in founding and directing the movement than in its healing and regenerating work. To such, church membership is neither irksome nor oppressive, but rather blessed with fruitfulness in true growth, expressed in terms of health, happiness, and spiritual well-being.

Viewed from the standpoint of spiritual unfoldment, the time may come when human consciousness shall have gained a degree of spirituality that will render unnecessary the material organization as an instrument for propagating the healing message. The metes and bounds of church government may be laid aside when all are able to unite upon a platform of spiritual unity. That such unfoldment has not yet been realized, there is much evidence. In the meantime, the Church as "that institution, which affords proof of its utility and is found elevating the race" (Science and Health, p. 583), must needs be maintained, until the Church as the "structure of Truth and Love" shall become apparent to a degree sufficient to render unnecessary the further maintenance of the material organization.

To support organization so long as may be necessary is the fulfillment of the trust our Leader has imposed upon her followers, the vast army

who are grateful beneficiaries of Christian Science. It is a common experience of those who, for the purpose of avoiding what they are pleased to characterize as the evils of organization, withdraw from church membership, to undertake immediately the formation of another organization, apparently unconscious that thereby they again subject themselves to exactly the conditions which, ostensibly, they have wished to avoid. While emphatically denying the need for organization, they immediately become participants in activities leading to just that situation. It is notable, however, that such groups have not developed positions of either importance or influence. May there not be found in this fact definite proof of the necessity of strict obedience in both letter and spirit to the Manual of The Mother Church, no less than to the tenets of Christian Science? The growth of the Church of Christ, Scientist, consists only in the spiritual development of its members. Whatever promotes the spiritual unfoldment of the individual advances the movement as a whole. Such progress is best subserved within the broad channels of The Mother Church, which afford unlimited opportunity for all honest workers in the cause of Truth.

Of the importance of obedience to the By-laws contained in the Manual, Mrs. Eddy said in "The First Church of Christ, Scientist, and Miscellany" (p. 203), "Church laws which are obeyed without mutiny are God's laws." Since God's laws govern man in all his right activities, the obligation to obedience devolving upon the members of the Church of Christ, Scientist, could scarcely be voiced more impressively.

ALBERT F. GILMORE.

THE "GENTLE PRESENCE"

THERE is great need to-day for the spirit of gentleness among men. There is always this need; but it seems as if the world, which had become so accustomed to the warfare of the years so recently gone by, still retained its attitude of aggressive mental strife. It is defiant. It continues to strike its mental blows. As a result, a large number of men and women remain unhappy and diseased. Thus it will continue to be until the mental attitude of the world changes radically.

What is wrong? There must be a fundamental error somewhere. Every effect has an antecedent cause. A mistake in an arithmetical problem always results from an erroneous application of the rule or rules necessary for its solution. An inharmonious mental condition, whatever its nature, arises in a similar manner; it is the inevitable result of erroneous thinking. What, then, is the source of inharmony? Christian Science answers the question. Christian Science exposes with unerring exactitude all the false beliefs of the human mind, and shows that every one of them originates in the fallacy that matter is real, or that the material senses can cognize or recognize a single idea of spiritual reality or spiritual truth.

Analyze any or all of the inharmonies of human existence, trace them to their origin, and it will be found that every one of them is the offspring of false material sense.

A mistake can be rectified by the honest application of the truth. The inharmony of the world can be destroyed, its unhappiness cleared away, its disease and sin healed,—all of these can be accomplished. How? By the destruction of false material sense. In what manner? By the obtaining of a spiritual understanding of God, the divine Principle of being. It is this divine Principle which Christian Science is explaining to mankind through the works of the Discoverer and Founder of Christian Science, Mary Baker Eddy. And through the understanding of divine Principle and spiritual creation, through the knowledge of Principle's spiritual law and its universal activity, the illusions of corporeal sense must ultimately be completely overcome. Then, and then only, will harmony reign supreme.

Divine Principle, then, is God. Names may convey a great deal of meaning to one. Hence the value of the different synonyms for God which Mrs. Eddy employs in her works. God is Life. What a wonderful name for God! And Life is unlimited, eternal; that is what the word implies. Again, God is Love. Here, surely, is a name above all others! Love, therefore, just as Life, is unlimited, boundless, eternal, omnipresent, omnipotent. Who believes this? Who understands the spiritual fact? Certainly the hysterical, erroneous beliefs of the world in the reality and power of evil would attempt a denial of it. It is time humanity began to wake up, high time it rent its swaddling clothes, and reached out to the truth which was taught of old by Christ Jesus, the Science of which is revealed in Christian Science to-day. God is Love! As one peruses Mrs. Eddy's writings one cannot fail to notice how deeply she understood and demonstrated this fact. Take, for example, the poem called "Mother's Evening Prayer," on page 4 of her Poems:—

"O gentle presence, peace and joy and power;
O Life divine, that owns each waiting hour,
Thou Love that guards the nestling's faltering flight!
Keep Thou my child on upward wing tonight."

Then the first line of the second verse begins: "Love is our refuge." The whole theme of the poem is Love. It is aglow with the "gentle presence." It reveals the peace, the joy, the power of this presence. It acknowledges its protection, tells how it can make the smile to shine even through the "scalding tear," and enables him who has entered into the "sweet secret of the narrow way" to know that God is indeed his abiding refuge.

Knowledge of the "gentle presence" must substitute the false belief that evil is real. Evil unreal? asks some one. Yes! Evil has neither real presence nor real power. That is one of the most momentous of the discoveries Christian Science has made. It was Mrs. Eddy's logical deduction from the truth that God is infinite good. The reasoning is as simple as can be; the discovery one of the greatest ever made in human history.

What a prospect it holds out before suffering humanity! What a glad day it points to in the future, the day when all shall know, and all shall acknowledge, and all shall demonstrate the spiritual fact that good, Love, alone is real! The records that have come down of the life of Christ Jesus indicate that one of the outstanding features of that life was its gentleness. Paul, indeed, in addressing the Corinthian church, appealed to them "by the meekness and gentleness of Christ." Could it have been different? Is it possible to imagine that he, who knew better than all others that God is Love, demonstrating the fact continuously throughout the three marvelous years of his ministry of the healing of sickness and sin, could be otherwise than gentle? Let this grace depart from a man, and his Christianity goes with it.

To heal the sick, the knowledge of God as Love is indispensable. Without compassion, the twin-sister to gentleness, it is impossible to gain the confidence of an afflicted one in order metaphysically to correct the false belief. Gentleness and compassion are based on knowledge of divine Principle. Their possession means the recognition of the allness of divine Love, and the unreality of evil, either as disease or sin. This knowledge it is which equips one for the mission of healing. And one has but to witness the power of Truth destroying fear and causing material illusion to disappear to appreciate the value of Christian Science in healing sickness and destroying sin. No healing can ever be accomplished without some knowledge of the perfection of the spiritual idea. Only this knowledge can demonstrate the power of Christ, Truth. In her poem "Christmas Morn" (Poems, p. 29), Mrs. Eddy refers to the Christ as

> "Thou gentle beam of living Love,
> And deathless Life!
> Truth infinite. . . ."

Here again is emphasized the gentleness of Love's idea. Mrs. Eddy could not get away from the fact. Divine Love is ever present, the only real presence; and everywhere its gentleness may be recognized and demonstrated.

Christian Science has revealed the truth that God is All-in-all. This being so, evil has no reality; it is a false belief of mortal mind. There is, therefore, no cause for the struggle, no cause for the strain, no cause for the inharmony which clouds over and darkens human existence. There is but one cause, the divine Principle, Love; and harmony is the effect of this primal and perfect cause. This must be recognized by men. Mankind must to itself plead God's allness, must affirm in its own thinking the true nature of God's perfect creation, and refuse to allow itself to be blinded by the mesmerism of corporeal sense. God's universe is the universe of "living Love, and deathless Life;" and all should be enjoying its "peace and joy and power." As our beloved Leader states in "Science and Health with Key to the Scriptures" (p. 520): "Unfathomable Mind is expressed. The depth, breadth, height, might, majesty, and glory of infinite Love fill all space. That is enough!"

DUNCAN SINCLAIR.

THE CHRISTIAN SCIENCE PERIODICALS

WHEN our beloved Leader, Mary Baker Eddy, started the Christian Science periodicals, she conferred upon the world a blessing of inestimable magnitude. From the most modest of beginnings they have grown to great proportions. While they are several in number, they are all one in the very definite purpose for which they were conceived. In Miscellany (p. 353) Mrs. Eddy speaks of them as follows: "I have given the name to all the Christian Science periodicals. The first was *The Christian Science Journal,* designed to put on record the divine Science of Truth; the second I entitled *Sentinel,* intended to hold guard over Truth, Life, and Love; the third, *Der Herold der Christian Science,* to proclaim the universal activity and availability of Truth; the next I named *Monitor,* to spread undivided the Science that operates unspent. The object of the *Monitor* is to injure no man, but to bless all mankind." This purpose to protect and to proclaim Truth in a way to bless all is a sufficiently exalted ideal to win the world to the gospel these periodicals preach, and such was the mission Mrs. Eddy intended them to fulfill.

The Christian Science periodicals naturally fall into two classes: (1) the monthlies and the weekly; (2) the daily. The object of the *Journal, Sentinel,* and *Heralds* is easily understood. Every Christian Scientist has learned through his perusal of them that they are given him to strengthen his faith; to bring him encouragement and hope through the riches of demonstration expressed in the articles and testimonies; to keep him informed of the advancing demonstration of the movement of Christian Science as a whole; to maintain and increase unity among Christian Scientists themselves. They also serve as the medium of communication whereby The Christian Science Board of Directors may inform the field at large of any event of importance to Christian Scientists, as well as of any step which the field, individually or collectively, may need to take in the forward march of Truth.

These periodicals always encourage the seeker for Truth to a fuller investigation of the subject of Christian Science; and they also have the purpose of reaching out to the beginner in demonstration, pointing the way for him through examples done under each and every rule. They turn all—seekers, beginners, older students—to a most earnest, consecrated study of the Bible and Mrs. Eddy's writings, where alone the perfect exposition of Christian Science may be found. Still further, they are intended to shed forth the spirit of the Christ, Truth, in the world, so that the kingdom of heaven shall be more quickly realized. Their aim is thus seen to be entirely Christian in its nature, and to testify in every issue that the faith of the Christian Scientist is based on a demonstrable understanding of the Scriptures and of the life and teachings of Christ Jesus.

The *Monitor,* our daily newspaper, while treating of things secular, does

this from the same eminently Christian standpoint, presenting to the world an example of the practical applicability of Christian Science to every right interest which belongs to mankind. It therefore must be from beginning to end an explication of the qualities of honesty, integrity, uprightness, brotherly kindness, and so on through all the Christian virtues. It takes by the hand, as it were, every reader and says to him: Come and see that Christian Science demonstrated means a practical religion to be utilized in every phase of human living. As for the Christian Scientist himself, it increases his sympathy for his brother and helps to promote love and good-will toward all.

From their inception Mrs. Eddy watched over these periodicals with most devoted care, and their growth in beauty, power, and value, under her surveillance and support, has caused every earnest Christian Scientist to rejoice. It is to be expected that greater and greater progress will follow so splendid a beginning, provided the purpose to cherish, guard, and sustain them, which she expressed in such notable measure, shall be maintained with the faithfulness which a just appreciation of her work naturally demands.

Thus it may be seen how important is the place of our periodicals among the activities of The Mother Church. Nothing can ever supplant them, and although they are always secondary to the Bible and Mrs. Eddy's writings, they are none the less God-given; and it is the duty of Christian Scientists to prove that they are God-maintained and God-sustained. In order to do this, it must be recognized that their successful advancement depends largely on the demonstration of Christian Science by all the members of the church. Whether as subscribers, readers, contributors, officers and employees of The Christian Science Publishing Society, or as editors, all must participate in the demonstration; and each should see that his own part is carried out in strict obedience to the demands of correct Christian Science practice. All must exercise patience, forbearance, loving appreciation, and express an active effort to help in every way Principle may indicate.

In the Manual of our church (Art. VIII, Sect. 14) we are given the rule in regard to subscribers. With obedience to the spirit and letter of this By-law we shall have readers who will approach the periodicals with gratitude and loving-kindness, rather than with carping criticism and complaint. The contributor should be sure that what he writes has back of it a sufficient degree of demonstration to carry to its readers a deep conviction of its truth, lest like Job, he "multiplieth words without knowledge." To the editors is given, not only the privilege of seeing that the periodicals present a dignified and correct appearance from a literary standpoint, but also the precious responsibility of measuring every word and line by the square of our Leader's teachings, in order that the Christian Science she has revealed shall be protected and guarded in everything the periodicals proclaim. When every Christian Scientist joins whole-heartedly in demonstrating this loving sup-

port of our periodicals along all lines, then shall the divine word flow forth unhindered and the heart-happifying prophecy of Ezekiel be fulfilled, "And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live." ELLA W. HOAG.

✧ ✧ ✧

CHURCH TREASURER

PER CAPITA TAX.—The annual per capita tax for which the Manual provides, Article VIII, Section 13, is due from members of The Mother Church, June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues is more than the amount required to balance one's account, the surplus is credited for the current year, unless otherwise directed by the sender.

CONTRIBUTIONS to The Christian Science Benevolent Association are acceptable, and may also be made to the General Fund and the Real Estate Fund of The Mother Church.

Please make all remittances payable to and send to EDWARD L. RIPLEY, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

CLERK OF THE MOTHER CHURCH

Please address correspondence relating to membership with The Mother Church and requests for blank applications for membership to Clerk of The Mother Church, 236 Huntington Avenue, Boston 17, Mass.

A new supply of cards and return envelopes has recently been mailed to clerks of all duly recognized branch organizations. One of these cards should be forwarded to this office on or immediately after April 1 of each year, giving names and addresses of officers and other information requested for that date. Cards made out prior to April 1 cannot be considered current records. The cooperation of the clerks of branch churches and societies in forwarding this information promptly will be greatly appreciated.

Clerk of The Mother Church,
236 Huntington Avenue, Boston 17, Mass.

ONCE, when living in a city of one of our southern states, I was stricken with what was locally called swamp fever. It was at a time when Christian Science was hardly known there, and there were no Christian Science practitioners in the city. I did the best I could with my understanding of Christian Science, but conditions soon became serious. One morning my landlord told me that my new acquaintances had decided to take me to the city hospital, so that I could be "gathered to my fathers" under proper medical care. To add to the problem, expected remittances had not arrived; and I was almost without money. Under the circumstances, it was decided that I should go north to a Christian Science practitioner; and so I was dressed and carried aboard the train. After purchasing the ticket I had a few pennies with which to buy food, but not enough for Pullman accommodations. This meant that I had to sit up for thirty hours in a chair car.

I do not now remember the full details of that trip, except that God tenderly cared for me all the way. The next day the conductor told me that he had wired ahead to the end of the division to have an ambulance meet the train to take me to the hospital, as he did not intend that I should die on his train. He would not listen to any objections, so I had to turn fully and completely to the divine help that never fails. The ninety-first psalm came as a comfort to me, and I crept under the wings that always cover us. A wonderful sense of peace and protection came to me and I fell into the first natural sleep in weeks. Later, when I awakened, I was told that at the designated city, hospital attendants had gone through the train looking for the sick man, had paid no attention to me asleep, and had decided that the patient had left the train. I had fallen asleep with the assurance, "But it shall not come nigh thee."

After arriving in the northern city I went down into the valley of the shadow, but God's love went before me. One night no moisture was found upon a mirror when it was held to my lips. Christian Science, however, was correctly applied, and I was soon completely restored. Spoken gratitude cannot express the depth of the feeling I have for the blessings which Christian Science has poured into my life. It has healed me of sin, sorrow, and sickness, for which I am profoundly grateful.—*Herbert W. Beck, Boston, Mass.*

I HOPE my testimony may help some one else as testimonies related by others have aided me in my search for truth and light. In 1893 the doctors declared I must undergo an operation for internal tumor. At this time Christian Science help was first suggested to me by a friend; but I was a member of a church and very devoted to my religious beliefs, and when I mentioned Christian Science to my pastor he most emphatically warned me against it, assuring me it was the work of the evil one. I therefore made no further investigations

at that time, but allowed the doctors to perform the operation. During the following seventeen years I submitted to seven major and minor operations, but with no beneficial results. Through these years of suffering I was trusting God to the best of my understanding, but I did not know God, because I believed that He sent affliction as well as blessings to His children.

After an operation for varicose veins, my limb was put in a cast; and finally the doctor declared there was a decayed condition in the bones, and that amputation was absolutely necessary. I refused to listen to this and my thoughts again turned toward Christian Science, although I knew nothing about its methods or teachings. I prayed earnestly for light and guidance; and this extremity proved to be indeed God's opportunity. While I was praying, a "still small voice" seemed to assure me that I was healed. I felt it was an answer to my prayer, and I was so happy I got out of bed and walked to the telephone, something I had not done for weeks without help. I called up a friend who knew of my suffering and told her my prayer for healing had been answered. She asked me if I would not like to see a Christian Science practitioner. I replied I would like to know more about Christian Science; and a practitioner called and told me of the blessed truth Christ Jesus taught. In three days the cast I had worn for nearly two weeks was removed, and my limb was perfectly healed.

After this wonderful healing I failed to keep up my study and the application of Christian Science, and a year and a half later error returned in the form of a fluid sac around the knee. My husband became very much alarmed and insisted upon an operation. I was very reluctant to resort to this, as I knew it would not do any good; however, I again submitted to the surgeon's knife, although at the same time I declared the truth the best I could with the slight understanding I had. The wounds all healed but one, which remained open; and again the doctors insisted upon amputation, and again I came to God for help, this time keeping my own counsel and informing no one. After I had had Christian Science treatments for two weeks, my husband, noticing the improvement in my condition without amputation, asked me if I had turned to Christian Science again. As soon as my fear was destroyed I was perfectly healed and have remained so. I was also healed of apoplexy, appendicitis, and constipation, as well as of an injury to a knee cap which had resulted in an abscess. It was fully healed without pain by the application of the truth.

Christian Science has been our only physician since 1912. Some time ago my husband met with an accident while working with an emery wheel, his hand slipping; and the fleshy part below the thumb coming in contact with the emery wheel was badly burned. The sons wanted him to go to a surgeon and have it dressed; this he refused to do and asked me for help. After a few moments he went back to work without any pain or inconvenience. In about two weeks' time it was perfectly healed. Under mortal thought a burn from an emery

wheel is supposed to be very dangerous.

For these healings and many others I am indeed very grateful, but most grateful for the spiritual uplift received and for class instruction, which gave me a better understanding of man's relation to our Father-Mother, God, who is Life, Truth, and Love. I am very grateful to Christ Jesus, the Way-shower, and to Mary Baker Eddy, the Discoverer of this blessed truth which heals all sin and disease.—(*Mrs.*) *Mary E. Reddig, Los Angeles, Calif.*

In the second chapter of I Peter we read, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." These words seem to urge me to give the following testimony.

When in my forty-sixth year I discovered I was unable to digest almost any food. I was afflicted with noises in my head day and night, also a want of balance, either sitting or standing, and sickness with overpowering headache, all of which caused me to be in a very nervous condition. Our family doctor did all that he could for me; then a specialist was consulted. The verdict was "Ménière's disease of the head" and neurasthenia. Tonics were of no avail, so I was advised to find out what suited me and go on with that. For nine years I struggled on. Then the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, was given me. I certainly benefited by reading it, but the shock of my son being killed in France in 1917 caused a complete breakdown.

My condition was distressing, two specialists were consulted, and again we were told I was suffering from the same diseases. I was advised to go to the country, which I did, and had treatment from a Christian Science practitioner. The first improvement was the overcoming of sick headaches. Then the head noises calmed down, gradually the fear lessened, and I began to walk through the house. The bath chair was discarded, and now I can walk out comfortably and undertake many household duties, for which I can never be too thankful.

I am grateful to God, divine Love, for leading me to Christian Science. I am grateful to His pure messenger to this age, Mary Baker Eddy; also, to the faithful, patient, and loving work of the practitioner, who always helped me, and came out to the country once a week to give me treatment. My healing has been slow but many of the terrifying experiences the doctor said would return have altogether gone. I am truly thankful for the understanding of man as God's likeness, as explained in the Christian Science textbook.—(*Mrs.*) *Helen W. Ramsay, Glasgow, Scotland.*

In the spring of 1900 I visited a friend in New Jersey, and while there was seized with an acute pain, due to a growth in the breast which had for two years caused me much suffering and inconvenience, as I was at times unable to use my arm. On this par-

ticular day fear and despair seemed to overwhelm me. My friend coming to my room found me in tears and asked the reason; and on being informed of the serious condition I felt I was in, kindly sent for her next door neighbor, who was a Christian Scientist, knowing I had just begun looking into the subject. This neighbor came immediately and offered to take me to see a practitioner in the afternoon, to which I willingly and gladly consented. The practitioner calmly and patiently talked with me for about half an hour; and when I arose to leave for my friend's home I found all pain had vanished and the lump had disappeared. I was completely healed and there has never been any return of former conditions.

To realize one has been liberated from a great physical disease is cause for deep appreciation and joy, but it does not compare to knowing we have been brought into a keener desire for a closer walk with God. For this greatest of blessings I will never cease to be grateful to the practitioner who was the means of all this through her knowledge of divine law, gained from the teachings of our beloved Leader, Mary Baker Eddy, as found in the Christian Science textbook, "Science and Health with Key to the Scriptures."—(*Mrs.*) *Mary H. Postell, Passaic, N. J.*

At one time it became necessary for me to change completely my line of work and place of living. After beginning my new work, and while living among total strangers, I became, to material sense, very ill. The people with whom I was staying called a physician, who, for two months, tried everything that his teaching and experience from his standpoint could do; and I was rather worse than better. Then I got up out of bed, and looked up a Christian Science practitioner. Three days I had treatment in Christian Science, and then went back to work, continuing the treatments and gaining health and strength steadily, until every vestige of that sickness was destroyed. I was also healed of sorrow at the same time.

But the work of the Christian Scientist did even more than this, for it brought me a better understanding of man's true being and relationship to his Maker, God, and gave me a desire to work more faithfully to gain my full salvation, my birthright as God's image and likeness.—(*Mrs.*) *Alice E. Berg, Washington, D. C.*

It is with a deep sense of gratitude that I wish to express my appreciation for Christian Science healing. I have depended on its sustaining power for several years, and in no demand has it failed me. While there have occurred many doubtful and discouraged moments, always in turning unreservedly to the Bible and "Science and Health with Key to the Scriptures" by Mary Baker Eddy I have been quickly healed.

At one time I was suffering intensely with a pain in my side so that I could not turn myself in bed or get up when I was down, or vice versa. I did not think so much about it until it lasted for several days; then I became frightened, thinking it might be appendicitis. My husband not be-

ing interested in Christian Science, I thought he might want me to have an operation. I told my difficulty to a practitioner, and was healed. In less than a week I was entirely well and happy again, more determined than ever to know more of the healing power as taught by Christ Jesus and again revealed by Mary Baker Eddy. While I feel I thoroughly appreciate the physical healing, it is not to be compared with the purification of thought that has come to me.

When I came to Christian Science I was a self-willed, irritable, excitable, disobedient creature. Now I am quite different. I am content to know this change has come, and that through the continued study and application of Christian Science greater works can be done.

I am truly grateful to our beloved Leader, Mrs. Eddy, for her devotion to God's revelation to her. To me her life and labor are the great miracles of this age. My obligation to God increases in proportion as I am able to demonstrate humility, fidelity, obedience, consecration, and confidence in the truth she has so clearly set before us. I realize that with these qualities and other graces of Spirit we can individually and collectively go forward.—(*Mrs.*) *Fannie M. Jones, Dallas, Tex.*

About six or seven years ago through a friend I was given some Christian Science literature, among which was a copy or copies of the *Sentinel.* I read there testimonies of healing through Christian Science which seemed to me very remarkable, and I saw also that the other articles in the magazines were very ably written and were evidently the work of sane, intelligent, thinking human beings; and so I concluded that these testimonies must be true. I continued to read the literature which was supplied to me.

About this time I was suffering from bilious attacks. I had applied for medical aid, had followed instructions as to physical exercise, and had taken the drugs prescribed, but found that the attacks were only becoming more alarmingly frequent and regular. One morning when the usual symptoms of the attack were making their appearance, I applied what little truth I had learned from the Christian Science literature I had studied and was successful in warding off the attack. I have never had a bilious attack since.

Later when suffering from a nervous breakdown I was led to apply for treatment to a Christian Science practitioner. This treatment was very lovingly and kindly given. As I was unable to continue my work I had to obtain a medical certificate from a doctor. Drugs were again prescribed, and my family were told that my condition necessitated for me a lengthened stay in the country. As my relatives knew nothing of Christian Science I found it necessary to go from home, but I took with me a copy of the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, which was kindly lent me by a friend. At the end of my train journey I found that the largest of my medicine bottles had emptied itself into my bag. Since that time I have never

had any desire to use drugs of any kind. I studied the textbook daily and in a fortnight I was at home. I returned to my work at once, after a month's absence altogether.

During the years which followed, my progress was slow as I clung to old habits of belief, and it was some time before I supplied myself with a textbook and still longer before I took up the daily study of the Lesson-Sermons and attended the church services regularly. Nevertheless, I found Christian Science of inestimable value to me in my daily living. I was healed through its means and by the help of a practitioner of a sprained ankle, deafness in one ear which had troubled me for a short time, headaches, and other minor troubles; but above all I found that it could be applied to heal discordant conditions in my surroundings. My work as a teacher led me to take part in the struggle for the betterment of the position of teachers, and through the application of Christian Science I was enabled to carry my share of the work to a successful conclusion.

About seven months ago I again succumbed to a very severe attack of mental breakdown. So severe was the attack that I awoke one morning to find myself in the mental ward of a hospital without even having been able to provide myself with any Christian Science literature. While struggling in the "dark places" of fear I was helped again and again by repeating to myself passages which I had memorized from the Christian Science textbook, but especially did the thought that God is the Mind of man free me from the fear that there could be anything in my mentality which could possibly affect divine Mind, God. This thought brought me a sense of security and rest and healing. In a few days I felt well, and I left the hospital within a fortnight, to the astonishment of all who knew how ill I had been. The school to which I belonged was then closed for the holidays, but when it reopened I took up my usual duties and I have not been absent from my work since. I am deeply grateful that this healing through Truth has left me wholly free from any fear of a return of the illness.

I have had many seeming difficulties and trials to face, and I have had many sinful beliefs to overcome, but every healing has brought for me a clearer knowledge of God. I have gained some understanding of God as divine Principle, and words cannot express the blessedness and happiness this has brought me.

I can never be sufficiently grateful for the loving-kindness of practitioners who have ungrudgingly and patiently helped me through many troubles; nor can my testimony be complete without an expression of deep gratitude to God, who has so greatly blessed mankind through the life and the teachings of Mary Baker Eddy, the Leader and Founder of Christian Science. Like numberless others I can testify that Mrs. Eddy has indeed provided a "Key to the Scriptures," and has restored Christianity to this age as a living, practical religion.

To all who are suffering, either through illness or through sinful beliefs, I should like to say that of one

thing I am convinced, and that is that there is no trouble and no suffering which cannot be overcome through the earnest study of Christian Science.—(*Miss*) *Jessie M. Munro, Glasgow, Scotland.*

I WISH to testify to healing through Christian Science from an acute attack of so-called ptomaine poisoning. One day I was taken suddenly ill with extreme nausea, without any warning. The truth was declared that there could be no sensation in matter; that divine Love ruled out all error. I refused to recognize material sense, knowing that my faith was established in God and the power of Spirit to heal through Mind. The effect on the body was marvelous,—no further pain; all discord ceased, and the calm peace of spiritual sense prevailed, which resulted in harmony being immediately restored. Faith and spiritual understanding destroy sin, and heal; for which I am profoundly grateful.—*F. J. Drake, Washington, D. C.*

CHRISTIAN SCIENCE came to me while dwelling in the shadows of unbelief and fear. All my life I had been searching for an understanding of God and had reached the conclusion that an honest seeker must be satisfied with an unknown God.

During this period I was in a very miserable state, both mentally and physically. I had been operated upon twice for internal difficulties, and in spite of conscientious obedience to the doctors' instructions I was never well. Through a great desire to help a dear friend I began to study the textbook of Christian Science, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, which it had seemed impossible to do when it had been presented to me eighteen years before. At first it was very difficult to become interested in the reading, or to understand any of it; but one day the truth of the statement of Christ Jesus, "Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein," dawned upon me, and I turned deliberately away from my self-satisfied reasoning, with a new-born desire to be taught. Then the light came, and it has indeed led me all the way.

I have been completely healed of insomnia, severe headaches, rheumatism of some years' standing, and nervousness; and have been kept in health and strength for many years. The period of selfish invalidism from which I emerged through Christian Science I now know to have been simply a lack of understanding of God, resulting in selfish insistence upon my own comfort, desire for sympathy, irritability, impatience, and fear. These dark shadows of mortal belief are fading away and are being replaced with the joy of the peace that passeth understanding; and I know that, in proportion as self is replaced by unselfed love, greater joy and freedom will be mine. After coming to Christian Science the habit of taking medicines dropped from me, but I soon discovered that my dependence upon them was only transferred to the use of tea and coffee, which I took in increased quantities whenever I became weary or ill.

Through a desire to be consistent and honest, this habit was entirely overcome and great freedom followed.

I am especially grateful for membership in The Mother Church and for work in a branch church, which has enabled me to see that Christian Scientists must watch and pray lest, through their failure to reflect the Christ in the daily life, others may be kept from the acceptance of this wonderful truth.—(*Mrs.*) *Caroline M. Land, Toronto, Ontario, Canada.*

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

Applications for admission to membership in The Mother Church may be sent to the Clerk at any time throughout the year. They are acted upon by the Board of Directors at their semi-annual meetings for the election of new members as provided by the Manual of The Mother Church, Article XIII, Section 2.

The next meeting of the Board for this purpose occurs June 2, 1922. Applications to be acted on at that time should reach the Clerk by May 26, 1922. Applications received too late for consideration in June will be placed on file for the November 3, 1922, admission.

The receipt of all applications is acknowledged by the Clerk, and on the date set for consideration, notice of acceptance or rejection is sent to those whose applications have been received in time for the necessary preliminary attention. Those who have not received acknowledgment of their applications are requested to communicate with the Clerk before forwarding a second application.

Additional applications may always be obtained by addressing the Clerk of The Mother Church, 236 Huntington Avenue, Boston 17, Mass.

✧ ✧ ✧

SUBSCRIPTION RATES TO THE CHRISTIAN SCIENCE PERIODICALS

The Christian Science Journal	$3.00 per year
Christian Science Sentinel	$3.00 per year
Der Herold der Christian Science	$2.00 per year
Le Héraut de Christian Science	$2.00 per year
The Christian Science Monitor	$9.00 per year
The Christian Science Quarterly	$1.00 per year

For rates on *short term* subscriptions, see p. iv of *Journal.*

Orders

All orders for Mrs. Eddy's writings, literature, subscriptions, and miscellaneous articles should be accompanied by remittance.

Address orders and make checks payable to

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Sole Publishers of All Authorized Christian Science Literature

BOSTON 17, U.S.A.

THE
CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

VOLUME XL MAY, 1922 NUMBER 2

OVERCOMING A FALSE SENSE OF RELATIONSHIP

IRVING C. TOMLINSON

THE Bible and "Science and Health with Key to the Scriptures," with Mrs. Eddy's other writings and what is in strict accord therewith, provide us with all we know of the Science of overcoming. The Bible begins its revelations on overcoming by declaring the truth about creation. The seven days—and the definition of "day" in the Glossary of Science and Health (p. 584) should be held in remembrance—present the sequence of revelations which culminate in the overcoming of chaos and darkness, all forms of error. We will overcome, as Christ Jesus overcame, by holding fast to the facts of spiritual creation. Every healing thought, every Christian Science treatment, is based on the truth that "God saw every thing that he had made, and, behold, it was very good," which is held to in the "scientific statement of being," on page 468 of Science and Health. Likewise John, the great metaphysician, begins his gospel with the same truth: "All things were made by him; and without him was not any thing made that was made." Science and Health is with the Bible in teaching that, in the Science of overcoming, it is of first importance rightly to understand the subject of creation.

The Bible and the Christian Science textbook teach that God did not make the material sense of the universe which the material eye believes it sees, but rather that the seven days of creation correspond to seven periods of progress in the apprehension of the Science of overcoming. Do we not recall that memorable day when we awakened to the fact that the first chapter of Genesis and the second chapter give two different accounts of man's origin: the first, the true history; the second chapter, the false history of man? Then do we not remember when, in the light of our beloved Leader's revelation, it dawned on us that the first chapter of Genesis was not an ac-

count of the making of man out of nothing, but rather a revelation of God's spiritual universe, which is and always has been at-one with Him?

We read in Genesis: "And God said, Let there be light: and there was light." Does this light (revelation) come to us all at once? Rather, do we not get the truth step by step; and is not this revelation still coming to us? Can we look upon any time and say, "That was the time when my progress was complete"? Rather, what we know to-day of Christian Science is knowledge that has come to us by successive stages of progress. And what is most important, we know that we have been able to overcome error as we have taken what our Leader calls the "advancing spiritual steps in the teeming universe of Mind" (Science and Health, p. 513). Constant progress in Christian Science makes possible constant overcoming. A so-called Christian Scientist, who is not taking "advancing spiritual steps," is a mortal devoid of dominion. A Christian Scientist who is rejoicing in these "steps" in apprehension, is also rejoicing in the victories of Truth.

We remember when Christian Science found us that, to us, there was indeed darkness "upon the face of the deep." One day in our history God said, "Let there be light;" and there was light. It was then revealed to us that God, good, could not be the origin of evil. In this light we saw that infinite Love could not send upon His children sin and sickness. This revelation of light was the appearing of God's idea, the first period of our progress in Christian Science. We know why the light came; we know why Truth was revealed to us. We understand that "the Spirit of God moved upon the face of the waters" in answer to prayer. We had a sincere desire for more light; we wished for more of Truth. We became earnest students of the writings of Mary Baker Eddy; we heard the voice that is always speaking "Let there be light." Our hearts were touched; and the revelation of the reality of good, of Truth, and of Love began to unfold to us.

Following the day of light, the period of revelation, comes the firmament day, the stage of understanding—the period in which we learn to draw the line between the real and unreal, the genuine and the counterfeit. We know why the firmament stands as the type of the divine idea which discerns between divine Mind's kingdom of the real and the carnal mind's kingdom of the unreal. Have we not found God saying, "Let there be a firmament in the midst of the waters;" that is, let understanding pierce through the falsity of mortal mind, to divide that which is scientific from that which is unscientific? And should we not rejoice that the Christian Science movement shows that it knows that God has made a firmament?

Revelation and understanding are our first two spiritual steps in Christian Science. What, then, is the third step? Genesis says that on the third day "God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit." As in belief light upon the earth brings forth fruits, so in fact revelation and

understanding bring forth the abundant fruits of true thoughts, the awakening from the belief of life in matter to the understanding of life in Spirit.

We are conscious of just as much life as we have spiritual understanding. The more we understand, the more we live. The greater our discernment of Spirit, the greater our victory over the carnal mind. The more we understand of Truth, the more we overcome of error.

After the first day of light,—revelation; after the second day of firmament,—the line of demarcation, understanding; after the third day of the tree of life with its fruits,—awakening from materiality; then reality begins to have form. This is the stage of rising out of the mists of unreality into the clear light of reality. Is not this the period in our experience when we commence to ascend out of the darkness of the so-called human mind into the sunshine of divine Mind? Christ Jesus had his resurrection on the third day, and following the resurrection came the ascension, the fourth day. In this gradual ascension, human nature is laid off and the divine nature is seen and proved to be supreme. As we overcome the carnal mind, that is, the human mind, seeing it for what it is,—nothing,—we come into the realization of the divine Mind as ever present and all-power. As carnality is overcome, spirituality is won.

How noteworthy, how glorious to the Christian Scientist, is the fifth stage of aspiration,—the period of birds of the air, in which he is not satisfied with the things of material sense but longs for the realities of spiritual sense! This heavenly aspiration is not of man's creating; it is the gift of God, which is not separate from man, but one with man. What the sling was to David in his victory over Goliath, spiritual aspiration is to the Christian Scientist in his battle with the carnal mind; hence our textbook says (Science and Health, p. 16), "Only as we rise above all material sensuousness and sin, can we reach the heaven-born aspiration and spiritual consciousness, which is indicated in the Lord's Prayer and which instantaneously heals the sick."

Does not the fifth period of progress, the period of aspiration, lead to the sixth? This period in our progress, when we see man and the universe as reflection, is the sixth day—the sixth advancing step in Christian Science. In this understanding we do not hesitate to declare, "I, as the spiritual child of God, am at-one with divine Mind, and am truly conscious only of that which the divine Mind knows." Is not this the day of which the Master-metaphysician spoke when he said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent"? Science and Health is a handbook on overcoming; for it proves mortality to be the counterfeit, and spiritual man,—God's image and likeness,—to be the Christ, the real man, who has dominion over all things.

In Christian Science it is natural for mankind to overcome all that is unlike God. Out of Science mankind is robbed, in belief, of the power to

overcome. Through Christian Science we gain the understanding of man's unity with God, who is all-power; and thus we learn to prove our dominion over error through the understanding of Truth. The real man rests, forever united to omnipotence; and this is the seventh or Sabbath day of revelation.

The seven advancing stages of light, ushering in the true spiritual creation, the true relationship of God and man, overcome the belief in false relationship. That Jesus was much more than beginning to understand his relation to God, he showed when at the age of twelve he remained in Jerusalem to visit the temple. When his mother complained, Christ Jesus, realizing that in reality he was the son only of God, the son only of good, replied, "Wist ye not that I must be about my Father's business?" Later he said, "Call no man your father upon the earth: for one is your Father, which is in heaven." Mrs. Eddy says (Miscellaneous Writings, p. 151) that God "is man's only real relative on earth and in heaven." Man, true to his "only real relative," must in consequence be at-one with divine Principle, true to and at-one with his fellow-man. Then he sees his fellow-man from the standpoint of Principle; and health and peace and joy are his. Practitioners of Christian Science will agree that much discord is brought to mortals by the error which claims to act through a false sense of relationship. Fathers doing the thinking for the family, elder brothers making laws and domineering over the juniors, friends outlining each other's pathways, present the drama of a mistaken sense of human relationship.

David overcame Goliath because he fought in the name of the Lord of Hosts; refusing to be subject to human beliefs of relationship, he was rewarded with the opportunity of serving his heavenly Father. Jesse, his earthly parent, had the limited thought of him as an errand boy and family commissary, as we are told in the seventeenth chapter of I Samuel. His elder brother taunted him with being only a gadding sight-seer. Saul, the king and his friend, tried to take from David the sling, the weapon that would win victory, and to burden him with a coat that did not fit and with useless weapons that would bring only defeat. History shows that David had due regard for his human parent, but first in his thought was his correct understanding of his relationship to infinite Principle. He had a proper respect for his brethren, but he knew the difference between fraternal sympathy and autocratic domination. He honored the king, but he did not blindly worship personality. Before David could overcome the Goliath of whom all Israel was afraid, he had to meet and overcome the false sense of man,—"the sixth day,"—the same Goliaths that challenge us through a mistaken sense of relationship; for, do we not need to meet the belief in family limitation, in an autocratic, domineering sense of brethren, and in unscientific friendly imposition?

David came to the battle-field on an errand from his father to his brethren. If David had obeyed only the limited material sense of things,

Goliath would not have been overcome. His father Jesse gave David no hint that he could be of service on the battle-field; but the shepherd boy did not allow material sense, even in a loved parent, to outline for him his duty to Principle or limit his activity for Truth. David loved his heavenly Father—divine Principle—most; so Goliath was overcome, and honor fell to his father Jesse's house.

Human birth stands for limitation. It is finite belief apparently coming into manifestation. The real man is the offspring of infinite Spirit; and to this man, the image and likeness of God, belongs abundance of good. If we are to practice the Science of overcoming, we must turn the revelation of good upon error's false claim of the universal belief of limitation. Formerly we may have been educated into impotency; for we may have had it falsely drilled into us that Spirit, Principle, is not power, that human beliefs are sacred; while, according to this falsehood, inspiration and revelation would claim to be myths or superstition.

The pebble with which to overcome the Goliath of earth-born limitation is the revelation of Christian Science. David, true to his relationship to God, was not touched by material limitations. His duty to God led him to stay on the field of battle, and Goliath was overcome. So the remedy for earthly limitations is the firmament of Truth, understood and demonstrated, that God is our "only real relative on earth and in heaven."

David's faith in God was next confronted with an elder brother's belief. This elder brother, Eliab, had elected himself to do the thinking for the brethren. He was indignant that David should try to think for himself or attempt to serve a cause. If David had been overcome by Eliab's autocratic claim of domination he would have gone back to his sheep, and Goliath would have triumphed. But David was inspired; aspiration asked, "Is there not a cause?"

The dominating will-power of the elder brother attempted to impose on the younger the suggestion of self-depreciation, the hoary old enemy of self-distrust. The elder brother claimed that David had come down simply to see things. Eliab suggested that David was acting from self-interest, not from unselfish motives. The beloved of the Lord, however, did not stop to argue; he simply asked, "Is there not a cause?" Yes, there is a cause. Man is reflection. He is nothing of himself; he acts, because divine Principle acts through him. David fought to overcome the carnal mind, not to exalt self. The vain boastings of the Philistines and the false accusations of brethren neither discouraged him nor made him afraid, because he knew that he was not fighting for the glorification of self but for the glory of Truth. Neither envy nor abuse, from Philistines or from brethren, caused him to swerve a hair's breadth from the line of duty,—allegiance to God. What was he doing but serving Principle? What was his cause but the cause of Truth?

False human relationship had still another argument that David must overcome before he confronted Goliath. It was the argument that says,

You are too inexperienced, and have no weapons with which to defeat Goliath; in other words, You don't know enough of Science to heal others or to help yourself. King Saul was the channel for this suggestion of unfitness to David, for the king said to the shepherd boy that he was only a youth and Goliath was a man of war. You remember David's response,—that the Lord which delivered him from the power of wild beasts would deliver him from the hand of the Philistine. Inexperience with the world's weapons is no hindrance to the soldier of Christ who fights with the shield of faith and the sword of Spirit. Power is not in a helmet of brass or in a coat of mail; but power is in Truth understood, in Life and Love realized and demonstrated. Power belongs to God. In the presence of Goliath, David knew that with man—that is, with mortal man—this is impossible, but "with God all things are possible."

The Lord that delivered David "out of the jaws of the lion" is nigh to deliver out of the hand of every Philistine. David overcame Goliath because he first overcame the suggestions of false relationship. By the successive days of revelation—light, firmament, and fruitage—he attached himself to Principle and so detached himself from personality. He who enthrones Principle will dethrone personality. He will be a victor over every Goliath because he declares with David, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee."

WHEN THE WILDERNESS BLOSSOMS

LOUISE KNIGHT WHEATLEY

THERE was once a time when the enemies of David sought his life. The love which King Saul had always borne for the shepherd lad whose harp strings had charmed away his melancholy turned suddenly into hatred on that unfortunate day when the women singers were heard chanting that "Saul hath slain his thousands, and David his ten thousands." The narrative plainly states that at this "Saul was very wroth, and the saying displeased him. . . . And Saul eyed David from that day and forward." From that moment, it seems, the trouble began; just as it sometimes has been known to begin in recent times, when mortal mind has been roused to fury at hearing that another has equaled, if not excelled, its own best efforts. For the carnal mind did not cease to put forth its claims to being reality and power when Saul finally "slept with his fathers," centuries ago. To-day, as in his day, it takes a nature rarely great to hear with equanimity the praises of another sung; and Saul's mental fiber was plainly not equal to the test. We find him, on the contrary, turning against his one-time friend so bitterly that David fled for his life into the wilderness, that rough and rocky place where fugitives in those days hid from their pursuers.

Word, however, was brought to Saul that David was in the wilderness of Ziph; so, with three thousand of

his men, he started out to capture him. It was true. David was there; and had he chosen to remain there they would undoubtedly have found him. But the story goes, that when David learned that Saul was coming he quickly left the wilderness, "and came to the place where Saul had pitched," which was "the hill of Hachilah." There he won a victory over enmity and hate, which began, as all such victories must, with a victory over himself.

When one recalls the metaphysical meaning of the word "wilderness," this apparently simple incident becomes vibrant with interest to us, as Christian Scientists, in the midst of the mightiest mental upheaval that the world has ever known; for David is not the only one against whom error, as typified by Saul and his three thousand, seems sometimes to come in hot pursuit. On page 597 of "Science and Health with Key to the Scriptures," by Mary Baker Eddy, our beloved Leader has defined wilderness as meaning in part, "Loneliness; doubt; darkness." So that is where David seemed to be dwelling, in loneliness, doubt, and darkness. It is no wonder, then, that his enemies went out so confidently against him; for if he were living in that state of thought they knew exactly where to find him.

It now becomes clear how he made his escape; just as we, too, may make ours to-day. Although it appears that he had so far succumbed to erroneous mental suggestion as to flee into the wilderness in the first place, it also appears that he had understanding enough to get out just as soon as he realized the precariousness of his position. That is where he seems to have the advantage over some. We get in promptly enough, just as he did, for fear quickly drives one into that mental condition; but we do not always prove, as he did, that we understand how to get out. On the contrary, we may even have been known to keep on standing there indefinitely, in a mental sense of loneliness, doubt, and darkness; and then, perhaps, to have felt very much surprised and hurt because God, or somebody, or something, did not step in and keep "Saul" from coming!

Let us see how we can make this lesson practical in applying it to our problems of to-day. To translate the story into the language of Science, animal magnetism, always claiming to be at war with and opposed to the spiritual idea, can seem to seek the spiritual idea only in animal magnetism's own realm of material sense, or matter. Why? Because that is the only place animal magnetism knows anything about. Being wholly material, it can take cognizance only of its own material concepts. It knows, in belief, only counterfeits, not the right ideas emanating from divine Mind. It is obvious, then, that if we believe ourselves to be dwelling in matter, instead of in divine Mind, we immediately meet error on its own ground, which is what it asks of us; and the contest between one and three thousand might be called no contest at all, but a foregone conclusion. In other words, if we admit the suggestion which would fain delude us into believing that we are tired, lonely, discouraged mortals, we

sink to the level where so-called mortal mind can recognize us; and from that moment we are liable to be beaten.

But why should we do this? Why should we dwell in the wilderness, when we might, instead, dwell "in the secret place of the most High"? In that sure refuge man is forever safe; and its doors are always lovingly open to receive us: "And the gates of it shall not be shut at all by day. . . . And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie." Then, let no one grow disheartened, even though he may seem to be standing alone and defenseless, with the shouts of the oncoming hosts of evil apparently growing louder every moment, and nearer. His sure defense is at hand. He has only to remember who man is. He has only to know the truth about himself, as man. He has only to hold to his real identity as the reflection of Spirit, never in or of matter. It is already true that "now are we the sons of God," although this forever fact "doth not yet appear." But we must hold to it, at all costs, under all circumstances, and against all seeming odds; for in it does our safety lie. Why should we be concerned about Saul and his three thousand? We can joyously say, in the words of a loved hymn:—

> "Embosomed deep in Thy dear love,
> Held in Thy law, I stand."

One can, indeed, "stand" when he has left the wilderness of false belief to rejoice in the sweetness and serenity of a life "hid with Christ in God." He is now in a mental realm where evil cannot follow. It has completely lost sight of him. It cannot find him; for the very simple reason that it does not know where to look. Let us always remember that mortal mind is only seeing its own false concept of man. We do not have to come down to its level, however, and accept that false concept of man, too. We should know better. Let us remember what man is. Because mortal mind thinks he is something else, that does not make it true. Mortal mind is only seeking, in its own false realm of matter, the wrong sense of man; and man is not there, because God never made any such false sense of man. If one wishes to hit anything with a stone, he throws the stone at the place where the thing is, does he not? But if it is not there, how can he hit it? If mortal mind builds up its own false concept of you and throws a stone at it, will the stone hit you if you are not there? Of course not. How perfectly we have the upper hand in even the most trying situation when we absolutely refuse to meet error on its own ground! How gently, how patiently, how lovingly, we can bear the buffetings of mortal thought, and even smile back, as we watch the futile efforts to locate us in the wrong place. We are in a realm where we cannot be recognized any more than darkness can recognize light, for the very evident reason that where light exists darkness can never enter. The only thing that darkness can do in the presence of light is just to disappear.

How wonderfully our great Master proved his understanding of this twenty centuries ago! When the

Jews, infuriated to madness by his mighty works among them, rose up in wrath and led him to the brow of the hill that they might push him over and so be rid of him, it is recorded that he "passing through the midst of them went his way." Surely, one could never imagine that the way in which Jesus escaped the fury of the crowd was to push and fight and struggle and elbow his way through it. The thing is unthinkable. He passed through it by the might of a pure spirituality, unseen and unrecognized (because unrecognizable) by the carnal minds around him, inflamed to the point of murder, as they were, by jealousy and hatred. On another occasion we are told that, when the multitude tried to stone him, "Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by."

"Do you mean to infer," some one may be thinking half incredulously, "that Jesus had the power to become invisible at will?" It depends upon just what one means when he uses the word "invisible." Mrs. Eddy employs a much better term to describe this mental process when she writes on page 51 of Science and Health that "Jesus could have withdrawn himself from his enemies," meaning those who would have crucified him. Jesus withdrew himself when he so desired, which is simply another way of saying that his realization of his true spiritual individuality was so perfect and complete that it rendered him immune from the malicious purposes of the carnal mind. It could not recognize him, any more than the "two of them" could recognize him as he walked with them to Emmaus after his resurrection. Though walking side by side, they were in different states of consciousness. The disciples were still wandering in the wilderness of loneliness, doubt, and darkness, while he was fresh from the exaltation of his three days' work in the tomb, where Love had been proved the master of hate. With their thoughts so filled with the concept of one who had just been crucified and buried in Jerusalem, how could they recognize the risen Savior?

In the light of all this we see that it has its purpose—this wilderness experience. As has been said before, all have to go through it. Some seem to stay there a long time, some emerge more quickly; but it teaches all of us many things; for it is also "the vestibule in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence" (Science and Health, p. 597). As these words are being penned, the soft spring breezes creep gently in at the open window, telling of a world outside just unfolding into green loveliness; but, marvelous as is the ever recurring miracle of spring, it nevertheless pales into insignificance beside that hour of wonder when the wilderness blossoms. "It shall blossom abundantly," was the glad prophecy of long ago, "and rejoice even with joy and singing;" "I will make the wilderness a pool of water, and the dry land springs of water;" "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree;" "For ye shall go out with joy, and be led forth with peace."

With joy, dear fellow-traveler, "ye shall go out with joy"! Let us be glad for that! But does it not sometimes seem as if we were a long time in going? Are we not already more than weary with gazing day after day, week after week, and, perhaps, year after year, at those monotonous desert sands, whereon the thorns and briers show at the present moment not the slightest indication of turning into fir trees and myrtles? "Where are the flowers?" cries suffering human sense. "Where are the pools of water? I do not see any. How can I make the wilderness blossom?" In other words, and to put it plainly, How can I get out? The answer is: By refusing to believe that man was ever in.

Who made all things? God. And God is Love. Would it be in the nature of Love to make a place of loneliness, doubt, and darkness? Could Love make anything so utterly unlike itself? The wilderness is just false belief, the fabric of a dream; and we lose it by awakening, as from a dream, to see its unreality. We do not need in reality to go anywhere, or to run away from anything. As some one once wittily remarked, "When you go away, you take yourself with you." We have only to stand right where we are, and refuse to acknowledge any power or presence, cause or law, life or intelligence, mind or substance, separate or apart from God, the infinite good. When Jesus had his wilderness experience,—for even he did not escape it,—it was Satan and not Jesus who had to depart. Our Master stood his ground. Afterwards, we remember, his wilderness blossomed,—just as ours will, too; and when it blossoms it ceases to be a wilderness,—God's beautiful way of taking us out of it. For, as we stand there wondering what has become of the sorrow and the fear and the loneliness and the heartache and the discouragement, we find, as Jesus did, that the angels are ministering unto us, those angels of God's presence, bringing rest and peace.

"BY THE WORD OF THEIR TESTIMONY"

AMY C. FARISS

THE prophecy of Habakkuk, "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea," and the Revelator's words in regard to the great dragon, "And they overcame him . . . by the word of their testimony," are of especial interest to Christian Scientists at this stage of the world's history. The great red dragon has seemed to be much in evidence for the last few years; error's scream of hate has risen high, its false tones have aroused strident echoes in the four corners of the earth. It is for us to know that the "still small voice" breathing loving notes of truth, has more power than this dismal clamor. It is for us to ask ourselves: What am I doing to counteract this evil? What am I doing to fill the earth with the knowledge of the glory of the Lord? What word of testimony am I sending forth to help

in overcoming the great dragon? Two responsibilities have fallen like a glorious inheritance upon the shoulders of every Christian Scientist,—to fill the earth with the knowledge of God and to overcome every lie about God and man with the truth that, day by day, is being applied and demonstrated in our lives.

Considering how great is the task set before us, are we honest with ourselves or our fellow-man if we withhold any part of the love and blessedness which flow continually into our lives, enriching, regenerating, healing? Outside this atmosphere of gracious blessedness we do not know how many weary mortals may be vainly struggling with some earth weight or some haunting fear. We who can give the "cup of cold water in Christ's name" (Science and Health, p. 436), we who are taught in Christian Science how to comfort with the Christ-touch and heal with the Christ-authority—how are we using our heaven-bestowed privilege? How much of earth's mockery have we displaced with what is true and lasting? Let us ask ourselves these questions, and then set to work to do our part toward the fulfilling of this desired end.

On page 148 of Miscellany, our beloved Leader tells us, "Faithfully and more than ever persistently, you are now, through the providence of God, called to do your part wisely and to let your faith be known by your works." Imagine what a wave of hope and peace would sweep around the world if for every lying evidence and expression of error the true idea and the true expression could stand forth or be declared! Then are we not in duty bound to set forth, fearlessly and continually, whatever treasures of truth and experience we may possess, be this offering great or small, be it truthful thought or kindly deed, be it eloquent testimony or able article, be it an humble offering from some half-timid student expressing the wonder of the first healing, the sacred unfoldment of the first glimpse of God's kindness, or be it the trumpet call, "Awake!" from some rugged disciple of Christian Science? To fill the earth "with the knowledge of the glory of the Lord, as the waters cover the sea," and to overcome the great red dragon by the word of our testimony, will mean that we must not overlook any of our evidence on the side of divine law in order to confute the false material law that so persistently sets itself up and claims authority.

No learned attorney prosecuting an important case in court would omit any slightest evidence, however unimportant it might appear to an outsider, which would help him in the smallest degree to establish his point. Our courtroom is the world; our case before the court, the redemption of mankind; our advocate the Christ; the verdict we are striving to obtain is man's eternal inheritance as the son of God; our evidence is our daily and hourly proof that God omnipotent reigns, that there is no other reality, intelligence, or activity but that which He creates, governs, and protects,—a big enough case to keep us all facing forward, standing ready to fill in with testimony when divine Love commands.

What if our words seem sometimes to fall on bleak places? What if a haughty stare or disdainful smile sometimes greets us from the vast congregation of worldly spectators before whom our evidence may be placed? Behind every honest effort God's might stands. Our advocate has use for all the truth we have to present; the winning of our case demands minutest proof of our daily touch and experience with things unseen. Every proof which each and all of us possess of God's power and willingness to heal and care for His children, to-day as in Jesus' time, belongs to Spirit. It is the evidence of spiritual causation, and is not, nor has it ever been, a personal matter. Healing in Christian Science is the simple and practical evidence of spiritual law understood and utilized, and that this healing truth is available to-day is the result of Mrs. Eddy's faithful and untiring study of the teaching of Jesus and the prophets, and of her own pure, uplifted life. No part of the proof of the efficacy of Christian Science can be regarded in a personal light. It all belongs to God for His glory and to establish His undisputed kingdom on earth. Our Leader made no claim to personal distinction when she was the beloved and chosen of God to proclaim the truth to this age; instead, she very beautifully says in "The First Church of Christ, Scientist, and Miscellany" (p. 115): "I was only a scribe echoing the harmonies of heaven in divine metaphysics."

Not one of us is wise enough to foretell just what particular word of testimony is the one in which the seed of truth is most sacredly planted. Jesus, our Exemplar, said, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." A purer and more unselfish purpose none of us could choose than that of sanctifying ourselves to be a witness, to the best of our understanding. We may not be so wise as Jesus in his mighty arguments and telling parables, nor may we have used the word with the instant authority which he did; but if we study the record of his life and that of his disciples, we will find instances which resemble our own experience. We will find that Jesus seized upon many things at hand in teaching and illustrating his great points, which to the unobservant might be regarded as insignificant. The widow's mite became, through his understanding of true values, a crowning glory in the woman's humble career; to-day, centuries later, her small offering is blended in holy association with deeds whose noble fragrance ascends to heaven.

As Peter walked from his prison, free, so we to-day are experiencing a freedom as divinely bestowed, a freedom from conditions as binding; our prison walls are being opened for our passage to liberty. As Paul traveled the road to Damascus, so we find the mutterings and threatenings of our mortal selves stilled by a voice from above and see a light shining round us brighter than the sun's brightest rays. The sting of the viper has been overcome in Christian Science, death itself has been driven back into its own nothingness, the triumphs and victories of Jesus' disciples in those

far-off days are experienced by Jesus' disciples of to-day; and as we of this hour have need of all the record which has been preserved for us, so the world to-day and in the future has need of the practical record Christian Science is making. Joaquin Miller expresses a thought that brings encouragement to the most timid witness of the great truth for which we stand:—

Go forth to the field as one sowing,
Sing songs and be glad as you go,
There are seeds that take root without showing,
And bear their fruit whether or no.

Then let each strive for the establishment of God's kingdom here and now. Our effort may at times fall far short of what we would like, we may falter and tremble and all but fail of any intelligent expression; but every sincere effort, every heart attuned with the single purpose of glorifying God, will find a freer voice, will expand into a fuller note, will in time, through much tribulation perhaps, rise to sing and soar above earth's drowsy sleepers, till, one by one, like dreamers waking from the deep shadows of night, mortals will strain an ear to catch the distant tone of joy, rub bewildered eyes, and rise from their drowsy state to see a new day. As earnest, hopeful students of Christian Science we may even now look about and see that Habakkuk's prophecy is on the way to fulfillment; and we may know that the word of our testimony, given in trembling or given in power, will not cease its activity till in very truth "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

LOVE'S UNFOLDING

ISRAEL PICKENS

ON page 234 of "Miscellaneous Writings" Mrs. Eddy says: "In love for man, we gain a true sense of Love as God; and in no other way can we reach this spiritual sense, and rise—and still rise—to things most essential and divine. What hinders man's progress is his vain conceit, the Phariseeism of the times, also his effort to steal from others and avoid hard work; errors which can never find a place in Science." Love, therefore, is the one great need of the hour. The Master brought to humanity a higher sense of love than had ever before been apprehended, although there had appeared in the human consciousness throughout all ages some measure of Love's reflection. Many Old Testament narratives bear witness to this fact; as, for instance, the stories of Joseph's love for his brethren and Moses' love for the children of Israel.

This unfoldment of the nature and attributes of divine Love must ever go on and on, in greater and greater degree, in human thinking; for it is in accordance with spiritual law. Thus it is that a greater understanding of Love is evidenced to-day than there was yesterday, and larger efforts are being made toward making the Golden Rule practical in human affairs. This light of spiritual understanding, emanating from the divine

Principle, Love, not only reveals to mankind the paths of truth and righteousness, but also protects their footsteps from the snares and pitfalls of error. In the early days of human history, error, because of its grossness and its seemingly more open warfare, was easily recognizable as evil. To-day, when it comes in the name of good, it finds in this way a more subtle form of attack; hence, the need for this greater spiritual understanding with its attendant alertness to error's various disguises. The beliefs of evil are neither a source of fear nor a temptation to the thought reflecting God.

In olden times, the Danites made no pretense of bettering human affairs, nor of endeavoring to deceive each other or their neighbors in the rule of dishonest political, social, or trade relationship. For did not they openly rob Micah of his idols, and then devastate and burn the quiet and orderly city of Laish? It is significant that at this time "there was no king in Israel, but every man did that which was right in his own eyes;" also that "there was no magistrate in the land, that might put them to shame in any thing." In "Science and Health with Key to the Scriptures," on page 583, Mrs. Eddy defines Dan (Jacob's son) as, "Animal magnetism; so-called mortal mind controlling mortal mind; error, working out the designs of error; one belief preying upon another."

To-day the same evil appears upon the scene of human affairs but under a different mask. It comes this time in the name of good. Its false doctrines would have it appear to be a desirable thing for the world to abandon all government, all law and order; to discount education, and to exalt ignorance and hate to the rulership, with no restraint or conscience; to tear down all that the world has, through ages of dire suffering and sacrifice, built up in its onward march toward a true sense of civilization: for according to the Scriptures, "Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward." It is joyful to know that this type of evil has already been uncovered, and will never succeed in mesmerizing humanity; and, too, its nature as powerlessness and nothingness is being revealed to the world as never before.

Every thinking person realizes that the world as it is to-day has advanced many progressive leagues from autocratic political, social, and ecclesiastical bondage, into a sense of freedom greater than ever before in its history. Thousands upon thousands are beginning to vision a world freed from turmoil; and the hearts of these thousands are being made glad in the realization that the night is far spent and the dawn of a higher order of peace and harmony is beginning to appear. What is happening is not the transformation or the progression of evil into good; for good can no more come out of evil, and error can no more be spiritualized, than can darkness be made into light. The unfoldment or manifestation of good in human affairs is in reality the appearing of God's own ideas, reflected in spiritualized thought, displacing and superseding false beliefs

and false mortal concepts, revealing the nothingness of evil and the allness and omnipotence of God.

The world, however, is face to face with the great need of applying those Christian fundamentals of life and living that the Master taught and practiced. There is just one remedy for the errors that are to-day presenting themselves so boldly and so subtly, and that remedy is the demonstration of Truth and of Love. Whether the evil be manifested in a belief of wage disagreements, profiteering, or anarchy, this one remedy is alone applicable, and is always available. Mankind can no longer live lives of selfishness, nor apart from the divine requirements of the Golden Rule. "Thou shalt love thy neighbour as thyself," is for to-day's obedience and is not to be laid aside for a possible future consideration. So-called conditions of unrest are in reality indications of error's destruction,—the chemicalization produced because of the presence of divine Principle uncovering, overturning, and ruling out the otherwise lethargic beliefs of mortal mind. That happy day is fast approaching when all men and all nations will awaken to the realization that the only real and permanent solution for the inequalities and injustices in the body politic is to be found in the teachings of Jesus the Christ.

Because Christian Science interprets these great truths as taught by the Master so that they may be clearly understood and intelligently applied, the Christian Scientist recognizes that there can be found no sounder instruction along any line of human conduct and relationship than is found in the writings of the Discoverer and Founder of Christian Science, Mary Baker Eddy. Although calm and hopeful amid conditions chaotic, the real Christian Scientist does not stand idly by in times of so-called stress, but rather does he help to shoulder any seeming burdens and endeavor to handle these problems scientifically. We who are students of Christian Science must needs be good citizens and true, patriotic and loyal; never indulging in or condoning error, but earnestly striving to help to maintain law and order in their highest sense. Let us seek the understanding that will enable us to love our neighbor as ourselves, "forbearing one another, and forgiving one another." Thus may our efforts be of the utmost value at this hour.

WITNESS

LEILA FLOWER

ACCORDING to Webster a witness is an individual who is able to furnish evidence of or proof of anything; one who can bear testimony. A study of the Scriptures reveals the fact that throughout the Old and New Testaments the rôle of witness is of a twofold nature. It has reference to the relationship between men in human affairs; it relates also to the understanding of God which any individual may attain, and the manner in which he is able to impart this understanding to his fellow-men. Moses, for instance, was a witness of the understanding he received of the

power of God to govern human affairs. He testified of this understanding in the wonders he performed before Pharaoh, in leading the children of Israel out of Egypt, and in the Ten Commandments, which he received on the mount and gave to them for application to their daily lives. Under the dispensation of the law of Moses, the honor of a witness is shown to be one of the most important factors in the administration of that law. The Hebrew lawgiver certainly understood its importance when, under divine inspiration, he laid down as one of the Ten Commandments, "Thou shalt not bear false witness against thy neighbour."

On this point, indeed, Bible history affords us innumerable instances that the necessity for honor and truth between brethren in their dealings with one another, is second only to the necessity for some degree of spiritual understanding on the part of him who judges. The writer of Proverbs, who must have had the widest experience of the administration of the law among the Israelites, describes a true witness as delivering souls, but he speaks with a forceful measure of contempt of false witnesses, talebearers, and slanderers. It is, however, when we come to the New Testament and the dispensation of the law of Christ, that the honor of a witness and the integrity and discernment of a judge are weighed in the balances of Truth and emblazoned on the standard of Christianity.

John the Baptist, that brilliant last link between the Old Testament and the New, when asked by the soldiers what they should do to repent, replied, "Do violence to no man, neither accuse any falsely; and be content with your wages." These words, spoken to men whose profession was fighting and guarding prisoners, were, in the light of subsequent events, perhaps only in a degree less significant than his wonderful words when he reached the zenith of his mission and bore witness to Jesus the Christ, "Behold the Lamb of God, which taketh away the sin of the world."

In John the Baptist there must have been such a measure of enlightened spiritual understanding of the Ten Commandments and of the great significance of true and false witness, that he immediately recognized his own relationship to the approaching Messiah and was ready to bear instant and generous witness to the true light. Jesus also acknowledged his witness and referred to the brightness of his mission. At the same time, however, he pointed out to the Jews that he himself had a greater witness even than John, namely, the mighty healing works he was performing and the fact that, through these works, God was bearing witness of His beloved Son.

Jesus was here establishing a position as a divinely appointed witness in the world's history, which could not be gainsaid even at his own trial before Pilate. It was in the judgment scene before Pilate that the contrast between false and true witness reached such a dramatic climax that its real import runs through the history of Christianity to the present day. This true deliverer from sinful sense, this faithful witness of God's message of salvation to the world,

whose deeds were so mighty that they could not be concealed, this law-abiding man who in his own life fulfilled and completed the law of Moses, had to stand his trial and see that law manipulated against him by the use of what the Scriptures from beginning to end describe as the last degree of human depravity. Because they could find no just cause against Jesus, the high priests in charge of the administration of the Mosaic law sought for and brought forward false witnesses, who could not even be found to agree with each other. But the Messiah opened not his mouth against their unrighteous accusations. It was only when the rulers asked him the direct question as to his Messiahship, that he himself fearlessly and courageously acknowledged the truth, as he had consistently done throughout his entire earthly mission. Thus the high priests in their blindness were forced to place on record their own declaration of denial of the Messiah, and to condemn him on that ground.

It was in fulfilling the mission of the Messiah, the perfect witness of God's love for man, that Jesus also raised the honor of a witness between men in human affairs to a far higher standard than was looked for under the Mosaic law. Under that law, the punishment of any one breaking the ninth commandment was according to the motive of the transgressor. Christ Jesus, however, instituted the law of forgiveness of enemies as well as of friends, and he proved through perfect practical obedience to it that the true understanding of life could not be touched by any malicious motive even in the final issue of a court of law. The methods of the Pharisees simply hastened Jesus' triumphant proof of spiritual existence and sealed their own doom. The trial and crucifixion, followed as they were by the resurrection and ascension, showed the powerlessness of any false witness to prevent the perfect action of spiritual law in individual human consciousness. Mrs. Eddy, in speaking of Jesus on page 16 of the Message for 1902, says, "The meek might, sublime patience, wonderful works, and opening not his mouth in self-defense against false witnesses, express the life of Godlikeness."

It was in instituting this teaching that he had been so tenderly considerate of the human footsteps of his disciples. In the eighteenth chapter of Matthew, which deals with offenses, he laid down a definite and unmistakable rule for their guidance in everyday life before they could reach the higher demonstration. This teaching was given to them when the question had been raised as to who should be greatest. In the wonderful discourse on humility which followed their question, the Master showed the danger to those by whom offenses should come, but he also showed the certain remedy and the true spirit of forgiveness. The rule to be followed was that any difference should be settled between brother and brother alone, if possible. No word of grievance should be breathed to any third person till this had been attempted. Should the effort fail, the injured party must gather two or three witnesses, as under the Mosaic law. This also was to be done in private. If no

healing and reconciliation resulted, the matter should then be put before the church, and if the trespasser was still unrepentant he should be dismissed from the community.

When external persecution, however, arose, false witness crept into the Christian stronghold and was used by brethren against brethren in so-called self-defense. The true spirit of healing began to disappear, for it is self-evident that if one bears false witness against one's neighbor, one cannot achieve the honor of bearing witness to the truth.

As soon as this spiritual activity waxed cold, the question, Who shall be greatest? began to be heard once more. The claims of human rulership developed and false witness became the handmaid of temporal power. As the centuries sped on, a wilderness of doctrinal misconception grew up, even in the very name of the Master who had drawn all men unto him, teaching them the secret of their own individual freedom, binding brother to brother with bands of love.

Into this wilderness has come the message of Christian Science, one of the witnesses referred to by John in Revelation, and discovered by Mrs. Eddy. In interpreting for us the spiritual meaning of the Scriptures, she has explained the true witness of Jesus the Christ. Through the study of her works, with the Bible, Christian Scientists all the world over are doing the works which Jesus commanded his followers to do.

The Church of Christ, Scientist, has been founded by our beloved Leader under divine guidance to demonstrate a Christianity which lays no claim to temporal power in any of its activities. The persecutions of this age may be more subtle and less openly apparent than when Christians were thrown to wild beasts or were burnt at the stake. The real remedy is still, however, in the words and works of the Master. The lesson so lovingly given by Jesus to his disciples in the eighteenth chapter of Matthew has been definitely applied by Mrs. Eddy to the government of The Mother Church and is contained in the By-laws of the Manual of that church. Moreover, our Leader gives us in "Miscellaneous Writings" (p. 67) an unmistakable definition of the ninth commandment in the spiritual light of Christian Science. She says: "'Thou shalt not bear false witness;' that is, thou shalt not utter a lie, either mentally or audibly, nor cause it to be thought." This is, then, the standard of a witness under the law of Christ, and this is the honor of a Christian Scientist. A lie is the opposite of truth. Therefore, to let any erroneous thought about a brother dwell in our thought uncorrected by Christian Science is to break the ninth commandment. To repeat such a thought to others, except under the strict guidance of Jesus' explicit teaching and the By-laws of the Manual, means to run the risk of forfeiting our spiritual understanding and the power to bear witness to the truth.

The "witness" of Christian Science must be expressed in the lives and works of Christian Scientists, and God has appointed definite work for every individual student of this truth on earth to-day. There is no power

that can hide or interfere with the complete demonstration of that work, save our own acceptance of false witness about ourselves or our brethren through the breaking of our own By-laws. Is it not right, therefore, to seek the spiritual strength to conquer that seeming power? By this means we shall arrive at such a demonstration of Christian unity that those who rise up to persecute will lay down their pride in order that they may enter the heavenly city; because, as Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 567): "The Gabriel of His presence has no contests. To infinite, ever-present Love, all is Love, and there is no error, no sin, sickness, nor death."

THE PRAYER OF PROTEST

WARWICK A. TYLER

PRAYER is the most ancient known form of religious observance; traces of it are to be found in every ancient or modern system of religion. The general purpose of prayer has often been either to appease an unknown malevolent power or to curry favor with an equally unknown, or but partially known, beneficent power; although among Christians, and monotheists generally, popular belief combines these opposing forces in one person, commonly called God. The term prayer, however, usually means an address, an asking or a seeking; and it is more commonly considered in the sense of petitioning or seeking.

The Hebrews from Abraham to the first century made petitions. Sometimes they sought divine aid honestly; sometimes they sought to persuade God to do what they wanted, whether it was right or not. Moses prayed for guidance. He invoked the divine will; and when his humble desire conformed to the eternal facts of being, and his deeds attested his sincerity, his prayers were answered. Remembering the astonishing results of Moses' efforts to conform to the divine will, at the exodus and in the wilderness, one marvels that Judaism could have drifted as it did into formalism and dogmatism. Prayer, if confined to the mere repetition of words or gestures, can be of little avail with Deity. The Chinese were practical when they inscribed the words of their prayers on a water-wheel and let the stream repeat their petitions for them; in fact, this form of prayer claimed to have a distinct advantage,—one could give his whole attention to something else and still not be neglectful of his prayers! Few persons, however, really believe there is efficacy in such mechanical methods of praying.

The great Nazarene had no such illusion. He did not mince words when he denounced the show and formalism of outward worship. His contrast of the Pharisee and the publican left little doubt in his hearers' minds as to what he thought upon the subject. The Master's words were attested by his deeds. It was not only what he said, but what he thought and did, which attested the sincerity

and efficacy of his own petitions. In a marvelously illuminating passage on page 12 of "Science and Health with Key to the Scriptures" Mrs. Eddy says: "It is neither Science nor Truth which acts through blind belief, nor is it the human understanding of the divine healing Principle as manifested in Jesus, whose humble prayers were deep and conscientious protests of Truth,—of man's likeness to God and of man's unity with Truth and Love." Jesus' prayers, then, were "deep and conscientious protests of Truth;" they were positive declarations; they were solemn affirmations: and it is in this sense of confident understanding that Christian Scientists follow their Master in the prayer which heals and saves.

Christianity is Science; in fact, it is the only true Science, because it embraces the systematic knowledge of all real being. Jesus' practice was not founded on guesswork, therefore; nor was it the result of a blind belief in an unknown power. He knew what he worshiped; and it was this knowledge which enabled him to pray with full assurance that his prayers would be answered. In raising Lazarus from the dead he did not plead to know whether God was willing to restore life. His words, "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always," expressed perfect confidence in an understood divine Principle. It was, indeed, a solemn affirmation of truth; and the false belief of death was proved powerless in the face of such sublime understanding. Prayer as taught and utilized by Jesus was not, then, supplication to an unknown, or even to a known, power; it was the declaration and acknowledgment of Truth understood. It is thus that Christian Scientists pray.

Christian Science is, as the name plainly states, both Christian and Science. It is Christian because it follows in every particular the teachings and works of Christ Jesus, the Founder of Christianity. It is Science because the knowledge of the facts concerning God, man, and the universe have been reduced to a practical system, which may be proved in the everyday affairs of mankind. Christianity and Christian Science are not susceptible of change, because they are based upon divine Principle. God is this Principle; and no one can seriously pretend to believe that God is ever less than infinite good. Remembering this, when Scientists pray they endeavor to conform their thoughts, words, and acts to the divine facts of being.

If prayer be said to be supplication, it is the supplication of sincere desire to be led to know God aright; but, along with this desire, Christian Science prayer consists of the realization of the truth. Now, there exists the exact truth concerning God and man, the relation which each bears to the other, and the relation which individual man bears to the universe and to his fellow-man. The object of true prayer never is to change Truth. That is impossible. Prayer cannot change the facts of being; but it brings the one who prays into harmony with these eternal facts. Supplicational prayer will not cause Principle to change in the least degree, because Principle is omnipotent, omnis-

cient, and omnipresent; nor will supplication, however earnest and sincere, change the eternal relation of man to his creator, but it will enlarge and help to perfect the concept of God and man held by the one who prays.

If we would be followers of the Master, we must learn to pray as he prayed; we must learn to make those "deep and conscientious protests of Truth,—of man's likeness to God and of man's unity with Truth and Love," referred to by Mrs. Eddy. According to the dictionaries, to protest means to affirm with understanding or to make a formal declaration of opposition. To offer the prayer of protest the Christian Scientist must, therefore, so understand Truth that he can declare with perfect assurance the spiritual facts of being,—that God, infinite good, is All-in-all, and that man, His image and likeness, partakes in every particular of the divine nature; and he must strenuously oppose every thought or circumstance which does not bear witness to the perfect man, and the perfect, spiritual universe created and governed by God.

ROCKS

MABEL REED HYZER

"I SPEND hours each day studying, and yet I seem to make no progress," wrote one student to another regarding her study of Christian Science. The one who received the letter had had the same sense regarding her own advancement, but her thought had recently been corrected by a very simple incident. Walking in the woods on a still, fall day beside a stream, it was observed for some time that as the waters were apparently not moving at all, it was impossible to tell which way the stream was flowing. This apparent stillness continued for a very considerable distance; but after a long way some rough rocks came into the view of the observer in the bed of the stream. Then the movement of the water became perceptible, and the direction of its flow quite noticeable as the stream hastened, with new life and vigor, to mount the rocks and rush onward. Our experience in Christian Science is analogous. The calm, quiet times of study and thought are preparing us to mount the rocks and overcome any obstacles that may arise; and we can but rejoice in the opportunity to progress quietly in the smooth places, as well as to proceed over the roughnesses.

Sometimes these rocks are small, hardly perceptible. A Christian Science student recently rejoiced in observing that a tiny one failed to impede her progress as formerly. Another member of the family had spoken quickly in criticism of this student. Pausing before replying, the student was enabled a moment later to speak the gentle word that, before beginning the study of Christian Science, would have been impossible; rather would quick temper and an impatient reply have seemed justifiable. Happy experiences such as these are the fruits of the daily study and dem-

onstration of love as taught in the books written by Mrs. Eddy.

The writer was at one time working under difficult circumstances in a large office. Christian Science was being applied every step of the way, with a large measure of success in the overcoming of difficulties, to the apparent daily discomfiture and disapproval of a coworker who had been a medical student, and who had become opposed to Christian Science as she had conceived it to be. At last, one afternoon, considerable discord and inharmony were manifested, and the Christian Science student went to her home in the evening discouraged by a sense of failure. Sitting down quietly in her room and asking for guidance, she opened the Bible at the eighth chapter of Ezekiel, where her eyes fell on the words in the third verse,—"where was the seat of the image of jealousy, which provoketh to jealousy." Quickly the student saw that that which "provoketh to jealousy" is only an image or mental picture of jealousy, having no power, because it is but a false belief. With great joy and gratitude the next words were read: "And, behold, the glory of the God of Israel was there." Even there, right where the "image of jealousy" that provoketh seemed to be, was "the glory of the God of Israel," the power of Truth and Love, which is the only power there is. The next morning the student reached her desk in an attitude of great love and peace to find the same attitude reflected in her associate, who lovingly acknowledged an error and became a sincere and close friend of the Christian Scientist. Experiences of this kind seem formidable "rocks," but they uplift the worker to an inexpressible degree of joy, inspiring greater activity and a sincere desire to grow.

When Moses smote the rock at God's command water came forth to supply the need of the children of Israel. These rocks of experience present themselves to each of us; and it lies with us to be ready with our rod of understanding to make use of them so that we may gather the fruits of demonstration.

A Christian Science student employed in a legal office was given a difficult piece of work concerning large contracts which had been a source of much confusion. The student at once set about applying the teachings of Christian Science, and realizing what Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 123), "Divine Science, rising above physical theories, excludes matter, resolves *things* into *thoughts,* and replaces the objects of material sense with spiritual ideas." She began a metaphysical analysis of the term "contracts" in general, with the determination to clear the thought and destroy the claim of confusion. It was seen that the spiritual sense of contract was the covenant between God and man, —"And I . . . will be your God, and ye shall be my people;" the spiritual consideration was divine Love; the spiritual operation was the operation of divine Principle; and so on throughout the contract until the bow of promise was seen and God had set His seal of demonstration and understanding on the work of the student.

The material work then progressed successfully, and in an order which called forth commendation from all concerned and resulted in rapid promotion to the worker.

The writer is grateful indeed through years of experience in the study of Christian Science to have seen every rock that appeared as an obstacle surmounted and left behind, while the glorious perception of the spiritual substance in the Rock that is Life has been more fully recognized. With this Rock to shelter beside there is no fear or failure; its efficacy has been proved through all generations; for, as Paul in one of his strongest statements of truth writes, "that Rock was Christ."

A short time after the writer had begun the study of Christian Science, a severe attack of pneumonia was experienced. A Christian Science practitioner was called, and the healing was very quickly and very thoroughly done; but the student was conscious of a great sense of disappointment because, having learned and proved that Christian Science is preventive as well as curative, she did not understand why the attack came. Years later, after earnest study and many happy lessons, this former experience recurred to her thought one day; and it was clearly seen that the storm does indeed beat upon both houses, but it is the house that is built upon the rock, the understanding of Truth and Love, that falls not; and that as we gain more understanding and demonstrate what we know each day, these "attacks" decrease and we become conscious of a more lasting peace.

The strength of the words of Mrs. Eddy (Poems, p. 76) has ever been an inspiration to the writer:—

"*Laus Deo,*—on this rock
(Heaven chiseled squarely good)
Stands His Church,—
God is Love, and understood
By His flock."

MORAL MEDICINE

JULIA S. KINNEY

SCRIPTURAL records show the art of healing as practiced by the Hebrews to have been a very simple process. The Levites were the sole practitioners, and their form of practice consisted mainly of reminding their patients of God's promises of protection. Recognizing but one cause for disease or discord, namely, deviation from divine law, they administered but one remedy, a moral and mental one designed to turn the thought of the patient toward God. In the twenty-sixth verse of the fifteenth chapter of the book of Exodus is found a treatment that lifted Moses and his followers out of a sense of fear and lack. It is a simple statement stressing the necessity for obedience to divine law and promising exemption from disease as the result of this obedience. It reads: "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I

have brought upon the Egyptians: for I am the Lord that healeth thee."

In rather striking contrast to this simple procedure is the history of material medicine. In this connection it is interesting to remember that Æsculapius, the father of material medicine, was a student of Chiron the Centaur. Mythology shows the Centaurs to have had a great fondness for wine; also that Chiron, receiving a fatal wound as the indirect result of this fondness, found his best salve powerless to heal his injury. The statue of Æsculapius in the temple at Epidaurus was formed of ivory and gold, and represented him as an old man with a full beard, leaning on a staff round which a serpent was climbing, the serpent being the distinguishing symbol of this divinity. Hippocrates, who was possibly the first person to classify diseases, thereby gave a new impetus to the point of view of man as a material organism.

It is here, in a helpless and hopeless state, that the average person finds himself before he is willing to listen to the joyful message of Christian Science, which defines man as spiritual. When one is willing to listen to this message and to accept it as the truth, then he is ready to apprehend divine Mind as the power which heals. Giving ear to God's promises, he strives to shut out all thoughts of fear, worry, disease, and discord, which belong to the consciousness typified in the Scriptures as Egyptian; and then he finds that his body soon responds to his improved thinking. He now understands, in a measure at least, what Mrs. Eddy means when she says in "Science and Health with Key to the Scriptures" (p. 197): "The less that is said of physical structure and laws, and the more that is thought and said about moral and spiritual law, the higher will be the standard of living and the farther mortals will be removed from imbecility or disease."

When the student of Christian Science is once convinced of the primary importance of obedience to moral law, he begins to search the Scriptures, finding there repeated evidence of the efficacy of the moral medicine administered by the great Hebrew prophets. He discovers that Hezekiah, even after Isaiah had pronounced his case fatal, continued in prayer and with tears of repentance, until the prophet, with higher vision, declared he would be healed. It was the moral law operating in the thought of the king which caused his repentance for wrong conduct, and an earnest desire to be obedient to the moral law that brought about his healing. In the account of Asa also, he who appealed to the physicians in his extremity is clearly shown the futility of depending upon material means and ignoring moral law. A thorough study of the Old Testament convinces one that only the false prophets attempted to heal by flattering men in their sins and encouraging them in a false hope of deliverance without moral regeneration.

By his words, "Sin no more, lest a worse thing come unto thee," Jesus showed the connection he recognized between morals and health. When his disciples, however, asked him concerning the man born blind, "Who

did sin, this man, or his parents, that he was born blind?" Jesus replied: "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." That is to say, be careful not to hold sin as personal; but let us make manifest the works or law of God as being the law of health, holiness, and harmony. No doubt, many are sensitive when the fact is pointed out that sin is a prolific source of suffering, because they reason that if this be the case the worst sinners should be the greatest sufferers, whereas the reverse often seems apparent. Christian Science explains this seeming difficulty of the effects of sin. As used in Christian Science the word "sin" means the false belief that life is in matter. There can be no intelligent obedience to the divine or moral law until this false belief is exposed. This fact was indicated when Jesus asked, "Whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?" and again when, in the highly figurative language of the Scriptures, it is recorded that Jesus spat on the ground, anointed the eyes of the blind man with clay, and then told him to go wash in the pool of Siloam. In both cases he was rebuking the sin of believing that there is life in matter, before he healed the case.

Jesus' attitude toward sin and sinners was the exact reverse of that of the world in general. Most people make little effort to free themselves entirely from sin; yet, toward certain classes of sinners they are intolerant and unbending. Jesus, however, while most intolerant of sin, was always ready to heal the sinner. In the case of Mary Magdalene, for instance, while his host and the other guests at the house of Simon were shrugging their shoulders, wrapping themselves in thoughts of self-righteousness, raising their eyebrows in scandalized disapproval of the woman and of the whole class for which she stood, Jesus alone was conscious of the possibility and necessity of healing her. He, therefore, in the form of a short parable about two debtors, gave a dose of moral medicine, not to the woman, whose tears showed her repentance, but to his host and to the other guests. At the end of his story he could say to the woman, "Thy sins are forgiven;" because she was, possibly, the only person present who sought forgiveness or desired to change her viewpoint of life. While she was keenly aware of her debt to God, and was seeking to redeem it by thoughts of gratitude and love, her critics, unmindful of any debt they owed to divine Love, had been drifting farther from that spiritual viewpoint which reveals the necessity for charity and compassion at all times.

To show the superiority of moral over material medicine let us suppose a case of a man suffering from some dread disease who is continually watching his body, trying to ascertain the effect upon it of various medicines, foods, and climates, while constantly fearing that something that he may do or eat will prove fatal. Meanwhile he is engaged in a business the methods of which are such that many of his fellow-men are being defrauded by them. Finally, this man turns to Christian Science for relief; and as

soon as he learns something about the divine Principle of this Science he begins to watch his physical condition less and his conduct and motives more. What is the result? Even this, that, whereas his nerves had been racked and his temper on a strain lest he lose his life or something of value, he now knows that according to God's law he has and is entitled to every good thing, provided he obeys God's law of right thinking and right living. Learning to separate the sheep from the goats,—honest from dishonest thoughts,—he sees that what he gives of love, compassion, honesty, justice, forgiveness, to his fellowmen he gives to God. Like one who deposits everything he can in a bank so as to make it possible to draw upon that bank as he needs it, he now seeks to bless his brother in all ways, knowing that this alone increases his ability to realize God's presence in health and harmony. Thus, we see that not only this one himself is benefited by moral medicine, but all with whom he has any dealings are profited. Another instance which shows the advantage of moral medicine is that of a woman whose physical condition is such that she fears the consequences of waiting upon her family. Learning through Science that unselfish service is synonymous with the true sense of life, her fears are eliminated, her health is restored, and her entire family likewise blessed.

Here it might be well to state that Christian Scientists who take moral medicine regularly, watching their motives carefully, thereby often avoid too frequent reliance upon the mental work of another. If they will remember that treatment in Christian Science can never take the place of obedience to the moral law, they will strive to correct all evil habits of thinking, however carefully concealed, and thus effect a healing that a long course of treatment might not bring about. While Christian Science treatment does lift one out of the belief of heredity and any belief in the necessity for sinning, its purpose is not, as some profess to believe, to provide a way to live at perfect ease without making any struggle to overcome evil. Christian Science demands of its followers that they prepare themselves mentally and morally for mighty wrestlings over every form of sin. It insists that, although this warfare is on a purely mental plane, it is, nevertheless, a warfare to the finish of all evil—every phase of human passion, appetite, disloyalty, and dishonesty. Its moral medicine gives strength, courage, and wisdom with which successfully to combat and defeat sin in every form. On page 166 of "Miscellaneous Writings" Mrs. Eddy calls to mind the fact that "this spiritual idea, or Christ, entered into the minutiæ of the life of the personal Jesus. It made him an honest man, a good carpenter, and a good man, before it could make him the glorified."

The word "moral" comes from the Latin word *mos* meaning conduct; and Christian Science shows that conduct and health are both regulated entirely by thought. Hence, any remedy that brings really improved health must mean improved conduct or morals; and, *vice versa*, whatever scientifically improves mor-

als must improve health. Christian Science, because it unfolds the spiritual viewpoint of the allness of God, upon which to base every thought and act, inspires in its adherents the desire to be obedient to the very highest sense of moral law in their every relation to their fellow-men. Every earnest student knows that any wrong done to a brother must result in so blurring his own spiritual viewpoint that it becomes difficult to use this viewpoint for physical healing. Clean conduct must keep the spiritual viewpoint clear in order to insure health and harmony.

It is to this fact that our Leader refers on page 460 of Science and Health when she states: "Our system of Mind-healing rests on the apprehension of the nature and essence of all being,—on the divine Mind and Love's essential qualities. Its pharmacy is moral, and its medicine is intellectual and spiritual, though used for physical healing." And this is the reason, no doubt, that in pointing the way out of all human ills Mrs. Eddy was careful to give the definition of the moral stage which must precede the purely spiritual state of consciousness (see Science and Health, p. 115). By reason of their Leader's pure life as well as through her writings, Christian Scientists find encouragement to conquer all unrighteousness. They are grateful that Mrs. Eddy gave to them a Church Manual, a moral code, which, like the pillar of cloud by day and of fire by night, is leading a host of loyal hearts into the understanding described by Isaiah, where death will be swallowed up in victory, "and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it."

[Written for the *Journal*]

DOMINION

LAURA GERAHTY

Look up when the dark skies lower;
Climb high when the road is steep,
When evil would have thee cower,
And the waters of sin run deep.
Fear not, for Love's arm victorious
Hath never forsaken thee,
And thou in God's image, glorious,
Hath gotten the victory.

God never made thee branded;
Truth never formed a lie;
Love never left man stranded,
Or willed that he should die.
God gave man full dominion,
That truth hath made thee free,
Triumphant on Love's wide pinion
Thou'st gotten the victory.

THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY MARY BAKER EDDY, AUTHOR OF THE CHRISTIAN SCIENCE TEXTBOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ALBERT F. GILMORE ELLA W. HOAG, DUNCAN SINCLAIR
Editor and Associate Editors

EDITORIAL

CHRISTIAN FAITH

CHRISTIAN Scientists have found in the teachings of Mrs. Eddy the solution to the riddle of the universe, for therein is revealed the practical answer to Job's troubled questionings concerning man's true being as well as to Pilate's more pointed query, "What is truth?" For them, the Persian poet's couplet, inquiring as to man's origin and destiny, has no mystery.

> What, without asking, hither hurried *whence?*
> And without asking, *whither* hurried hence!

has been fully answered both as to the "whence" and the "whither."

To the materialistic philosopher it may appear that the Christian idealist swings clear of the moorings of rationality to sail the seas of mere speculation, without chart or compass, and with no possible port of destination. But the devout Christian Scientist finds in the teachings of Christ Jesus, as interpreted by Christian Science, the Principle and law of the universe.

The modern naturist, worshiping the "God of sunshine and of storm," would define his deity as the divine "Urge or Energy," the creative power expressing itself in purely materialistic terms, that is to say, through the instrumentality of matter, which by the processes of evolution during æons of time has culminated in the marvelous creature man (mankind). But to predicate God as "Nature," "divine Energy," made manifest in the various forms of organic life, would necessarily result either in materializing God or in spiritualizing matter; for all will agree that the creature partakes of the qualities of the creator. Either point of view so completely controverts the Scriptures that, to accept it, is to turn one's back upon the sacred writings. The Christian Scientist, accepting Jesus' assertion that God is Spirit, declares that His creation must be like Him in quality and essence.

The nature worshiper sees in the rainbow, the sunset, the distant star, the brilliant dress of the bird of paradise, in the sleek and sinuous body of the jungle tiger, in the human eye,—in all these wonders of creation, material though they are,—what to him appears to be the veritable handiwork of God. That these exhibitions of creative power are transient, neither permanent nor perfect, he will admit. It was the contemplation of the fleeting years of man's

earthly career that stirred Job, when his vision was limited to the material sense of creation, to voice his plaint so bitterly. How unsatisfactory is that concept of the universe which admits both its imperfections and its transitory nature; for an imperfect creation connotes a creator less than perfect!

The Christian Scientist, as a true idealist, looks within to behold the perfect creation, God's real handiwork, including "earth and heaven and man," to use Mrs. Eddy's expression on page 264 of "Science and Health with Key to the Scriptures." Within the divine Mind, through spiritual understanding, "within you," where Jesus declared the kingdom of God to be, he finds "every plant of the field before it was in the earth, and every herb of the field before it grew," all beauty of outline, color, and form, permanent and perfect. Here he beholds God's creatures as perfect ideas possessing only the qualities of good, of Love and Life, since they are His expression. Here is no jungle law of tooth and claw, no red-handed struggle that the fittest may survive, but peace and harmony where the law of Love reigns and man exercises the dominion which he has never surrendered. In this kingdom of peace the lamb and the lion may well lie down together, for as ideas of divine Mind, expressions of infinite Life, they possess no element of fear or hate, no bestial cruelty or animality.

Of this universe a materialist will say he has no conception. He may even pronounce it all a chimera, a figment of the imagination without reality, a state of subjectiveness at once misleading and dangerous, because it does not square with his only criterion, the evidences of the physical senses. But, however highly trained in scientific research he may be, is he justified in the conclusion that because he has not recognized it, it has no existence? It should be remembered that perception of the true creation obtains only through the spiritual sense, not the physical. It is very poor logic indeed to deny another's experience because it has not been one's own. Whoever develops the ability to look within true consciousness acquires that spiritual sense which Mrs. Eddy has described as the "conscious, constant capacity to understand God" (Science and Health, p. 209). Through this unfoldment he will envisage the perfect universe with its infinite manifestation of beauty and perfection governed by divine law, wherein discord, disease, and death are unknown.

To him whose vision of nature is material, who accepts the evidence of the eyes and ears as final, undoubtedly the "various language" of nature is much more understandable than the God of Revelation. But what shall be said of him who, turning away from the material evidence, carefully cultivates the capacity to look within? Not in the fire, or the whirlwind, or the earthquake did Elijah find God, but rather in the "still small voice." "Unto every one which hath shall be given," and to him who through seeking has found the open door to the infinite Mind, the spiritual universe becomes more real than does the world of matter ap-

pear to material sense. But the vision is only to him who has developed the capacity for spiritual perception. The writer of the book of Hebrews, endowed with spiritual vision, declared, "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Here is a definite statement of spiritual creation which exactly conforms with Paul's declaration to the inhabitants of Corinth: "For the things which are seen are temporal; but the things which are not seen are eternal."

To look upon "the great, wide, beautiful, wonderful world," of whose charms the poets have sung from the earliest time, as but a counterfeit of true creation would, it is sometimes urged, inevitably lessen one's love and enjoyment of nature. Quite the contrary is true, for he of the spiritual vision sees in all nature's wonders a hint of the infinite grace of form and outline, and beauty of color, which constitute the universe of reality. But he rejoices that since in God's kingdom only Love reigns, he finds there no trace of hatred, nor of the harshness and deformity which play so prominent a part in the world of the physical senses. This world, be it said, which at most is but mortal mind's objective state, changes with the ebb and flow of mortal belief. Accordingly, as the human consciousness is spiritualized, man's concept of the universe will improve, approximating through the ages the perfect creation, God's actual handiwork. Of this Mrs. Eddy writes on page 573 of Science and Health: "The heavens and earth to one human consciousness, that consciousness which God bestows, are spiritual, while to another, the unillumined human mind, the vision is material. This shows unmistakably that what the human mind terms matter and spirit indicates states and stages of consciousness." Whether the true creation, then, shall be pronounced material, or understood as spiritual, depends altogether upon one's state of consciousness.

ALBERT F. GILMORE.

CONVERSATION

SO much of the association of humanity is carried on through conversation that there is, now and always, great need that one's speech should be carefully watched lest it prove a prolific source of evil; for whereas the tongue should proclaim only good, it may become the advocate of all that is false and harmful. James tells us that "the tongue . . . is an unruly evil;" and he also says, "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."

A story is told of one who had reported an evil tale of his neighbor. He later repented and went to a teacher to ask how he might stop the mischief he had thus set in operation. The teacher instructed him to gather all the thistledown he could find and bring it to him. This the man did. The teacher then said, "Go, scatter it broadcast." Having obeyed, the man

returned and was told to gather again the thistledown he had scattered. The evident impossibility of accomplishing this was made an object lesson to show that evil words once spoken might fly abroad even as the thistledown, and no one could know where they might settle and drop their seed of evil-sowing.

On page 230 of "Miscellaneous Writings," Mrs. Eddy tells us there are "three ways of wasting time, one of which is contemptible," and then she indicates that "gossiping mischief" is the contemptible one. With such positive teaching it would almost seem as though none but the utterly foolish would ever indulge in evil speaking; and yet on page 126 of the same volume Mrs. Eddy further states, "Most people condemn evil-doing, evil-speaking; yet nothing circulates so rapidly: even gold is less current." And why is it that ordinary conversation is to-day so largely made up of the recountings of all sorts and modes of wrong thinking and acting? There is only one reason why evil ever seems to be, and to continue,—it is because mortal mind always argues that there is satisfaction not only in the performance of evil, but also in the contemplation of it; that it can bring some sense of pleasure to the one who dwells with it. The world is slowly but surely coming to acknowledge that evil must end in evil. Reason must admit that evil added to evil can never eliminate evil, but will only seem to increase its claims to entity and power. Then mortals must learn that by contemplating, rehearsing, reporting evil they are simply magnifying their belief in it.

To Christian Scientists there should be no moment's doubt of the unwisdom of repeating the misgivings and mistakes, the foibles and follies, the sins and sicknesses of their neighbors, when there is the plain teaching on the subject which Mrs. Eddy has given in "Miscellaneous Writings" (p. 130), where she says: "Do we yet understand how much better it is to be wronged, than to commit wrong? What do we find in the Bible, and in the Christian Science textbook, on this subject? Does not the latter instruct you that looking continually for a fault in somebody else, talking about it, thinking it over, and how to meet it,—'rolling sin as a sweet morsel under your tongue,'—has the same power to make you a sinner that acting thus regarding disease has to make a man sick?" Does not this show conclusively that for one to hold an evil thought in consciousness long enough to express it audibly to another is for the one so entertaining it to be heaping up for himself "wrath against the day of wrath"?

When Christian Science first knocks at a mortal's mental door, it generally finds him more or less addicted to the pernicious habit of chatting to his neighbors about the faults of his other neighbors. He soon sees that the teaching of Christian Science is entirely in opposition to all such foolish, harmful talking, and therefore that all gossiping about error and its suppositional activities must be relinquished. To this end he makes great resolves, to which he perhaps temporarily adheres rigorously. Then there comes a day when he, maybe, is told that error must be un-

covered before it can be destroyed; but unless he recognizes that this applies only to his own thinking, he suddenly finds himself again plunged into the practice of expressing what he conceives to be his neighbor's shortcomings, by telling these first to his most confidential friend and then possibly to others. He very likely excuses himself for this by arguing to himself and his friend that the friend needs to know what he has discovered in order to be put on guard against the evil, or because he can help to overcome it if he is informed in regard to it. That he talks of these wrongs as beliefs instead of as facts is but a more subtle form of error; for may not a mental evil be the worst form of evil?

Now the simple question is: Why, in the name of all that is true, should one lend his thought and tongue to the advocacy, activity, and advancement of evil when he has the God-given power to use them entirely for good? Even though one may imagine he is voicing error simply to denounce it, he may be very sure that he can never effectively denounce it so long as it appears real to him. There is little doubt that if the talkers of evil waited until they had destroyed all sense of its reality in their own thought before speaking of it, ninety-nine per cent of the evil-speaking would be done away with.

In Psalms we read, "To him that ordereth his conversation aright will I shew the salvation of God;" while Paul in his epistle to the Philippians says, "Only let your conversation be as it becometh the gospel of Christ;" and he further adds, "For our conversation is in heaven." Then what a glorious privilege! Always to lend one's tongue only to heavenly conversation! What could bring greater joy and satisfaction than to be constantly the advocate and proclaimer of good, always to voice that which is beautiful and uplifting, that which is true and holy, that which is loving and kind! This does not mean that one may not—when Principle so demands—lift his voice in protest against evil, but the understanding must have been so purged of personal sense that the word shall be one which commands respect and shall tend to prove the evil unreal. Then the Christian Scientist is wise who remembers to obey the injunction of Peter: "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy."

ELLA W. HOAG.

THE ONE PRIMAL CAUSE

THERE are few topics of greater importance than that pertaining to primal cause; and certainly an understanding of none of them can exceed in value for humanity a knowledge of the source or origin of all reality. The so-called human mind is constantly dealing with what are known as secondary causes and their effects. Thus, for example, it is said that an apple falls to the ground from the tree on which it grew because of the pull of gravity upon it toward the center of the earth, thereby mak-

ing gravity the cause of the phenomenon. But as to the why and the wherefore of gravity there is only theorizing. Assuming that gravity has acted as in the case cited, gravity itself must be presumed to be the effect of an antecedent cause. Examples innumerable of a similar nature could be given to show that mortal thought is continually associating effects with what are certainly not primary causes, but phenomena which are themselves dependent upon some precedent condition.

Everywhere and in all generations, the question has been asked by inquiring men whether it will ever be possible to know anything at all absolutely certain about primal cause. Is it possible, they have asked, to know something of the Being who has originated or caused the universe with all its activities? The question has been solved neither by natural science nor by human philosophy. Natural science leads thought to the atom or the molecule or the electron, hypothesizing all the while; and leaves the inquirer there, wondering whither the next step will lead him. It is true that each step in the reasoning of the natural scientist appears to be less material than the preceding one, in that his latest theory renders matter apparently less tangible to the corporeal senses. But that is about the utmost that can be said for his position. Human philosophy, likewise, has never been able, definitely, to establish primal cause as self-existent, self-creative, understandable, demonstrable being. It has failed to distinguish between primordial divine Mind's creation of spiritual ideas and the phenomena of the so-called human mind. That is to say, human philosophy has failed to distinguish between secondary cause (so called) and its phenomena and primal cause with its spiritual effects.

As soon as one commences the study of Christian Science he is carried straight to the beginning of things. He is not asked to contemplate the latest electronic theory of matter or to speculate on its possible relationship to the material senses; neither is he asked to follow the speculations of the various philosophical schools from or before Plato to the revolutionary teaching of Einstein as applied to modern philosophy today; rather is he brought at once face to face with the facts of real being, face to face with the primal cause of all reality, presented with statements of absolute Truth relating thereto. In other words, those who enter upon the study of Christian Science begin to learn the truth about divine Principle, which is at once the circumference and the center of being.

On page 275 of the Christian Science textbook, "Science and Health with Key to the Scriptures," Mrs. Eddy writes: "To grasp the reality and order of being in its Science, you must begin by reckoning God as the divine Principle of all that really is;" adding thereafter, "All substance, intelligence, wisdom, being, immortality, cause, and effect belong to God." In these words the Discoverer and Founder of Christian Science proclaims God to be the divine Principle of all real being, and that divine Principle includes in itself all cause and

effect. Thus, Christian Science presents God in a different way to that in which He has been generally contemplated. It shows Him to be an undivided and complete unit, the Being who is in Himself all substance and all intelligence, who is eternal in that He never had a beginning and can never have an ending, the divine Principle who is everlastingly united with His own perfect creation of spiritual ideas, which are the only real effects in actual existence.

As the truth about divine Principle comes to be understood, the perfection of creation is discerned. Primal cause is perfect; the effect of perfect primal cause must likewise be perfect. And then there begins to dawn upon the student something of the nature of the marvelous beauty of creation, those perfect spiritual ideas which reflect the Mind from which they emanate. The earth-clouds of material sense begin to dissolve, and he looks forth upon "a new heaven and a new earth" over which is dawning the radiant light of spiritual understanding. As he continues to study, it is borne in upon him that much that had passed as truth to him before was nothing but the illusion of material sense, nothing but temporal, fleeting, false beliefs which were the inevitable result of reasoning from false premises about God. Mrs. Eddy sums up the position on page 286 of Science and Health in the words: "God's thoughts are perfect and eternal, are substance and Life. Material and temporal thoughts are human, involving error, and since God, Spirit, is the only cause, they lack a divine cause. The temporal and material are not then creations of Spirit. They are but counterfeits of the spiritual and eternal." Or, as John states it in the third verse of his gospel: "All things were made by him; and without him was not any thing made that was made." John, like the great Master who taught him, had penetrated the mist of material sense to primal cause.

To know the truth about God as cause, and as the only real cause, is of inestimable value to suffering humanity, because it is only by knowing the truth about primal cause that one can distinguish between true effect and the counterfeit of true effect. The world is suffering grievously today from the false beliefs of disease and sin. Sufferers from these often put themselves under some one of the many and varied systems which are endeavoring to overcome these maladies. And each and all of the systems of healing in the world, with the exception of Christian Science, are acting upon the assumption that disease is a real effect of a real material cause, and that material cause is linked up to material effect by what is called material law. So long as such remains the mode of reasoning, just so long will the claims of disease persist in seizing and holding their victims. It cannot be otherwise; for, as Christian Science shows, every disease is the result of erroneous thinking, is indeed inseparable from that false thinking.

How, then, is the vicious spell to be broken? By turning to Truth. By the obtaining of an understanding of divine Principle as revealed by Christian Science. As this knowledge

grows, men become better able to perceive the total difference between God's perfect spiritual ideas and those false beliefs of the human mind which are called disease and sin. Our Leader writes: "There is but one primal cause. Therefore there can be no effect from any other cause, and there can be no reality in aught which does not proceed from this great and only cause" (Science and Health, p. 207). Does evil or disease proceed from the one perfect, primal cause? Impossible! Then evil or disease can have no reality. It is, as Christian Science terms it, a false belief, an illusion, an unreal sense. The very fact that evil or disease can be healed or destroyed is proof of its unreality; for, surely, that only can be real, in the absolute sense, which is indestructible.

Every healing which takes place in Christian Science comes about through some understanding of the truth that primal cause is perfect Mind, that Mind's creation, the spiritual universe of ideas, is as perfect as Mind itself, and that nothing imperfect, nothing inharmonious, nothing sinful, has any real being. Jeremiah apostrophized God in the words: "Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee." Nothing too hard for Truth! Let the sufferer from the belief of sickness or sin turn to Truth, letting go his hold on the illusions of material sense, and he can prove for himself that nothing is too hard for Truth to heal.

DUNCAN SINCLAIR.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

Applications for admission to membership in The Mother Church may be sent to the Clerk at any time throughout the year. They are acted upon by the Board of Directors at their semi-annual meetings for the election of new members as provided by the Manual of The Mother Church, Article XIII, Section 2.

The next meeting of the Board for this purpose occurs June 2, 1922. Applications to be acted on at that time should reach the Clerk by May 26, 1922. Applications received too late for consideration in June will be placed on file for the November 3, 1922, admission.

The receipt of all applications is acknowledged by the Clerk; and on the date set for consideration notice of acceptance or rejection is sent to those whose applications have been received in time for the necessary preliminary attention. Those who have not received acknowledgment of their applications are requested to communicate with the Clerk before forwarding a second application.

Additional application forms may always be obtained by addressing the Clerk of The Mother Church, 236 Huntington Avenue, Boston 17, Mass.

WITH deepest gratitude to God, to Christ Jesus, the Way-shower, and to our dear Leader, Mary Baker Eddy, I send this testimony in the hope that it will be of help to others who may be struggling. In April, 1917, I applied for enlistment in the United States Army and was accepted the following month.

For several years previous to this time I had been suffering from an extreme sense of deafness, apparently being unable to hear the telephone ring even when in the same room with it. I continually treated myself to the best of my understanding of Christian Science, and also occasionally had treatment from other Scientists. The result was a steady improvement in the sense of hearing, at times it being clear enough to distinguish ordinary conversation readily at close range, but not at any distance. Head noises seemed to accompany the deafness; also a ringing sound in the ears. This was my condition when called into active service, and upon reexamination I was rejected because of it and discharged in August, three and one half months after being accepted. The Army surgeon pronounced the condition one for which the medical profession held out no hope of cure.

Eight months after my discharge I was again examined by a draft board surgeon, the examination covering a period of more than an hour and a half, and no trace of the difficulty could be found by him. Not knowing that I was a Christian Scientist he told me it was his opinion that the army surgeon had made a mistake. I knew, however, the change that had come about in my condition, and how it had come about, and rightfully thanked God and Christian Science for the healing. I am most grateful to say that my healing is complete and permanent. My hearing is very acute, and when lying in bed it is not unusual for me to hear the tick of a small wrist watch on the dresser eight or ten feet away. I would like to add that up to a short time before the last examination I was able to hear but little of the church services. Being an usher in a local church, however, I knew it was my duty to be in my place every service, and that nothing could prevent my doing my work as it should be done; and I feel that this spirit of obedience had much to do in making the demonstration.

Another experience for which I am very thankful occurred at the time I was inoculated in the army. I was scarcely affected by the first one, and suffered no inconvenience whatever from the second and third. With the first one only a little soreness was manifested. This was particularly gratifying to me in view of the fact that so many of the others who were inoculated at the same time had a great deal of trouble, some even being confined to the hospital for a day or two, and longer. These are but a few of the many blessings that have come to me since I first began to look into Christian Science in 1909, and I consider them but secondary to the wonderful moral and spiritual uplift, and the most practical understanding of the Bible which have come through

my study of "Science and Health with Key to the Scriptures" and Mrs. Eddy's other writings in connection with the Bible.

I also would like to take this opportunity to express my gratitude for membership in The Mother Church and a branch church, for class instruction, for our periodicals, for the privilege of helping others, and for every activity supplied, as our Leader tells us (Manual, Art. VIII, Sect. 15), "within the wide channels of The Mother Church."—*Eugene P. Collins, Chicago, Ill.*

CHRISTIAN SCIENCE brings healing and comfort; and if mankind but realized this, all would seek to share the benefits it brings.

It had long seemed to me that there was something lacking in the teachings of the church to which I belonged, for we had Jesus' definite words, "These signs shall follow them that believe . . . they shall lay hands on the sick, and they shall recover;" yet this was not being done. So when I heard of Christian Science, it seemed natural that a correct understanding of God should result in the cure of disease. I read the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, but without getting much meaning out of it.

It was not till I was suffering very much from chronic neuritis that I was sufficiently humble to ask for help. A talk with a dear Christian Scientist comforted me, and her parting words, lovingly and confidently spoken, "Nothing can hurt God's child," gave me hope. She had promised to give me treatment, and just a week later I awoke one morning with a wonderful realization of God as the only Life. I had thought I had always believed that God was Life, but I had not seen before what that meant. I felt I was healed, although the pain left me only gradually. It was an Easter morning when this light came, and for the first time I was really grateful to Christ Jesus for his wonderful work in overcoming death, and I saw why Christian experience is spoken of as a warfare—the constant effort to prove that God, good, is the only Life and the only power. From that day my health improved, and it is now normal.

I have benefited by Christian Science in very many ways. One little experience has often helped me, showing that right spiritual thinking brings out harmony. One day, when I was doing war-work on the land, I had to take some bullocks from one farm to another, about seventeen miles distant, without even a dog to help me. At a turn of the road, I suddenly met a large drove coming in the opposite direction. The two lots got all mixed up, and a scene of great confusion followed. I forgot all about Christian Science for the moment, and felt very much worried, and annoyed with the men in charge of the other bullocks, thinking that as there were two of them they could have prevented all the trouble. After some time of useless shouting and chasing, I suddenly realized that I had forgotten that God is omnipotent; so I bent my head, and saw that God is the only Mind and that He is our guide, and I felt calmed. When I looked up in a few seconds,

my seven bullocks had separated themselves from that seething mass, and were walking quietly off in the right direction! I knew they were mine even before I verified it by their markings; and I went on my way rejoicing, knowing that this was an example of the working of the same law which brought about the miracles we read of in the Old and New Testaments.

What a wonderful work Mrs. Eddy accomplished in opening up the Bible, through Christian Science, so that each may prove true for himself Malachi's words, "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings."—*(Miss) Jessie G. Gray, Glasgow W., Scotland.*

I WOULD like to add my bit of gratitude in the following testimony. During the last fifteen years Christian Science has proved a very present help in time of trouble, and has never failed to relieve every discordant condition which has been presented to me. My attention was first called to Christian Science when my mother was healed of a so-called incurable nervous trouble. I was grateful for her healing and read "Science and Health with Key to the Scriptures" by Mrs. Eddy, but did not apply it personally until two years later, when I had serious need of it.

I had just arrived in Los Angeles and had a return of a condition which had been pronounced by physicians to be appendicitis. The time had come for me to choose either the hospital or Christian Science. Having lost faith in surgery and materia medica, I turned to Science and Health. Being a stranger I knew no practitioners, and I could not leave my room to look for one. I got relief from my reading, and so continued; and in five days found myself healed. There has never been any return of that trouble. Soon after this I was healed of rheumatism, smoking, and the social drink habit.

A year ago I had the privilege of being a guest at the Sanatorium of The Christian Science Benevolent Association at Chestnut Hill, Massachusetts, for six months. The loving courtesy, the atmosphere of consecration and expectancy of healing, which pervades that place, helped me a long way on the road from material sense to the understanding of Soul. We can never be too grateful or do too much toward helping along this wonderful work which Mrs. Eddy's wisdom provided for us.

Each day brings increasing gratitude for benefits received through Christian Science.—*Harry E. Ward, Los Angeles, Calif.*

I AM indeed grateful for this privilege of expressing my gratitude for Christian Science, for what it has done for me, for what it is doing for all the world, and for what it will do in time to come. Christian Science came to us when we most needed it; and it has never left, always being "a very present help in trouble." Through the study and application of its teaching we have had many proofs of God's care and protection.

We have had many healings in our family. I was healed of blood poisoning in its worst form; at another

time, of pneumonia. Last winter I was healed instantaneously of an attack of influenza. Some of our healings have been through our own understanding of God's presence and power as taught in Christian Science; others, through the help of a loving practitioner. I am grateful for all the physical healings, but am most grateful for the spiritual regeneration which I am experiencing, for the glimpses into the real, and for the better understanding of the Bible. I thank God for Mary Baker Eddy, who was pure enough to receive these sacred truths, which she so lovingly has given to the world through Christian Science. I am grateful for what Christian Science has taught me of the divinity of Christ, a subject upon which I was very skeptical.

My desire is that I may understand and live more and more the Christ-religion as taught by Mrs. Eddy; that I may gain more spirituality and lose materiality, have love and compassion for my fellow-men and less criticism and fault-finding, more patience and obedience and less self. I am grateful for The Mother Church, for the Manual, and to the Directors of The Mother Church for their loving and untiring efforts to prove that "the Lord God omnipotent reigneth."—(*Mrs.*) *Addie Ross, Dallas, Tex.*

I wish to express my gratitude for Christian Science. We have had it since I was four years old. I am now sixteen and have known no other help. Christian Science has healed me many times. One healing was that of an accident. My finger was caught in an automobile door and was crushed. I called a practitioner for help, and in a few minutes all pain was gone; and I suffered no inconvenience from this. Christian Science has also helped me in my school work, and has taught me to be more loving and obedient. I am indeed grateful to Mrs. Eddy for this gift to the world.—(*Miss*) *Etta L. Ross.*

It is with deep gratitude that I offer the testimony of my healing in Christian Science. Over sixteen years ago it healed me of very severe neurasthenia of more than three years' standing, which brought with it insomnia and many accompanying ills. I had worked very hard during my four years of college life, and in spite of feeling very exhausted and ill the entire summer after my graduation, I undertook, the following September, to fill a position as teacher in a high school in a neighboring city. Supported, as I felt I was, only by a sense of duty and will-power, I broke down completely in health the following March. So severe was my case that most of the next three years was spent in sanitariums in the vain search for health.

At the end of this time, hopeless and unimproved, my parents financially embarrassed by reason of the long expense, I turned to Christian Science. Even then, after all my suffering, I thought I desired only its physical efficacy; but the patient practitioner worked on, dissolving with love the pride, rebellion, and prejudice that stood in my path, until at the end of three months there had happened to me the most won-

derful thing that can happen to any human being,—I had discovered in some measure the real nature of God and man; and, so discovering, I was healed.

As one walking toward the sunrise loses himself in its grandeur and unfolding beauty, and forgets the clouds that are behind, so has that long illness vanished from my thought, and I seldom think of it except to give grateful testimony for the healing. It is for the complete spiritual healing and regeneration I am still most earnestly striving.

There have been many trials these past sixteen years, but each of them has only revealed, further, the fact that evil is unreal, and that the only thing that can ever scientifically be proved to be true is that which is in and of divine Principle. I am deeply grateful for all these struggles. Each one has strengthened my faith in God, and has taught some much needed and purifying lesson of humility, perseverance, or love. More and more I desire by my daily living to show my great gratitude for what I have received. All that I have, all that I am, I owe to Christian Science.

What do we not owe in love, loyalty, and obedience to our beloved Leader, Mrs. Eddy, for all that she has done for mankind! Can our way seem long and hard when we think of that spiritual pioneer pushing on alone, and with sublime courage, to the discovery and founding of Christian Science? Oh, may every stricken heart struggling with a burden which seemeth real, learn through this truth the utter unreality of that burden. May he find in Christian Science that practical, available God, divine Principle, Love, who to-day "forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies."—(*Mrs.*) *Anna Sanborn Brown, Portland, Ore.*

I WISH to express my gratitude for Christian Science and all that it has done for me. While visiting in Dallas, Texas, about three years ago, I had a severe attack of rheumatism in my left knee. There was a stinging, burning pain from the hip to the ankle, and a painful feeling of drawing under the knee, which caused me to limp badly; however, I never gave up or complained. I thought at first I could do the work needed myself; but the condition appeared to grow worse instead of better, so I asked for Christian Science treatment, which was patiently and lovingly given. In a short time all pain and soreness were gone, and I have never had a return of either.

For this and many more demonstrations of the healing power of Truth and Love, as taught by our revered Leader, Mary Baker Eddy, in Christian Science, I am most grateful.—(*Mrs.*) *Alice G. Carter, Shreveport, La.*

I SHOULD like to express gratitude for a healing I experienced this past summer. Quite suddenly, I was taken with intense pain in the end of the spine, accompanied by headache and severe pain in the back of the neck. As there was much fear, I asked for help from a Christian Science

practitioner. In a very short time the condition was entirely overcome. A few days after this, one knee became very painful, stiff, and swollen. It all seemed very serious, as walking or even standing was almost impossible, while going up and down stairs was accomplished only with great difficulty and suffering. This condition also yielded to the truth, although more slowly, through the loving, patient work of the one who was helping me by trying to awaken me to the realization of the truth of my being, as God's perfect child, now, and always.

I am more grateful than words can tell for Christian Science; grateful to God, to Christ Jesus the Way-shower, and to Mrs. Eddy for her priceless gift to humanity; grateful also for the privilege of class instruction, and, last but not least, to the dear ones who have so many times helped me through the wilderness when the way has seemed very dark. For over fifteen years Christian Science has been my only physician.—(*Miss*) *Mary Isabel Goodwin, East Orange, N. J.*

With deep gratitude, I wish to express my sincere thanks for the spiritual understanding of the Bible, as taught in Christian Science, which has enabled me to destroy a sense of fear and worry by knowing that God is All-power.

Our little daughter was born almost three years ago under very harmonious conditions. When she was a few months old I had treatment for her, for constipation; and this was met when we relied wholly upon God to do His healing work, and there has never been any return of it. I have also been healed of grippe in a few hours, severe headaches, bowel trouble, and burns. In the past year we have been able to prove, beyond a doubt, that God is our supply, and that "divine Love always has met and always will meet every human need" as we read on page 494 of "Science and Health with Key to the Scriptures."

I am grateful to God and to our dear Leader, Mary Baker Eddy, who gave us this revelation of the truth, and to the kind practitioners who have lovingly helped us.—(*Mrs.*) *Elizabeth Smith, Ottawa, Ontario, Canada.*

I wish to express my deep gratitude for all the benefits I have received since taking up the study of Christian Science. In October, 1899, my attention was first drawn to Christian Science, my mother having taken up the study as a last resort, for a chronic case of asthma of thirty years' standing, of which she was healed eventually by Christian Science. About this time also I had been healed of a tumor which had grown on my chest to a considerable extent. Christian Science treatment was received, and in about two weeks the tumor had entirely disappeared. At this time, however, I was not ready for the full acceptance of the truth.

My attention was again drawn to Christian Science by my mother in 1909; and, as my life had been rather fast in the previous ten years, I was quite ready to read the literature and to attend the services; but

later on, through disobedience to the truth, I met with an accident, while in the performance of my duties as brakeman on the Southern Pacific Railroad, which necessitated amputation of one of my legs close to the body. Christian Science help was again sought and kindly given. In spite of fearful predictions I gained rapidly from this time on and my healing has been complete and permanent. I have also been healed of rheumatism, inflammation of the bladder in a very severe form, trouble with my fingers, profanity, tobacco habit in its different forms, drinking to excess, and gambling.

For all these healings I am truly grateful; but especially so for the better understanding of the Bible that Christian Science has given to me, which enables me, at least in a measure, to separate the wheat from the tares and so to start on my journey from sense to Soul, to work out my own salvation, as the Bible tells us, knowing as we do in truth that God gave man dominion. I am profoundly grateful to God, to the Christ, Truth, as taught in Christian Science, and to our revered Leader, Mary Baker Eddy; also, to the kind practitioners and to all others who have helped me on my way.—*Norman H. Smith, Ottawa, Ontario, Canada.*

My gratitude for Christian Science is so great that I should like to tell of a few of the things it has done for me. My mother, who had been an invalid as long as I could remember, was instantly healed when I was a young girl. Since that time our family has depended on it for all its needs. It has helped us financially, and many physical ills have been overcome. I have been healed of chronic tonsillitis, nervousness, inherited insomnia, and worry. About two years ago I had influenza and was healed in a week's time through the help of a practitioner. None of the after effects from which so many suffer were experienced, and during the week I was able to be up each day.

Christian Science has helped in untold ways in caring for my little boy. It has made me more loving, gentle, and kind, and at the same time has given me courage to help him overcome his faults. I am so thankful that he has never known anything but to trust God in every time of need.

The truth which Mrs. Eddy has given us is so dear to me that I cannot fully express my appreciation of it; and I only hope that my experience may help some one else and so repay in part what has been done for me.—(*Mrs.*) *Minnie S. Bower, Dallas, Tex.*

I would like to add my testimony to the many I have read, and to express my gratitude for what Christian Science has done for me. I suffered and doctored for three years on account of acute indigestion, until all material aid failed to relieve me. This was my extremity and God's opportunity, for just at this point I was ready to try Christian Science; and I can truthfully say that I was healed in one treatment given by a practitioner. Six years have passed since the physical healing, and I am now in the best of health. The spiritual uplift which I have received along

with the healing has given me a glimpse of heaven, and now my one desire is to acknowledge God in all His ways, and to demonstrate and prove loyal to the teachings of our beloved Leader, Mary Baker Eddy.—*William H. Mudge, New Bedford, Mass.*

It is over seven years since my first Christian Science healing. I had been attending the College of Music and was preparing a recital for graduation. Within a few months of the commencement date I was suddenly stricken with a trouble which the doctor termed neuritis. All practicing was impossible; and the verdict was given that probably my musical career could never be continued to any extent. For months material remedies, medicines, and electric treatments were tried, but the condition seemed to grow worse. I had heard that Christian Science heals disease; and at last in my despair I decided to ask for Christian Science treatment. Words cannot express my gratitude for the beautiful healing I experienced. Following the advice of the practitioner, I resumed my musical work after the first treatment, and the recital was given in about nine weeks. Since that time I have been very active in musical work, teaching and playing.

There have also been many other healings, including influenza, headaches, and grippe. I have been able to lay aside glasses which had been worn a number of years. I greatly appreciate the loving help which has been given in all my problems. Christian Science has not only healed the so-called physical troubles, but is teaching me how to live each day, and is bringing harmony into our home. Although I am thankful for all these blessings, I am even more so for the spiritual uplift, for the better understanding of God as a tender, loving Father-Mother, who cares for His children at all times.

My heart goes out in gratitude to Mrs. Eddy for giving to the world the message of Truth and Love.—(*Miss*) *M. Jeanette Gardiner, Indianapolis, Ind.*

Christian Science came into my life as the Comforter, showing me the way out of darkness into light. I had passed through a great sorrow and the religion I had loved afforded me no comfort. The doctors I had trusted failed to save a loved one's life. Then I was indeed ready to listen to those who had found God a very present help in time of trouble. I was eager to know if it were possible for disease to be controlled mentally, to be healed by right thinking; and so my study of Christian Science commenced.

From the very first interest I had in this new-found religion, I longed for it to be true. Could it be proved that sin and sickness were illusions from which a knowledge of God would save us? Could the power of Mind over matter be proved? Was it possible that Christian Science was the Comforter promised by Jesus? These questions came surging in upon me and slowly but surely they were answered in the affirmative. I did not accept the teachings of Christian Science very readily. The understanding of this truth came to me

slowly. I almost doubted every step of the way; but the desire to know God never left me; and all along the way I kept seeing more clearly that to know and love God aright meant freedom from sickness and sorrow as well as from sin. I have been healed instantaneously of very severe pain through Christian Science treatment, proving to me beyond a doubt that disease is mental, not physical; and I am learning that thoughts of Truth and Love can take the place of so-called thoughts of pain and disease, and these true thoughts are always manifested in health and strength as we wait patiently on the Lord and trust the operation of His law.

I am very grateful for what Christian Science is doing for the children. Those of us who are accepting this truth are indeed grateful that we no longer have to turn to drugs, operations, or hospitals to see our children helped over physical difficulties, but that we can turn with them and think and read and talk of the wondrous love of God, and how it heals all our diseases. Over and over again in our home this true, simple, Christlike method has lifted our children out of pains and fevers; and they themselves are very quickly learning to turn to God for their every need. Sometimes the healing we are so anxious about does not always come immediately; but, if we are faithful, God points out the way; and always His way leads into the light. This was the case with a little child in our home who was healed of a very severe skin disease.

In this age, when everywhere people are looking for the light, seeking for peace, seeking for health, seeking for the solution of labor problems and business difficulties, I am grateful that I am one of a quiet multitude of people who have accepted with gratitude the Leadership of Mary Baker Eddy. Through her textbook, "Science and Health with Key to the Scriptures," she has given to the world the solution of all these problems; and those who are gaining an understanding of this truth find that it is indeed the Comforter.—(*Mrs.*) *Florence B. Hamilton, Toronto, Ontario, Canada.*

At a time when I was suffering from tubercular hip disease, I was requested to read to a lady who could not see. The book handed me was "Science and Health with Key to the Scriptures" by Mrs. Eddy; and while I did not seem to grasp the truth fully, I realized that there was a great truth to be gotten from the book. I sent for a copy and read it through; and as a result I soon laid aside my crutches. I had never met a Christian Scientist, nor had I heard of a practitioner. I was a member of another church at that time, and as soon as I was able to do so I resumed my church work. Although I did not know it then, I now realize that the reading of Science and Health healed me.

Several years later my attention was again directed to this book when I was in great need of help, and I began to study it systematically. Gradually the truth was unfolded to me, and it is still being unfolded; and I am still being healed. Some of the difficulties from which I have been freed completely are a dislocated

arm, fear of hereditary blindness, and the effects of so-called poison oak. After a day spent in the woods, I noticed when I retired that I was experiencing the itching, burning, and other symptoms which sometimes accompany association with this plant. I decided to meet the case myself, rather than call a practitioner; and by constantly holding to the thought that man is spiritual and that personal sense does not govern man, I became entirely free, so that when I appeared at the breakfast table the next morning, no one present knew what I had passed through.

I am very grateful to God, the giver of all good, to Christ Jesus the Way-shower, who taught us how to live aright, and to Mary Baker Eddy, who gave all her time to elucidate the truths of Christian Science so that we could learn to do our own demonstrating. I am so grateful that there is no limit to the progress one may make in spiritual advancement, and that we may continue to unfold in accordance with our daily prayer (Manual, Art. VIII, Sect. 4): "'Thy kingdom come;' let the reign of divine Truth, Life, and Love be established in me, and rule out of me all sin; and may Thy Word enrich the affections of all mankind, and govern them!"— *(Miss) Myrtie M. Hincher, San Francisco, Calif.*

Recently I learned a lesson which has helped me, and which may be of service to some one else whose healing seems protracted. I was in an extremely nervous condition, and so constantly filled with fear that it seemed impossible to overcome it. One cold day I had occasion to go into a room which is rarely used and which is not heated. I left an oil heater burning there, but returned to the room several times before I found it warm enough. Later, the thought came to me that I might very well take an object lesson from the heater, whose business it was to radiate heat regardless of the cold in the room, or the length of time it took to vanish. It was my business to "stick to the truth of being in contradistinction to the error that life, substance, or intelligence can be in matter," as Mrs. Eddy tells us to do in "Science and Health with Key to the Scriptures" (p. 418), regardless of time or physical testimony; also, I saw that in studying the Bible and Mrs. Eddy's writings I was being fed with the "oil of gladness" and so must give out joy and gratitude, because fretfulness and ingratitude could no more dissolve a discordant condition than the stove, if unlighted, could dissipate the cold.

I am deeply grateful for Christian Science, for class instruction, and for the healings I have had of sorrow, nervous breakdown, influenza, grippe, and ptomaine poisoning; also, for the change which is being brought about in my character; and I should like to express my appreciation for the faithful work of a loving practitioner. — *(Miss) Adelene Myers, Brooklyn, N. Y.*

In taking advantage of the privilege of writing my testimony for the Christian Science periodicals the only difficulty is to know where to begin and where to stop. Christian Science

has done so much for me and for my family that I could never adequately express my gratitude in words. Everything I am, everything I have, everything I look forward to, I can truly and without any reservation say that I owe to the teachings of Christian Science.

Christian Science enabled me to take up a business career after having spent all my previous years in the army; and to do this successfully and without any sense of change. The beautiful part of this experience was that the change became possible only when I was mentally willing to be led by Principle, and had set aside all desire to do what I thought I wanted to do.

Christian Science healed me of an injured knee that had been seriously dislocated three times during the course of ten years. The healing came when I was finally able to recognize that the crooked knee was nothing but the visible manifestation of crooked thinking on my part. When the thinking was straightened the knee became whole; and it has been so for the past five years, as I regularly take part in various forms of strenuous athletics without any trouble.

Christian Science has been of inestimable help during childbirth in my family, and has caused attending doctors to express their wonder and appreciation of what was so patently apparent as to its efficacy. Christian Science has instantaneously healed my children of fevers, spider bite, tonsillitis, and other difficulties. It has been and is a never failing source of protection against all forms of error, not a day passing but what its beneficent influence is in some way manifested.

Christian Science has enabled me to progress in business and to maintain harmonious relations with my associates in spite of seeming envy and discord. It has given me a sense of power and quiet assurance that has helped to overcome many seeming obstacles. Christian Science healed me of the smoking habit which I had indulged for fourteen years. It did this when my desires were lifted to a higher and purer level, and with no sense of will-power on my part. It has enabled me to be renewed physically, morally, and spiritually.

My humble gratitude is daily expressed for all that Christian Science means to me. My heartfelt desire is to learn and practice daily more of this beautiful truth that has come to us through the love and purity of our beloved Leader, Mary Baker Eddy. —*West C. Jacobs, Montclair, N. J.*

I WISH to express my gratitude for the many blessings that have come to me since I became interested in Christian Science. In November of 1913 I was taken seriously ill and was under the care of physicians for three months. Five weeks of this time were spent in a hospital with constant medical attention and with no relief whatever. The doctor finally told my husband that he had done all he could for me; and it was then that I turned to Christian Science. I called a practitioner, who lovingly took up the work for me; and I cannot express my gratitude for the patient and loving way she led me out

of the depths. My healing was slow, for many things had to be overcome; but each day showed a little progress; and during that struggle for a physical healing I learned many things of greater value, for which I am grateful. I never cared to read the Bible, because I could not understand it; but when my healing came I had learned to love the study of the Bible and our textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy.

I wish also to state that my husband was healed of pyorrhea in less than one week's time. This was a severe case of long standing and pronounced incurable. My husband is a traveling man, and he had been compelled to come home as he was so ill from the condition of his teeth and gums. We feel that his healing is a wonderful proof of the power of Truth. This took place about six years ago, and there has not been the slightest recurrence of the trouble.

We have had many more beautiful demonstrations, and I am thankful to God for all these blessings. I am very grateful to Mrs. Eddy for Christian Science, and for the periodicals that she so wisely established and left to us. I am also grateful for church membership in one of our local churches.—(*Mrs.*) *Nora E. Crooke, Indianapolis, Ind.*

I wish to corroborate my wife's testimony and express my gratitude for the many blessings that have come to me and my family. I have found that Christian Science not only heals physical ills but is a practical religion which can be used daily and meets all our needs. That "divine Love always has met and always will meet every human need," as we read on page 494 of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, has been demonstrated to me beyond all question of doubt. It has helped me many times in trying business problems, and has protected me at various times when in railroad accidents. I am indeed very, very grateful.—*Walter F. Crooke.*

CHURCH TREASURER

Per Capita Tax.—The annual per capita tax for which the Manual provides (Art. VIII, Sect. 13) is due from members of The Mother Church, June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, that being the beginning of the church year. If a remittance for church dues is more than the amount required to balance one's account, the surplus is credited for the current year, unless otherwise directed by the sender.

Contributions to The Christian Science Benevolent Association are acceptable; and contributions may also be made to the General Fund and the Real Estate Fund of The Mother Church.

Please make all remittances payable to Edward L. Ripley, Treasurer, and send them to him at 236 Huntington Avenue, Boston 17, Massachusetts.

CLERK OF THE MOTHER CHURCH

Please address correspondence relating to membership with The Mother Church and requests for application forms for membership to Clerk of The Mother Church, 236 Huntington Avenue, Boston 17, Mass.

A new supply of cards and return envelopes has recently been mailed to clerks of all duly recognized branch organizations. One of these cards should be forwarded to this office on or immediately after April 1 of each year, giving names and addresses of officers and other information requested for that date. Cards made out prior to April 1 cannot be considered current records. The cooperation of the clerks of branch churches and societies in forwarding this information promptly will be greatly appreciated.

Clerk of The Mother Church,
236 Huntington Avenue, Boston 17, Mass.

SUBSCRIPTION RATES TO THE CHRISTIAN SCIENCE PERIODICALS

The Christian Science Journal	$3.00 per year
Christian Science Sentinel	$3.00 per year
Der Herold der Christian Science	$2.00 per year
Le Héraut de Christian Science	$2.00 per year
The Christian Science Monitor	$9.00 per year
The Christian Science Quarterly	$1.00 per year

For rates on *short term* subscriptions, see p. iv of *Journal.*

Orders

All orders for Mrs. Eddy's writings, literature, subscriptions, and miscellaneous articles should be accompanied by remittance.

Address orders and make checks payable to

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
BOSTON 17, U.S.A.

THE
CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

VOLUME XL JUNE, 1922 NUMBER 3

"AFTER THIS MANNER THEREFORE PRAY YE"

NEMI ROBERTSON

AN eager group of disciples gathered about Jesus on one occasion and asked him to teach them to pray. Was it because their prayer had not always brought the desired answer? What did their prayer lack? Patiently the Master bore with these dull disciples, pointing out to them that in order to pray aright the human concept of God which presupposes Him to be a being who loves and hates, and refuses or grants the petitions of mortals according to variable will, must give place to the spiritual understanding of God as the infinitely good and loving Being who governs harmoniously every idea in His universe.

We gather from a careful study of the Master's teachings that it would be more futile to ask the all-loving Father to do more than He has already done for His creation than to entreat the sun to send out more light and heat to vitalize the teeming earth. We learn, also, that the real purpose of prayer is not to present ways and means to the creator whereby He will make known His unfailing goodness to all mankind, but, rather, to bring human thought into such submission to the divine Principle of harmony and perfection that it will give up its false beliefs in any power or presence apart from God.

The gospels show that Jesus attached no importance to the mere form of prayer, but he proved by his works that the efficacy of prayer lies in the apprehension of its spiritual import. His prayer was sometimes uttered in brief sentences—often in but few words. It always manifested the desire to glorify his Father in heaven. He utterly condemned the wordy and hypocritical prayers of the Pharisees, who egotistically desired to be heard of men.

In response to his disciples' appeal, Jesus gave them the prayer which is known throughout the Christian world as the Lord's Prayer. He said, "After this manner therefore"—that is, in this spiritual way—"pray ye."

Mrs. Eddy, in "Science and Health with Key to the Scriptures" (p. 12), declares that Jesus' prayers "were deep and conscientious protests of Truth,—of man's likeness to God and of man's unity with Truth and Love." The thoughtful reader pauses to ponder reverently the sublime significance of this definition of prayer; and within his heart there stirs a humble desire to gain the spiritual understanding of prayer which enabled Jesus to heal the sick folk that thronged about him, or were laid at his feet, as he lingered in the streets of the towns and villages through which he passed on his mission of redemptive love.

For ages mortals have been in ignorance of the divine Love that is God. Blind and deaf to its tenderness, they have appealed to an unknown Deity to deliver them from the countless ills of the flesh; but all in vain, for want, woe, disease, and the fear of death have held them in bondage to despair. Consequently, they have said: The day of miracles is passed, let us return to material saviors. So the material gods of the world have been substituted for the power of the Most High. The mother pleading that God will save her child, yet believing that He is the sender of sickness, cannot be sure that any comforting sign from heaven will be vouchsafed to her; for is she not ignorant of the real nature of Him who is omnipotent and ever present Love, who withholds not an iota of good from those who seek Him through spiritual understanding?

Through the gracious teaching of Christian Science men are learning to know and love God, and how to pray after the manner in which Jesus prayed,—that is, they are learning to understand God as Life, Truth, Love, and consciously to commune with this divine Principle, the source of all good, drawing nearer to Him with the confidence a little child feels when its hand rests in the hand of its loving mother. The assurance of God's power and presence brings the peace of God which the human heart so much needs, and which it can find in no other way. This kind of prayer goes far beyond so-called intercessory prayer, which implies the paradox that an infinitely good God knows both good and evil, and is often cruel enough to allow evil to overmaster good; but it is, nevertheless, essentially petitional prayer, because it includes the righteous desire to prove the unreality of evil, as well as to realize something of the "life hid with Christ in God." Jesus said to his disciples after they had failed to heal the epileptic boy, "This kind goeth not out but by prayer and fasting," teaching that the prayer which heals includes the mental attitude of proper self-effacement through an acknowledgment of the allness of God and His perfect manifestation, spiritual man.

He who is just beginning to glimpse the unreality of material sense may at first complain that Christian Science has taken away his old form of prayer, and that he no longer knows how to pray or, yet, to whom prayer may be offered; but in the measure that he seeks God through spiritual apprehension, as set forth in Mrs. Eddy's scientifically spiritual exposition of prayer in Science and Health,

he will finally rejoice in the revelation that he who is born of the flesh and lives in obedience to the flesh cannot commune with God; for it is only through spiritual sense that a man may adoringly say, "Our Father which art in heaven," and know that he need not plead for his Father's love, for he already possesses it in fullest measure. Little by little the spiritual understanding of prayer will enable the receptive thought to draw a sharp line of demarcation between things spiritual and things material. Material objects will no longer be accepted as realities; they will be cognized either as beautiful symbols or else as hideous counterfeits of the radiant realities of divine Love.

When prayer is metaphysically understood, men will rely on the power of divine Mind to free them from the cruel decrees of the so-called carnal mind, which "is enmity against God." Fear, disease, and sin will be summarily dismissed from thought. Understanding of Truth will be seen to be the only basis of health, happiness, and prosperity, and "the mind of Christ" will be allowed to govern in human affairs. The nature and quality of the Master's love will transfuse human affection, and then "the Golden Rule will not rust for lack of use" (Miscellany, p. 213). This offers a happy prospect to him who patterns his daily course after the manner of Jesus' prayer; and he who is alert sees that these things are assuredly coming to pass.

Christ Jesus further specified the right manner of prayer when he promised that what we should ask in his name we should receive. The present possibility to enjoy the fruition of this promise seems impossible only because the prayer of mortals is too often a conventional expectation that the children of the flesh may be delivered from the pains of matter, but may retain the pleasures of the material senses, and at the same time become partakers of the heritage of the image and likeness of God,—an impossibility, for the Scriptures plainly declare that "flesh and blood cannot inherit the kingdom of God," and that "they that are in the flesh cannot please God." Material sense cannot invade the sanctuary of Spirit. They who would enter this Holy of Holies must drop their rags and tatters of self-love outside its gates, and lift chastened and purified hearts to Him whose immeasurable love flows as from an inexhaustible fountain to all things great and small. Praying thus, our daily life will become sweet, wholesome, useful, and glad. Trials will serve but as stepping-stones to bring us into conscious communion with God.

Prayer must be more than mere tentative asking. It must be the solid conviction that man—the real man—has his present and eternal existence in divine Principle, and that God is his loving Father-Mother. It must be the exalted prayer which finds expression in the words of David, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee." Constant and importunate affirmations of the allness of God, good, and denial of the claims of matter and evil—the affirmations mightily exceeding the denials—will bring the realization that "heav'n is

all about us now;" for heaven is what we know and express of Life and Truth and Love.

When nearing the hour of crucifixion Jesus prayed that he might not have to drink the cup of bitterness; but his human appeal was quickly silenced by his sublime declaration, "Nevertheless not my will, but thine, be done." His human sense of anguish was quieted by the recognition of his unity with Spirit—with his Father-Mother, God. When on the cross, deserted by those whom he had befriended, surrounded by enemies who reviled and despised him, tempted to believe that he had labored in vain to redeem a sinning world, he turned to God, and again felt his at-one-ment with divine Love. Then he breathed the compassionate prayer, "Father, forgive them." With such a sublime example before us, may we not take courage in time of trouble and, rising above the testimony of the suffering senses, feel something of our present spiritual unity with deathless Life and changeless Love? Jesus uttered this simple prayer of affirmation: "Father, . . . I knew that thou hearest me always." He did so on the occasion of his restoring Lazarus, replacing fear and sorrow with joy and gladness, as naturally as the morning light dispels the darkness of the night.

The rounds on which we climb to the fulfillment of true prayer are pure, spiritual thoughts of God and His creation, taking form in deeds of self-forgetfulness, in healing the sick according to Christ's command, in regenerating the sinner, and in lifting the thought of those who believe that man lives in the material body to the perception that man is spiritual and lives by the authority of God, subject to His law. Every uplifted desire, every wrong thought corrected, every false appetite condemned and overcome, every uncounted self-sacrifice, every endeavor to share with others the beauty and bounty of spiritual love, every loving and patient effort to establish the kingdom of God in the hearts of men, is effectual prayer, heard in heaven and crystallized in the sentiment expressed in Mrs. Eddy's beautiful lines (Poems, p. 13):—

"My prayer, some daily good to do
To Thine, for Thee;
An offering pure of Love, whereto
God leadeth me."

OVERCOMING INTERFERENCES

FRANCIS LYSTER JANDRON

MORTAL MIND'S claims to activity constitute an attempted interference with the harmonious government of God's universe. As such, they are seen to be false and unreal, since omnipotence does not share its all-inclusive power with that which predicates its existence on a denial of omnipotence. The interfering concept seeks to protect and perpetuate itself through the reiterated argument that it, too, proceeds from God and exists by virtue of His law. The daily task of every Christian Scientist is to free himself from such interferences, and allow the

Father's will to rule his thinking. Divine Love is positive and unerring; and its guidance is joyfully acknowledged and obeyed as, through Christian Science, each interference is unmasked and overcome. Mrs. Eddy disposes of interferences succinctly and conclusively when she says in "Science and Health with Key to the Scriptures" (p. 427), "Nothing can interfere with the harmony of being nor end the existence of man in Science."

Human thought becomes spiritualized through devoted study and unselfishness; and thus Christian Science uplifts it to a more willing acceptance of the naturalness of good. No other expectation has a place in Christianity. The blessings specifically promised by Christ Jesus in the Beatitudes are the essential and distinctive element of the Sermon on the Mount. Without these promises, that immortal sermon would have been little more than a restatement of the Ten Commandments; but, crowned with the definite correlation of requirement and achievement, it became the corner-stone of the new dispensation. Through Mrs. Eddy's discovery that Christianity is Science, demonstrable and unchanging, the unity, continuity, and completeness of God's law have now been vindicated and established in human understanding; and mortals are free to claim with divine assurance the fulfillment of the blessings which follow obedience to the government of divine Principle. With equal assurance, they are free to repudiate every argument which would interpose obstacles to delay or obstruct their conscious dominion.

First among the interferences which confront the pilgrim who is seeking his salvation is the depressing argument that, being so far removed from perfection, he should content himself with some lower, more easily attainable aim. He looks dismally upon the barren results of centuries of patient toil for human betterment, and cries with the Preacher that "all is vanity and vexation of spirit." Literally "as old as Adam," this threadbare argument of evil is a barefaced attempt to force from man the admission that he must work up through material conditions to a spiritual state. There is nothing in the teachings of Jesus or of Christian Science to sustain the theory that God's man—man "in Science," as Mrs. Eddy so often describes him—ever fell into the false belief of existence in matter or imperfection. That theory originated, like many a later and equally plausible lie, with the serpent of material sense. In the measure of our perception that material sense is a lie,—"a liar, and the father of it,"—we gain the wisdom which enables us to handle "serpents;" and we realize that temptation is powerless to interfere with our understanding and proof of the wholeness and goodness of God's creation, including man in His image and likeness.

The erroneous material condition which asks us to believe that it has power to interfere with our health, our joy, our activity, our realization of good, our freedom to worship God, our opportunities to share with others the glad tidings which have been unfolded to us through Science, is a lie;

and we have supreme authority for resisting it fearlessly and resolutely, and for destroying it utterly. We can harm no one in thus taking up our weapons against evil. The lie is never a person or an object. It exists only as a temptation seeking admission to our own thinking; and, when we have met it and overcome it there, we shall realize that, being wholly without law to support it, it has no mandate to attack us again, or to transmit or reproduce itself. It cannot reach that understanding which is united through Christianly scientific thinking to the unvarying law of Life, Truth, and Love. God never requires of us that we shall compromise with evil in our thoughts, or that we shall harbor it; and God never has made it possible that we should benefit another by entertaining an evil thought. But God does continually require of us that we shall exercise the wisdom which He freely gives, in our attempts to destroy evil. He requires of us that we shall protect our limited and perhaps immature demonstration of spiritual power from a self-appointed and untimely combat with the world's belief in the might of evil. When He orders us to battle, He ordains the hour and provides the weapons; and then our victory is assured.

The raising of Lazarus affords a beautiful and reassuring example of the scientific overcoming of interferences. One by one, and with sublime calmness and confidence, the Master destroyed the arguments with which mortal mind sought to surround his liberating task. Knowing that the work was not his, but God's, he refused to be hurried by excitement or clamor, even though it appeared in the disguise of human affection. He refused to acquiesce in the belief that death had interrupted the natural continuity of Lazarus' existence; he found time to uplift the thoughts of the bereaved sisters to a readiness to accept the lessons of the resurrection. The onlookers must have their part in the unfoldment of spiritual life; and he called on them to remove the stone from the mouth of the sepulcher. And when Lazarus responded to his call, Jesus silenced human incredulity by the command to separate the deathless man from the condemning graveclothes of material sense. "Loose him, and let him go," he said simply.

"Loose him, and let him go,"—this was the culminating expression of an act of power which, from first to last, was characterized and animated by the spirit of Love. Its ringing summons arouses Christian Scientists from sectarian narrowness to an apprehension of the Church universal. Before us, it may be, is a man "blind from his birth." To the Christian Scientist that argument is but an effort of the adversary to obscure the works of God "made manifest in him." God's man never exhibited or embodied a predisposition to any influence which could exclude him from full reflection of the infinite Mind, in all its joyous activities. Years may pass, even centuries, before the blind mortal will wash the clay from his eyes. Not ours, perhaps, to direct him to the healing waters of the pool of Siloam; but ours, decidedly, to realize the illusive

nature of "every high thing that exalteth itself against the knowledge of God," and to remember that Love must at last overtake the wayward human footsteps.

Time is forever seeking to impose on us a sense of its urgency, and of its power to limit or control our progress heavenward. It argues first that the sands of divine mercy will run out before we can gain the healing which we seek; and then, conversely, that we need not hurry, for there will be time enough later on to accomplish that which God requires of us. Whatever the contention, the argument of time is always an interference, which has no origin in God. There is never the time to postpone doing good; for good knows nothing of time, knows nothing but its own unchanging, undepleted now. There is never less than time enough to do the work which God has given us to do, for His guidance can never bring a right purpose to a premature or belated unfolding; and the human concept of the "unforgiving minute" must ultimately yield to the absolute coordination of Principle and its ideas. Like King Hezekiah, when he experienced healing from a mortal illness, we must see "the shadow of the degrees . . . in the sun dial" brought back ten degrees, and prove that "God requireth that which is past." Thus, all sense of interruption, stagnation, and confusion will be swallowed up in a clear realization that every identity is forever established in divine Mind, and abides in conscious continuity therein.

The fear of defeat and the burden of discouragement are two other foes which the Christian Scientist is often called upon to face and challenge. Yet what are they, after all, but varying phases of interference with God's government? How often have we seen defeat turned into final victory through a willingness to learn the lessons of defeat, joined to a scientifically based refusal to honor the argument that failure could ever be a part of God's purpose for us. The divine Mind does not know failure; and when beset by the harassing and seemingly irresistible onslaughts of painful circumstances, the student can once more seek his place beneath the protection of the everlasting arms, and calmly—aye, serenely—wait until the storm of human sense shall have abated. He will emerge upon a higher understanding of God's nearness, and into the healing realization that all of God's creating that was ever his, remains immediately available; and he will learn that even the false sense of loss which would interfere with his joy, must disappear. God's government is absolute; and Mrs. Eddy tells us on page 106 of Science and Health, "Man's rights are invaded when the divine order is interfered with, and the mental trespasser incurs the divine penalty due this crime."

✧ ✧ ✧

I held it ever,
Virtue and knowledge were endowments greater
Than nobleness and riches.

Shakespeare.

THE KINGDOM OF GOD WITHIN

ELIZABETH EARL JONES

IN the Manual of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, Mrs. Eddy placed the following By-law under the heading "Daily Prayer" (Art. VIII, Sect. 4): "It shall be the duty of every member of this Church to pray each day: 'Thy kingdom come;' let the reign of divine Truth, Life, and Love be established in me, and rule out of me all sin; and may Thy Word enrich the affections of all mankind, and govern them!"

No sincere Christian Scientist can use this prayer daily without soon experiencing an awakening to universal, impartial, divine Love. This daily prayer going forth from many thousands in all lands is causing a change in the customs of the kingdoms of this world. The seven thunders of evil, it may be, are uttering their voices in a vain effort to silence the "still small voice" of Truth, which is fast gathering together, out of all nations, those who will listen and respond, into one happy family and one righteous kingdom. We are not disturbed by the seeming noises of evil, because we understand that the angel of God controls the destinies of men; and we read in Revelation, "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night."

Many evil and untrue accusations are made against man and his Maker. False belief is the accuser; and Christ, Truth, is the healer and Savior. For example, there may be many false beliefs about the result of multiplying two by two in arithmetic; while there is but one truth about it, namely, that two multiplied by two equals four. In the same way, there seem to be many false beliefs about man. But Christian Science, in applying the teachings of Jesus, is proving that the one and only truth about man is that he is the offspring of Spirit, God; that he is a citizen of heaven; and that he is spiritual and not material. The reason for governments and codes of law in this world is that all men are not as yet fully obedient to the law of God,—to the rule of Truth and Love within. Jesus needed no man-made law to make him do right. His conception of law, being spiritual and perfect, so far exceeded the highest human concept of law or government that his career and teachings made a new era for all the world, and established a higher order of life for all who accepted his way of salvation. Human codes are for the purpose of restraining crime, injustice, selfishness, and tyranny, until the law of God rules supreme in every heart. Thus, human codes at best are temporary and limited; and the Christian Scientist realizes that reforms and improvements in these codes will come in the exact proportion that more of Truth and Love is understood, practiced, and taught.

While Christian Scientists gladly and conscientiously give their support and cooperation to all righteous

government and to those intrusted with the enforcing of law and order, yet the Christian Scientist does not forsake cause for effect when he sees a growing improvement in earthly conditions, because he knows this improvement is due solely to the demonstration of the Christ in the hearts and affairs of men. The Christian Scientist, seeing the healing of the nations, consecrates himself anew to more spiritual ideals and activities, to more diligent watchfulness and prayer; he keeps his gaze fixed upon the divine cause of all good, and leaves the result to God. At present, the various human systems of government in the world are realizing the need of a higher common ideal and an all-embracing law. The Christian Scientist sees in this the sure sign that God's kingdom is dawning in the hearts of men.

The divine code was first voiced through Moses, afterwards through the gospel of Christ; and now, to-day, again appears this new-old heavenly kingdom in Christian Science, gathering into one the law and the gospel, the "song of Moses" and the "song of the Lamb," and causing each individual to be a law unto himself; each acknowledging and paying ceaseless tribute to the great King of all; each rendering to his neighbor his just dues according to the Golden Rule; each obeying the commands to love God supremely and his neighbor as himself. This divine, perfect kingdom is ever at hand—always has been, and always will be. We do not go by groups and lots into this wonderful kingdom, where all are free and equal,—equal "heirs of God, and joint-heirs with Christ;" we must enter individually. We do not go in by nations, races, creeds, classes, and so on, but one by one, as we each awake to demonstrate the nothingness of all material claims and the allness of God and His perfect creation. There is nothing just in the world of sense, because, as Paul tells us, "the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."

Christian Science, which is the new-old ministry of Christ, destroys all false material beliefs by opening up a demonstrable understanding of the kingdom of God, showing each that "the real man being linked by Science to his Maker, mortals need only turn from sin and lose sight of mortal selfhood to find Christ, the real man and his relation to God, and to recognize the divine sonship," as Mrs. Eddy writes on page 316 of "Science and Health with Key to the Scriptures." For one struggling with poverty to attempt to better his condition by overthrowing his rich brother and appropriating his riches, does not solve the problem; it only shifts it temporarily, leaving a worse state than before. When "A" stops looking to "B" for his supply, and when "B" ceases to look to "C" for his living, and when "C" no longer looks to "D" for his welfare, but when each in turn stops where he is and looks to God, and to God alone, —then the whole problem of capital, labor, and finance will be solved correctly and harmoniously. It is the only way these problems can be rightly solved. "A" must not wait until "B," "C," and "D" look to God,

before he does so, but must, regardless of all others and all else, become a law to himself,—obey God's law, establish his own sonship as a child of God and a brother to man; and then he will be able to demonstrate the everlasting truth that all the good there is, is his by reflection; that nothing can be taken from it, nothing can be added to it; and that this reflection of God in his own thinking and affairs will be found to include all that is necessary to make a perfect, successful, and satisfied individual.

For peoples to claim class and race equality will never really make them equal. The only equality is in obedience to the laws of God—equality of mind and heart, of motives and acts. An artificial equality is impossible. One does not enter heaven because he is white, or because he is high-bred, or because he is an Anglo-Saxon, or because he is a Latin,—he enters heaven as he is pure in heart, meek, honest, loving, merciful, just, and obedient to the laws of God. One is not kept out of heaven, harmony, blessedness, prosperity, and peace because he is of one nation or another, of one class or another, of one creed or another; he remains outside the heavenly estate solely because of his own false beliefs, fears, and disobedience to divine law. It is to such as these that Christian Science tenderly and mercifully opens the way of salvation by teaching how to apply, scientifically, the teachings of Jesus. It heals not only our diseases, but our woes of every sort. It shows us how foolish it is to be proud of any false, material belief of superiority, or to be ashamed of any false, material belief of inferiority. It calls us out of all material beliefs into the one everlasting spiritual reality.

In "No and Yes" (p. 36) Mrs. Eddy makes a most beautiful and healing statement of truth, which applies to every follower of the Master, as well as to Jesus himself: "Jesus' true and conscious being never left heaven for earth. It abode forever above, even while mortals believed it was here. He once spoke of himself (John iii. 13) as 'the Son of man which is in heaven,'—remarkable words, as wholly opposed to the popular view of Jesus' nature."

Jesus had a very definite ideal for men, but this divine plan had absolutely nothing to do with wealth, fame, or popularity. The Christ-ideal pertains wholly to spirituality; it does not consider matter at all. Whatever the dream, the awakening to reality alone is valuable. The promises in Revelation are not to the wealthy or to the poor; to the high or to the low; to the successful in this world or to the unsuccessful; to one of this nation or of that,—but "to him that overcometh." Whatever the problem before us which must be mastered, the only thing which is of importance in the sight of God is whether or not we are overcoming it with Truth and Love. When we crave earthly ease and the things of this world, let us seriously examine ourselves to see if we do not need to be healed of our false ideals. We must surrender all that is unlike God, because it is not eternal, not real; and we must recognize the utter unreality and futility of everything

apart from God's creation. Matter is not real, for all is Mind. There is neither good matter nor bad matter; rich matter nor poor matter; healthy matter nor sick matter; beautiful matter nor ugly matter. Matter is a dream; Spirit is the only true substance, and holds within itself all that we can rightly desire and all that we can really possess.

Neither evolution nor revolution is necessary to advance man. We need only to wake up and know that God made man in His own image, and that there is no other man. We should express that Godlike man now; so, let us refuse to believe in, or to desire, or to manifest aught else. The only right solution for all earth's problems is the spiritual,—the way through Christ, Truth and Love. We see the confusion which inevitably results from seeking to work things out in any other way than the way Jesus showed us. The Christ-way of healing and salvation is forever open and free to each and all. It is always universal. It points ever to the kingdom of God within. It is ever calling to every man, woman, and child, of every belief of clime and race, creed and class: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

OBEYING PRINCIPLE

SAMUEL FREDERICK SWANTEES

ALL revelation of God, good, has come to humanity in the form of spiritual law. This is the "voice of the Lord" speaking to the human heart throughout the cycles of time; hence the requirement of absolute obedience thereto. Ages ago, in a controversy over the meaning of obedience, the prophet Samuel uttered these significant words: "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." There can be no doubt, therefore, that obedience is a most precious jewel in the crown of him that "walketh uprightly" before his God; and it becomes a prime necessity in Christian Science to learn what true obedience means, and how it is to be rendered unto God.

One of the pitfalls of mortal belief is the assumption that it is next to impossible to render obedience to God, divine Principle, because it seems so hard to understand Him. How can one understand God, Spirit, says material sense, when He seems so transcendental; and how can any one render obedience to that which is not understood? These objections, however, show that proper obedience to God cannot be rendered through the physical senses; also that God, divine Principle, can only be apprehended through the Science which declares Him aright. In other words, Spirit, Mind, alone, through Christian

Science, gives the understanding of God to man and renders complete obedience possible. This, of course, may at first seem more than ever transcendental; but it is no more so than is the operation of the law of numbers. Does not, for instance, the law of numbers, when accepted and applied, unfold more and more to the understanding, and obedience thereto become easy and natural? Thus, when divine Principle is sincerely accepted, even in the smallest degree, and applied or lived, it will unfold naturally, and obedience thereto will become easy, since it is the normal state of man. Then God will manifest His infinite presence by "signs following;" and doubt and fear and stubbornness, the concomitants of disobedience and ignorance, will melt away by the activity of divine Love.

When thinking over God's relationship with man, one is impressed with the infinite patience divine Love has constantly manifested. The psalms are full of references to the "mercy of the Lord" and to His goodness that "endureth for ever." It seems, then, but a natural thing to expect that God, divine Mind, will in every conceivable way provide means whereby obedience can be more easily rendered, and the law of God better understood. This proves itself to be the case. When Moses led the children of Israel to their promised Canaan, he also gave them the Ten Commandments. His urging Israel to obey the "voice of the Lord" was not left open to the objection that they did not know what this "voice of the Lord" required of them. Thus, the understanding of Israel was to be trained in obedience to Principle as expressed by the Ten Commandments. It was to be trained to know and acknowledge God, Principle, not in an abstract way, but by obedience to definite laws and precepts. Israel was even in that early day to recognize the truth of the words of James that "faith without works is dead."

There was, however, a grand advantage to be gained by this obedience to the commandments of God. As Mrs. Eddy says in our textbook, "Science and Health with Key to the Scriptures" (p. 200), "Moses advanced a nation to the worship of God in Spirit instead of matter, and illustrated the grand human capacities of being bestowed by immortal Mind." Israel was, therefore, not only gaining temporal advantages because of its obedience to the laws of God; it was also to be made ready through spiritual unfoldment for the higher things of God. So, when the time was fulfilled and thought was in some measure ready to receive him, there came another and higher exponent of divine law, even Christ Jesus. His commandments, as the Sermon on the Mount bears witness, were given largely in the form of blessings. No wonder that John, in speaking of the things Christ Jesus required of us, said, "His commandments are not grievous." Jesus himself, nevertheless, made one never-to-be-forgotten request, which was to differentiate the obedience previously rendered to the law as given by Moses from that which was to be accorded to the demands of our Lord and Master: "If ye love me, keep my command-

ments." Love, therefore, was to be the new basis for obedience.

The prophets, from Moses to John of the Apocalypse, promised that yet another expounder and teacher of God's law was to follow Christ Jesus, which was to make the way of obedience to Spirit even more clearly understood. The Master himself, as one might expect, plainly spoke of this Comforter whom the Father would send in his name, as the "Spirit of truth," who would lead us into all truth and make all things known unto us. Evidently, then, Jesus' words must have been a reference to Christian Science, in which are summed up all the things of Truth, of God, infinite, divine Principle, Love, and which teaches and does all things, as Jesus said the Comforter would do, in his, Christ's name.

Now, while it is plain that the revelation is always the impersonal Truth; yet, as on all former occasions, the revelator, or the inspired one through whom this Science of Spirit or explanation of Christ's Christianity was to reach humanity, was human,—even the woman, Mary Baker Eddy. Thus again, when thought was prepared to receive more of Truth, a great teacher and propounder of God's law arose among the children of men,—not to condemn them or to add to their suffering, but to bring the salvation of God yet closer unto them and to make the "voice of the Lord" more clearly understood. As in all preceding instances, so again in this, obedience became the absolute condition upon which this salvation could be understood and demonstrated.

The letter, then, of this Science, or revelation, as given to Mrs. Eddy is stated plentifully and clearly in the Christian Science textbook, which elucidates the Bible. The manner and method of working out the demonstration thereof is found not only in those two books, but throughout Mrs. Eddy's writings and in the church, with its activities, which she founded. As Moses, after having received the commandments, founded upon them a pure theocracy, so Mary Baker Eddy, after having discovered Christian Science and stated the letter thereof, founded upon this Science the religion which, if obeyed, will lead to that spiritual growth or unfoldment of good in human consciousness which has been characteristic of all true revelations of God throughout the ages and of the present day.

Because Mrs. Eddy was the Founder of the Christian Science movement in all of its activities,—and it would be wise for us to remember often the word "Founder" in connection with the name of Mary Baker Eddy,—she wrote the Manual of The Mother Church and demanded a loving obedience thereto. She herself admitted that she was not a lawyer, but neither was Moses nor Christ Jesus. Both of these revelators, however, have given to the world that which is the only basis of all true human law; while Mrs. Eddy's part has been to discover the Principle and Science upon which all of the works and words of both Moses and Christ Jesus rested. To classify the Manual, then, as a mere collection of human By-laws is to miss the mark completely. There is no reason,

therefore, why her demand for a loving obedience should not be met. Indeed, she herself gives us one of the best reasons for obeying the Manual. On page 230 of her book "The First Church of Christ, Scientist, and Miscellany," she says: "Of this I am sure, that each Rule and By-law in this Manual will increase the spirituality of him who obeys it, invigorate his capacity to heal the sick, to comfort such as mourn, and to awaken the sinner."

Obedience to Principle, then, is not to be a mere generality easily quoted; but it is to be a well-defined entity, a life characterized by that unselfed love which alone makes demonstration possible. This life comes as a result of the sincere acceptance of Christian Science, and proves that a loving obedience rendered to the Manual is indispensable to the Christian Scientist; for by such obedience he proves his loyal allegiance to divine Principle, God.

ROCK AS A SYMBOL

NELLIE B. MACE

IN the endeavor to express their understanding of God, inspired writers have employed a variety of figures explaining spiritual truths by comparison with objects and experiences which are familiar and easily understood. Like many another Scriptural metaphor, the symbol of the rock contains opposite illustrations, according to whether the spiritual or the material standpoint is exemplified. This word is well adapted to contrary application; for, among the definitions of its merely physical aspects, "rock" is described as a firm and immovable foundation or support, a source of strength or protection, a defense, and also as that on which one may be wrecked. In her interpretation of the Scriptural use of the word "rock," as given in the Glossary to "Science and Health with Key to the Scriptures" (p. 593), Mrs. Eddy elucidates the opposite meanings of the word; she, however, wrests the sense of foundation from all materiality, and definitely recognizes but one foundation,—that is, the spiritual. Whatever rests not on that base is the perverse and obdurate belief in materiality. Thus, in Scriptural allegory, "rock" shadows forth the warfare between Spirit and the flesh, the real and the unreal, substance and illusion.

The Biblical writers lived in a mountainous region, a land of many rocks. This feature constituted part of the strength of the country; for in times of danger the people retired to the crags and found refuge against sudden invasions of the enemy. That the Israelites recognized their location in such a territory as the result of divine direction and protection is shown in many texts. Moses sings of the people's entrance upon the high places of the earth, where they were made "to suck honey out of the rock, and oil out of the flinty rock." Out of low-lying Egypt, subject to inundations, they came, guided by their understanding of the one God; and they found their place in Canaan, a coun-

try of great fertility, the hills of which were laden with vines and olive trees, and in whose rocks the bees stored ample hoard of honey. Whenever they turned to the one true God as the only power, they found that their human needs were met, and that limitation was not in God's plan.

When the people were encamped at Rephidim and were famishing for water, the divine instruction came to Moses to smite the rock, that water might issue therefrom and the people drink. Among the twelve tribes of Israel, Moses, of the tribe of Levi, stands as the great expositor of the divine law. As a result of this single leader's sublime faith in God as the foundation of all being, his faith in the exclusive reality and power of spiritual law, the waters gushed out of the rock abundantly to supply the need of a multitude. The utilization of the true idea of spiritual power in this difficult human circumstance proved, not only in that specific instance but for all time and conditions, that the understanding of the operation of divine Principle is equal to any exigency.

Arid mortal limitation in any of its phases has no inherent power to separate man from his spiritual source or to deprive him of his spiritually reflected superiority to circumstances. Mortals have only scientifically to endeavor not to give to material limitations and difficulties an illusive power in their own estimate of them. In any human wilderness there are not two "rocks," the material and the spiritual, a real discord and the real truth. Anywhere and everywhere there is just the truth and nothing else. What seems the sterile, material rock of difficulty is a false sense of rock or foundation, and is therefore unreal; and if one but turn with absolute trust to the one spiritual foundation and power, the hardness and bitterness of any mortal experience will cease even to seem real, and the purifying and refreshing floods of divine Love will show that experience to be only a place along the way where God's present goodness and power are to be realized.

In the caverns of the rocks at Maon and Adullam, David found an asylum from the persecutions of Saul. When David took refuge in the cave at En-gedi, Saul also entered into it and continued there for some time without discerning David's presence. From a human standpoint it appeared that Saul's life lay within the power of David to destroy; but because David had gained a higher understanding of spiritual power he spared his enemy's life. In the sanctuary of Love, hatred could not reach him; neither could it operate in his own thought to persuade him that he had a real enemy. Love recognizes no enemy; and David's declaration of right relationship and peaceful intention disarmed hatred, and compelled Saul's acknowledgment of David's righteousness.

It was natural, in the transition from experience to metaphor, when the inspired writers began to record the operation of divine Truth in the affairs of men, that they should turn for their illustrations of the nature of God and of the action of His law to these rocks, which had meant to them an impregnable fortress, a source of

blessing and supply, a sanctuary, and a refuge from the assault of enemies. Moses is therefore found likening God to a rock; while Samuel does the same, and David sings of Him as rock and fortress and strength.

It is evident that this rock of Truth, this spiritual foundation of all true being, which the Biblical writers strove to illustrate by allusion to the strongholds of Canaan, is incomprehensible to the material senses, to which a rock is a rock and nothing more. Those states of mortal mind in which nothing is perceived as existent beyond the range of the physical senses came very readily also to be symbolized by a rock. This mortal rock is the barren, stony-hearted condition of materiality, opposed to Spirit and to all things spiritual. It is the condition which murmurs in the wilderness and reacts to enmity by striking off the ears of enemies. It was to this unperceiving material sense, which struggles and suffers in materiality without seeing or responding to spiritual aid, that Jesus referred in his parable of the seed which fell on a rock.

In the beautiful symbolism of the Scriptures, the word "rock" is again used as a figure and type of the Christ. Since the material senses cannot perceive God as the only foundation of all being, neither can they perceive the Christ, or true idea of God. The prophet Isaiah saw that this inability of material sense to understand Spirit, and the manifestation of spiritual power, would cause that which to spiritual sense is sanctuary and peace to seem irritant and offensive to mortal sense. In referring to the manifestation of the Christ, or true idea of God, he prophetically said: "He shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem."

It was to this immovable, infrangible foundation of all being that Jesus the Christ pointed when, in response to Peter's recognition of the Christ, or Truth, Jesus spoke of the rock upon which he would build his church. Discussing this reply of the Master, Mrs. Eddy says (Science and Health, p. 138), "In other words, Jesus purposed founding his society, not on the personal Peter as a mortal, but on the God-power which lay behind Peter's confession of the true Messiah." Showing the inescapable continuity of this Science of divine Love which Jesus the Christ revealed, Mrs. Eddy says, in her Message to The Mother Church for 1900 (p. 5): "On this rock Christian Science is built. It may be the rock which the builders reject for a season; but it is the Science of God and His universe, and it will become the head of the corner, the foundation of all systems of religion."

This rock of Christ or true ideal of spiritual power, which was perceived and proved in the wilderness of Canaan, which may be perceived, understood, and demonstrated in any present-day wilderness of individual experience, furnishes sanctuary and refreshment to every thought that struggles to turn from the material to the spiritual as the only reality. As the thirsty Israelites were refreshed by

the waters that gushed out of the rock in the desert, so spiritual sense in all ages turns to the eternal, ever living, ever present God and His Christ, and is thereby sustained.

This rock of Truth, upon which the Church of Christ stands, firm and eternal, has ever stood as a type of the warfare between the spiritual and the material. To spiritual sense it has meant refuge, the source of all purifying and refreshing influence. To material sense the truth has been a reef of offense, against which this false sense dashes in its resistance to pure Spirit and spirituality, in the resistance wherein it destroys only itself. Peter, who quickly perceived the Christ or Truth, and yet to whose early unchastened ardor the truth often seemed a rock of offense, spoke in his Christian maturity of those who perceive and obey the truth, as "lively stones." Alluding to Isaiah's prophecy, he wrote: "Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient."

It is the disobedient thought which acknowledges two powers, two laws, spiritual and material, and by this admission loses the true idea of power and the ability to demonstrate it. It is disobedient material sense, beating against this rock of Spirit's supremacy, unwilling to subjugate the false sense of human will or material power, that causes all the suffering and disappointment and failure upon the earth. Founded upon the rock of God's allness, spiritual sense realizes the operation of law which preserves the unity of all right ideas, and which heals sickness and discord and all manner of penury.

Whatever seems hard in human experience is simply a manifestation of the false sense of rock, of the belief that there is some other foundation or power than God, some foundation for discord, for sin, for disease, or for limitation; or that there is some power in materiality either to harm or else to rise upon. One need only speak to the parched rocks in his personal wilderness, affirming and trusting in the allness and oneness of Spirit and spiritual power, to feel the living waters of God's love rush forth from their divine source to refresh and purify consciousness. Truth will never be a rock of offense a moment after one determines to turn from the material to the spiritual, from the unreal to the real, finding in divine reality a sanctuary from material illusions.

On page 152 of "Miscellaneous Writings" Mrs. Eddy says: "Thus founded upon the rock of Christ, when storm and tempest beat against this sure foundation, you, safely sheltered in the strong tower of hope, faith, and Love, are God's nestlings; and He will hide you in His feathers till the storm has passed. Into His haven of Soul there enters no element of earth to cast out angels, to silence the right intuition which guides you safely home."

CONFIDENCE IN THE TRUTH

ORLANDO J. MC CLURE

IT is significant that our revered Leader, Mary Baker Eddy, gave confidence in the truth so important a place in the textbook of Christian Science, "Science and Health with Key to the Scriptures." There she writes (Pref. p. vii), "To those leaning on the sustaining infinite, to-day is big with blessings;" and on page 1, she further states, "The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love." These inspiring sentences are familiar to all Christian Scientists. A careful study of these two statements of truth reveals the fact that they are intimately correlated with the First Commandment, "Thou shalt have no other gods before me." It would be difficult to conceive of a greater proof of confidence than "leaning on the sustaining infinite" or standing firmly in "an absolute faith," both of which involve strict obedience to the command to "have no other gods."

Paul says, "Cast not away therefore your confidence, which hath great recompence of reward;" and turning again to Science and Health (p. 368) we read, "The confidence inspired by Science lies in the fact that Truth is real and error is unreal." Thus Mrs. Eddy has given us the key to the Scriptural use of the word "confidence," making it clear that it is through understanding that we are able to distinguish between Truth and error. It is obvious that in proportion as we reach this point we will have confidence only in the truth, and cease to rely upon that which we know to be unreal. It is by knowing the truth, then, and by confiding in it absolutely, that "the truth shall make you free." To have confidence in the truth is to yield to the scientific fact that God knows our innermost thoughts, and to leave our well-being to Him. It means to be unreservedly trustful, assured beyond doubt; and it leads to a feeling of security. It places man on terms of the most sacred intimacy, or "at-one-ment," with God.

The opportunity for practical application of his confidence in the truth comes to the Christian Scientist daily. In all human affairs the tempter tries to whisper the word of doubt —to suggest reliance on material means. Perhaps we are tempted to deviate only slightly from truth; and the reward such deviation promises, which is always material, is placed vividly before our gaze. It may seem very plain that the result we so much want will be ours if we but trust in matter for the moment; but the alert thinker realizes that this little wedge of disloyalty, which often seems so trivial, would soon grow into error of large proportions.

Probably, nowhere is the Christian Scientist more frequently tempted than in business affairs. It makes no difference what the business may be, —directing a large organization, or managing a home and children on a scant income,—the problems are not dissimilar. Nowhere are we more in

need of an abiding confidence in the truth. We know that the only real business is God's—the business of doing good. It exists as good ideas, and is exemplified by good deeds. What is generally known as business —the interchange of merchandise, money, and service—is but the symbol of the real business, the interchange of good ideas. It is helpful to know that these ideas proceed from God, and that therefore the supply is inexhaustible. It only remains for us to avail ourselves of them; but this we cannot do by relying on or confiding in that which does not proceed from God.

Those who have sat around a camp fire at night are aware that they cannot see from the lighted area into the darkness. It is only when we face the light that we get a clear view. If we turn from the light we have nothing to guide us; but the moment we turn our steps toward camp, the light again becomes our guide. It makes no difference how dark the night. The light knows no degree of darkness, and the sum total of all darkness could not extinguish even the tiniest light. Likewise, the sum total of error could not destroy or defeat one right idea.

When we come to a clearer view of business, as typifying the practical use of God's ideas, we shall find it less difficult to place all our confidence in Him, and to deny the claims of error which demand it should be honored and relied upon. When we turn even slightly away from the light, our vision is dimmed. It is just the same in business affairs. When we turn even slightly away from the source of the right ideas which God has provided for our use, in that degree have we removed ourselves from the field of real business into the mire of mortal belief.

We need not see all the way through a business transaction—we need not know just how every detail of it is going to work out. What we need to know is that it is established on a scientific, true basis. It may, and probably will, work out very differently from what we anticipated; indeed, the results may exceed our anticipations. But we must not doubt. Doubt is the first step toward the attempt to take God's business out of His hands and run it ourselves, which is in direct disobedience to the First Commandment.

If one of the campers wanders away into the darkness, he finds himself moving with indecision and perhaps into danger, until he faces about and accepts the guidance of the light. Just so in our business affairs. When our confidence is shaken to such an extent that we cease to rely wholly upon the truth, we find ourselves at once halting amid human opinions, with no light to guide our steps. Unnecessary and unwise moves are made, and a condition known as "bad business" is inevitable. But open the windows of thought and let the light of Truth shine in, and see how quickly the adjustment takes place! The business that is guided by Truth must be free from wrong motives. Every business transaction is an equation, representing an equal or fair exchange. If, for example, the owner of a certain article of merchandise recognizes that it is merely

a symbol of a right idea, he will not seek to dispose of it on any but a fair basis. Similarly, an obligation of a certain sum could only be discharged by payment of that identical sum—no more, no less. It must be a perfect equation, or the transaction is incomplete.

As the traveler who has a light to guide him can, as a rule, take the shortest route to his destination, just so the business man who is confiding in the truth can operate his business with the greatest economy and efficiency. Systematic methods will be revealed to him; he will find himself guided in the choice of employees and in his treatment of them; problems of buying, manufacturing, and selling will clear up; he will decline to operate on any but a Christianly scientific basis; and a condition of harmonious "good business" will be proved a present reality.

There is an old tradition, which has been pretty generally accepted, that a business must suffer for being conducted along the lines of strictest integrity. In other words, the belief has been, and still persists in some quarters, that there is extra profit to be gained by resorting to so-called short cuts or sharp practices. The business man who refused to indulge in them was supposed to be handicapped, and placed at more or less of a disadvantage with his less scrupulous competitors. That this theory is wholly illogical, and without any reason or foundation, is cause for profound gratitude among Christian Scientists. That such a theory should be true is unthinkable. It would be as reasonable to say that an employee who is conscientious in his work should have his salary reduced. Christian Scientists do not take this view of business. They know that it can be conducted in God's way; and following this ideal understandingly, it can have but one result—right success.

Another misconception about business is that competition is something to be energetically resisted and feared. Competitors are those who are striving for the same result. If business is recognized as the interchanging of right ideas, then competitors are to be cooperated with harmoniously. So high a conception of business could not possibly include any thought of fear, jealousy, or pride; and ambition to be the greater will be subdued. When the thought of outdoing a competitor is replaced by the more constructive thought of improving merchandise and service, or, in other words, of minding one's own business and seeking to give better value in every transaction, then, and not until then, will the fear and envy of competition disappear.

Thus business is protected. The desire to destroy a competitor lays one's own business open for destruction; but the constructive thought, the thought of improvement, of better methods, of higher efficiency,—against these, all attacks will beat in vain. It very often requires all the courage of one's convictions, however, to stand steadfastly against the seeming advantages of error. An abiding confidence in the truth is therefore absolutely necessary. The gaze needs to be immovably fixed upon the light of divine Science.

LOYALTY

ANNA E. HERZOG

MRS. EDDY tells us in "The First Church of Christ, Scientist, and Miscellany" (p. 189): "The government of divine Love derives its omnipotence from the love it creates in the heart of man; for love is allegiant, and there is no loyalty apart from love." The dictionary defines loyalty as, "Fidelity to duty, firm allegiance, love, service, constancy." The Scientist knows that the only success he has ever attained in the practice of Christian Science has come to him in proportion as he has been firmly allegiant to its teachings.

The Bible is full of wonderful instances of loyalty. As the prophets of old lived up to their clearest sense of God they were led on to higher ideals and progressive demonstrations of God's power. They proved that loyalty to God, and to the real man as His image and likeness, healed all phases of sin, disease, and sorrow, all phases of misunderstanding, hatred, and fear. What finer proof of that statement is there than the story of Jacob and Esau, and the revolution wrought in character by a right apprehension of God? Following years of lax morals, deceit, injustice, and estrangement from his brother, Jacob had his experience with the angel at Peniel. After wrestling with this vision until light broke in his consciousness, we are told that Jacob saw God "face to face." The immediate human correlative of that experience was his setting forth to meet Esau with love and real desire to see his brother man as the expression of good; and the wonderful line follows, "For therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me." Loyalty to God, and to God's concept of man, had healed the sense of unloving separation between the brothers.

A Christian Scientist once had a clear experience of the sin-healing power of thought which was faithfully reflecting divine Mind. This student's house had been entered one evening, and from it a sum of money taken. The Scientist, being busy all the next day, found it late in the afternoon before she was alone and free to think systematically. She then saw that she had been much darkened mentally, apparently by the belief in a mysterious power of evil, of crime that could control man. After correcting that mistake by dwelling on the fact of God's omnipotence and the perfection of His spiritual creation, the whole mental situation was cleared up, and she, like Jacob, caught a glimpse of man as though she "had seen the face of God." The next morning the mail brought an anonymous letter containing the very bills that had been taken, and a little statement that the writer was unable to keep the money. What a reward that was for allegiance to the instruction of our Leader, who taught that the real man is the full manifestation of God! One individual's loyalty to Truth had helped another to be loyal to the better self he had been tempted to dishonor.

If we are really loving our brother, we are neither condoning error nor condemning man. Loyalty means the continual separating of all evil from man in our thinking; it means rebuking audibly or mentally, as the case requires, the evil that one may be calling his. We shall never hesitate to do this, if we really see that evil is never man. Frankly recognizing error, we do not thereby give it any power or reality; but we take from it the only claim it ever had—the pretended ability to masquerade as something.

As loyalty to Truth saves from hatred and sin, so also it saves from disease and death. What more beautiful case of loyalty to God, as the only healing power, does the Bible contain than that of the Shunammite woman. Confronted with the death of her beloved child, she never wavered in her firm allegiance to the teaching she had received from Elisha. That absolute statement of eternal truth, "It is well," was all she voiced until she found the "man of God," who, she knew, knew enough of God's law to prove its operation. Inevitably, she then saw life instead of death! Such positive thinking cannot fail to externalize itself in successful demonstration. Every case of Christian Science healing is a proof of some student's loyalty to God as the only power, and to God's perfect idea as the only man. Only fidelity, love, and firm allegiance can bring about these healings, due now, as in Bible times, to the unchanging operation of divine Love.

In this sense of unvarying constancy, Principle itself is loyal,—loyal to itself, loyal because immutable good. It is that quality of goodness that makes certain the practice of Christian Science. Law, God's law, the only law there is, is infallible. We can rely on it with absolute certainty. It will operate for us as soon as we turn to it. Our turning does not enforce it; we simply see it when we look at nothing else. That great fact makes true the statement, "Whatsoever a man soweth, that shall he also reap." For years theology has been frightening sinners with that quotation; but let the sinner see that he will begin to reap results of health, holiness, harmony, the instant he begins to sow obedience to and love of the law of God; and that statement becomes a staff to lean on instead of a terror and a condemnation. Between the sowing and the reaping, between obedience to law and its results, there need no time elapse; nor need we be disturbed if there should seem to be. God's law will triumph, soon or late. It is our part to be firmly, lovingly allegiant to His law, leaving the rest to Him.

Loyalty to the teaching of Christian Science must be carried into every department of our daily life. No occurrence is so trivial as to relieve one of the obligation to think rightly about it. Christian Scientists entering into business life, into any organization, know that they have something to do besides metaphysical work. To do nothing else is beyond the world's present demonstration. The world has not yet seen—although it needs desperately to see—that the best known human activities are carried on by men whose thought is dwelling on the absolute facts of

being. Action resulting from the impulsion of divine Love and spiritual understanding will be honest, orderly, helpful. Thinking which is loyal to Principle results in action guided by clarity of vision and intuition, and brings joy and success.

Only as we grow out of all belief in evil and matter will the thinking and acting be possible that leave evil and matter entirely out of the question. Loyalty to Truth in thinking, and sane, consistent, resulting activity, in present living, will bring increasing demonstration of that sense of life of which our Leader speaks in "Unity of Good" (p. 42): "With Christ, Life was not merely a sense of existence, but a sense of might and ability to subdue material conditions." Instances could be multiplied from the Bible, or the life of any earnest student, showing that loyalty to the teaching of Christian Science will dissipate the fear, doubt, disease, of this belief-world, replacing those dreams with the substantial facts of the real, eternal creation.

Mrs. Eddy's loyalty to her vision of the truth brought her to see the need of an organization to propagate and support that truth. The Manual of The Mother Church, inspired by Principle and written by Mrs. Eddy as a direct result of such inspiration, provides for this organization. Just as "Science and Health with Key to the Scriptures" contains her work as Discoverer of Christian Science, so is the Manual the result of her work as its Founder. How would the longing world find the truth of Christian Science without the organization to present it? Where would the organization be without the Manual's Rules on which to found it? Then, if we love humanity well enough to desire to heal its woes, we shall faithfully love and serve that church through which its woes will find their healing. To do this we must loyally love and obey its Manual. Love for God, good, means love for all that stands for and supports good. Loving Principle loyally, we shall loyally love all that manifests Principle.

THE TRUE CREATION

ELIZABETH A. ROSS

ONE of the most difficult problems for the beginner in Christian Science is to understand the clear-cut distinction which its teachings bring out between a so-called material creation and the spiritual universe, including man. The two records of creation—one, of God's perfect, spiritual creation, in the first chapter of Genesis and the first three verses of the second chapter, and the other, the record of a false or material creation, in the remainder of the second chapter of Genesis—have been there in the Book of books down through the ages, but have been misunderstood by mortals during all those years. Hence God, or the divine Mind, has been charged, practically without question or demur, with creating twice: once, creating man good, in the likeness of Himself; and again, creating him weak, imperfect, prone to sin "as the sparks fly upward," finally to fall, condemned to earn his bread by the sweat of his brow,

doomed to die and return to the dust whence he was taken.

Surely, having eyes men saw not; and hearing they could not understand. Not until the spiritual glory of Mrs. Eddy's understanding flashed upon the horizon of material darkness did men begin to see the distinction between these two records of creation, and to realize the inconsistency of a perfect, good God, who is Spirit, being the author of two forms of creation so radically different in every way. The very nature of error from first to last is to charge God with all that it is and does.

John said to his fellow disciples, "Beloved, now are we the sons of God;" but it took Mrs. Eddy's spiritual insight to enable us to realize that this statement was true when John made it, is true now, and ever has been true—but true only of spiritual man. It was her spiritual insight also which took hold of the Bible record and brought out in a practical way the further fact that the Adam-sense of life is not, and never will be, the true man or the son of God. Nevertheless, in spite of Mrs. Eddy's careful exposition of the facts, in our early efforts to demonstrate Christian Science we frequently find ourselves drifting back into the old habits of thought. We are willing to accept Mrs. Eddy's realization that "now are we the sons of God;" but we unconsciously apply that truth to our sense of mortals, and thus reiterate the second chapter of Genesis, saying, "God made me, made a mortal."

When we find ourselves saying, "Now are we the sons of God," and expect this declaration to manifest itself in material health, harmony, and prosperity, we must perform our office as porter. We must divide between material sense testimony and Soul, and realize that spiritual man—the true son of God—has no material needs, no problems, no distresses; for he does always the things that please God. To meet the human need, to silence the human claim of suffering, disaster, or limitation, we must deny the false belief of an existence apart from God with the truth of God's ever present supply of good.

When, through a right apprehension of Truth, we silence pain, we are bringing to light the true consciousness expressed in the true man, who knows no pain, because he does always the things that please the Father, and therefore deserves no pain or punishment; we are destroying in some degree the false sense of man and replacing it with the true, which is forever the same. This is the only redemption for mortal man—redemption from himself.

The word of God, which is referred to in the fourth chapter of Hebrews as "quick, and powerful, and sharper than any twoedged sword," does indeed divide asunder mortal, material sense and Spirit; and it is indeed "a discerner of the thoughts and intents of the heart." As one wins purification through demonstration of the divine nature, in that proportion he will discern in his own spiritual thinking the universality of spiritual man; and this universal right concept will aid universally in individual spiritual unfoldment.

We overcome materiality—sin,

sickness, and death—by endeavoring to live without sin and sickness, finding happiness in the demonstration of true holiness, instead of in selfish or fleshly gratification. We do not know what true happiness or health is until we learn to understand in Christian Science our own reflection of goodness, peace, and calm assurance that all is eternally well with man, whatever the Adam-sense may claim to the contrary.

Obedience to spiritual law is the keynote of demonstration. Mrs. Eddy makes it clear on page 183 of "Science and Health with Key to the Scriptures" that "divine Mind rightly demands man's entire obedience, affection, and strength. No reservation is made for any lesser loyalty." When this obedience is rendered, the liberty of the sons of God will be realized. We shall then have fulfilled the conditions demanded by God, and be able to discern the human need, which divine Love unfailingly meets.

As one wins the spiritual sense of selfhood, not only does he gain the spiritual concept of his fellows, but the lower creatures will also be released from cruel bondage to material conditions. We shall come into our inheritance of loving control over all of God's lesser ideas; and these ideas will render loving obedience to our righteous reflection of divine law. No more sickness, no more fear, and no more hate will be expressed. Realizing that the so-called lower creation is divinely supplied with sustenance, even as man is spiritually fed and clothed, the belief will be given up that one animal must prey upon another in order to sustain existence. Then there will be realized in its fullness the meaning of Paul's statement, "In him we live, and move, and have our being."

NOW, AND DEMONSTRATION

HENRY H. LINDSEY

EACH individual who has begun to turn from human illusions to see the need of working out his own salvation, has found himself with the task of determining just what this work is,—what will be required of him, and how it is best and most surely to be performed. Amid its turmoil and suffering, the world has never really been stilled or satisfied by the promise that some day all this would be answered, and the way to freedom made plain. Its hunger for something better, and the endeavor to find the way out of evil, have remained unanswered because of ignorance and mortal inability; and not because humanity has been satisfied or at peace with human theories or barren creeds. It is from the very heartsickness and disappointment of this confusing dilemma and philosophy of life that the wearied one turns to Christian Science, usually with the hope of some present physical relief, but sometimes only that he may be lightened from care or receive definite assurance of the way to future surcease and peace. What an awakening when he finds that health, freedom, and happiness are available here and now! Yet, even after this is

seen, he finds that there are arguments that would again obscure this clear perception.

The belief that mankind is not free to forsake entirely evil or error in any and all of its forms, if accepted, hinders not only the beginner but the one more advanced in Christian Science. The disappearing remnants of false theology may unconsciously have left the conclusion that we must undergo an inevitable sequence of suffering and punishment to atone for certain so-called types of evil, a complete cycle of retribution, perhaps, before we can hope for deliverance; and that, although one recognizes, and seeks to correct his mistake, this can only be accomplished by going along the road of unavoidable suffering or penance. All this may appear to be the case just so long as one does not repent or desire to forsake evil; for all suffering is summed up in the voluntary or in the ignorant participation in wrong. But how can man, the idea of God, as explained in Christian Science, be rendered incapable of recognizing and realizing Truth at any moment? Man, the real man, who is the reflection of his Maker, has never departed from the truth, has never fallen for so much as a single instant; nor does he need to undergo any process of retribution. When we perceive the divine likeness, ever the same in its eternal nature, we do not need to wait for any sequel or sequence of retribution, but are enabled to proceed directly from this scientific premise to its conclusion, to turn from disappointing, distant hope to present, liberating realization, recognizing no obstacle as able to separate God and His perfect idea. As to the qualities of good themselves, even from a human standpoint it is certain that we do not need to wait to be holier; for holiness is a quality as free as the sunlight to all who will simply forsake the darkness of evil. Spiritual wholeness has never been limited to any particular individual, or meant for some future period of time. Since holiness is without reference to these modes of human thought, all of the qualities of good, or God, are available for man to-day.

We do not need to wait for the new life that theology has long promised in a world hereafter, for we can begin life anew at the present moment; and it is imperative that we do so, and at the very instant that we recognize that error has deceived us. Even if the discord of our everyday surroundings, which endeavors to crowd in upon us, has momentarily seemed to obscure to our sense the Christ-ideal, do not God and man and the truth of being remain unchanged? Our demonstration is simply to return to the recognition of these.

It is true that this turning from error may at times seem to require no little effort; yet this is not because evil has any actual hold on man, but, rather, because the human sense is reluctant to give up its belief in evil. The only struggle that we really ever have in regard to evil is to become entirely willing to give up our fear and belief in it; and this struggle is not due to any unreadiness of God to bestow upon us His good, for "divinity is always ready," writes Mrs. Eddy in "Science and Health with Key to the Scriptures" (p. 458). It is entire

willingness to forsake error and to turn in full reform, rather than the superficial desire to forsake evil only in order to avoid its penalty, that brings certain and instantaneous deliverance.

Ever present good does not come in answer to a mere human wish. It cannot be laid hold of by human will, in spite of seeming and momentarily deceptive appearances. Mrs. Eddy writes on page 323 of Science and Health: "Willingness to become as a little child and to leave the old for the new, renders thought receptive of the advanced idea. Gladness to leave the false landmarks and joy to see them disappear,—this disposition helps to precipitate the ultimate harmony." When we are ready to assume this attitude, we find that the woes of sense have not been the terrible realities we have supposed them to be; instead, they simply indicate to us undestroyed error or false beliefs, warning us to seek refuge from the deeper darkness of belief in material pleasure and pain.

Then, let us not lament or be overwhelmed when the lurking phases of evil—hatred, fear, and sin—that have seemed inherent in mortal selfhood, are exposed and brought to the surface. When recognized they can be destroyed, and can be made opportunities to prove the goodness and love and power of God to deliver us from all error. When one has proved, gradually and with increasing sureness, the ability and power of divine Love to expose and remove all evil, whether this be one's own willful desire to do wrong, the tyranny of disease or oppression, or the hidden, subtle phases of error, it is with gladness and joy, and even eagerness, that each new opportunity to confront and overthrow evil, and thereby gain a clearer sense of Truth, is accepted.

There is no need to delay this demonstration until the future, or to a more convenient season. How much easier, how much pleasanter it is, how much more is accomplished in the end, by steady, constant endeavor to forsake each phase of error, and to solve each problem as it is presented, now! Even though our progress may seem slow, is it not sure and enduring and ever upward? We need not expect to reach the pinnacle through a single mighty effort, or a sudden transformation; but we can try to do and be the best we know.

Dealing with this point more particularly, can we not try to think more spiritually, more purely, than in the moment just past? Can we not put out at least some obstructing material belief now, and begin to think a little less of disease and discord and sin, and a great deal more about God and all that is good? Can we not strive to see a little less materially, and to reflect a little more of the Christ-spirit at the present moment? And in doing so, need we be surprised if very quickly, sooner than we had dreamed possible, our entire outlook on life has changed, our burden of care has been lifted, and disease and the fear of the future have faded before the overflowing joy and freedom of the ever present, never ceasing now, wherein we see and find and prove that man already is the perfect reflection and child of God?

It is just trying to do the best we know each moment, according to our highest sense of Truth, that brings us most quickly and surely out of discord and error and disease into abiding peace and quietness and unretarded progress; for what we do not understand, if we are honestly seeking, God will reveal to us. If we are earnestly striving, even though we seem to fail or fall short of our high goal, God will guide and help and lead us ever forward to deeper peace and greater healing.

When the letter and the spirit of Christian Science are fulfilled, the earnest endeavor to do our best is always answered quickly. It is only the dishonest desire to avoid consequences, or to acknowledge sinful conceptions as desirable or real, that struggles on until it, too, through understanding or suffering, bows at the feet of Christ, purified from vain hopes and earthly delusions. Even the putting off of one error of thought is to begin to put on the purified raiment of spiritual understanding, the evidencing of which gives increasing freedom and increasing power for good. Then, and not until then, do the conceptions of finite sense disappear before the unfolding vision of infinite good.

[Written for the *Journal*]

AWAKENING

STOKES ANTHONY BENNETT

No more I pray for worldly things,
For gold, or fame, or mortal ken;
I pray for light of Truth, which brings
The richest blessings unto men.

No more I pray to be content
With false ideals, as of yore;
I pray that now I may present
A higher selfhood than before.

No more I pray that human will
May be employed to point the way;
I pray that God's unerring will
May be my guide from day to day.

In overcoming sinful sense,
I pray to have at my command
The strength which is a sure defense,—
The strength to know and understand.

In all my thoughts, my actions too,
'Tis Truth I need, and Truth alone;
Where'er I go, whate'er I do,
'Tis Truth can lead me to my own.

THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY MARY BAKER EDDY, AUTHOR OF THE CHRISTIAN SCIENCE TEXTBOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ALBERT F. GILMORE ELLA W. HOAG, DUNCAN SINCLAIR
Editor and Associate Editors

EDITORIAL

OVERCOMING EVIL

NO sooner is the student of Christian Science confronted with the problem of evil than the question arises how best to prove its unreality, how most successfully to overcome its claims to a power which assumes to be opposed to good. The problem of destroying evil is as old as evil's claim to existence; yet, the method of solving it has only been made available through the discovery in modern times of Christian Science by Mary Baker Eddy. While Christ Jesus scientifically destroyed evil and its effects in all its forms, the spiritual understanding which accomplished this practically disappeared; and it remained for this woman of spiritual vision, who clearly discerned the Christ-idea as manifested by the Nazarene, to discover, through divine revelation, the rule for performing this all-important service for mankind. Even in the early centuries of Christianity, evil was recognized as mental, having its abiding place only in the beliefs of mortals. Origen, the apostolic Father, stated this fact; but, notwithstanding that to overcome evil was then, as now, mankind's greatest need, he did not reveal how it could be done.

In direct contradiction to evil's claims, Christian Science specifically teaches—and, it may be said, proves its ground—that evil is but a false belief, a negation, having no basis in fact, no origin, creator, law, or kingdom; and, furthermore, that even its claim to existence—the belief—is imaginary, a figment of so-called mortal mind, an illusion striving to present itself as an entity to be recognized as legitimate and real. Although Mrs. Eddy has emphatically stated the unreality of evil,—even proving her contention by practical demonstration,—since its claims to reality still present themselves as a phase of human experience, they are to be dealt with in the demonstration of harmonious being.

The urgent demands for recognition by the material world, with its concomitants of discord, sin, evil, and disease, are sometimes, even by students of Christian Science, apparently endowed with a degree of reality, as it were, in the hope thereby to mollify and mitigate them. On page 527 of "Science and Health with Key to the Scriptures," Mrs. Eddy pertinently asks the question, "Has evil the reality of good?" and answers it with a definiteness that admits of no doubt: "Evil is unreal because it

is a lie,—false in every statement." Yet, in spite of this direct assertion, Christian Scientists not infrequently find themselves striving to overcome and destroy evil as something having existence,—that is, as an entity possessing power and some degree of reality; and this, despite the constant iteration and reiteration by our Leader of the unreality of evil.

A casual perusal of the Scriptures might lead one to conclude that the saying of James, "Resist the devil [evil], and he will flee from you," and also Peter's statement of similar import, in speaking of the adversary, the devil, as a beast seeking its victim,—"Whom," he importuned his hearers, "resist stedfast in the faith," —are in contradiction to the statement of Christ Jesus when in that great epic of righteousness, the Sermon on the Mount, he admonished his hearers, "Resist not evil." Christ Jesus' command, it may well be concluded, was uttered from the fullness of his profound metaphysical understanding, from a scientific recognition of the allness of God and of the consequent unreality of evil, and the futility of combating it with its own weapons,—a means, be it said, no more successful now than then. For, manifestly, to resist evil as something is to grant it existence, to seem to endow it with power; whereas, to resist it by knowing that only God and His infinite creation are real, is successfully to deny it being, utterly to refuse to admit its slightest claim to reality. On page 210 of "The First Church of Christ, Scientist, and Miscellany," Mrs. Eddy states the case with incomparable brevity, "Goodness involuntarily resists evil." Then, if following the example of the Man of Nazareth, one is constantly striving to recognize the ever-presence and all-power of God, infinite good, even though not consciously resisting evil, he is really denying it place and power in the most effectual manner possible. Evil thoughts can find no place in a consciousness filled with good.

Again, if evil seems to have gained place in thought, by denying its claim to reality its pretense is resisted. Mrs. Eddy has pointedly taught that evil's claim is met by first detecting it, then uncovering its illusion,—thereby proving its unreality. When the nothingness of evil is recognized, and it is denied and forsaken, its claim to power is broken, and it ceases to present itself to thought. While the apostles seem to have viewed the problem from a different mental position to that of the Nazarene, yet there is no contradiction to his sayings in their admonitions as cited above. Jesus' thought became filled with the presence and potency of God as infinite good, even to a degree that precluded the possibility of another presence or power; while, to the less spiritually minded, evil's claim to power was somewhat manifest and acknowledged as a claim to be destroyed by mentally unseeing it. The disagreement, then, between his words and theirs is not real, although apparent.

Christian Scientists are the benefactors of humanity in proportion as they successfully destroy the claims of evil, the beliefs of sin, sickness, and

death, with which mankind believes itself encompassed. The degree of success in this all-important task is commensurate with their ability to recognize the all-presence of God and His universe, thereby depriving evil of its claim to power and reality. Weeds in a garden are destroyed by cutting the roots that feed them. Likewise, evil in the mental garden is deprived of its capacity to mesmerize by withdrawing its only support, namely, recognition of it as reality, and standing in awe of it. Deprived of this recognition it is harmless, because powerless. But, as weeds persist in their efforts, so evil appears to be continuous in presenting its claims, which must be as constantly met. So long as the basis of life is conceded to be material, error's seeming efforts will not cease. Mrs. Eddy has summarized the situation in Science and Health (p. 277): "As God Himself is good and is Spirit, goodness and spirituality must be immortal. Their opposites, evil and matter, are mortal error, and error has no creator. If goodness and spirituality are real, evil and materiality are unreal and cannot be the outcome of an infinite God, good." Then, in proportion as we gain the consciousness of good, filling our thought with the truth of creation, recognizing the all-presence of God, we are offering evil the most effective resistance; thus, also, are we best assisting in Christianizing humanity.

ALBERT F. GILMORE.

THE MISSION OF CHRISTIAN SCIENCE

THERE are few quarters of the globe to-day where the news has not penetrated that Christian Science heals the sick. Mention is constantly being made of the fact all over the civilized world; and people are not nearly so skeptical as they once were, when told that some one they may have known has been healed of, perhaps, a long-standing sickness, through the agency of Christian Science.

It will be remembered that the Founder of Christianity, Jesus the Christ, constantly proved the veracity of his doctrines by healing disease, or by some other demonstration of the power of Spirit over matter. He cleansed the lepers, restored the withered hand, made supple the paralyzed limbs, gave back the sight to blind eyes. He calmed the storm-tossed sea and walked upon its surface, fed the multitude from the meager store of a few loaves and fishes, raised the dead, and ultimately vanquished, in his own case, the false belief that Life could be destroyed, refusing to submit to the fallacy that death is real. All of these wonderful deeds witnessed to his understanding of spiritual law.

That Jesus desired his works to testify to the truth of his mission is clearly indicated in the incident which occurred between the Galilean Prophet and the disciples of John the Baptist. John, while lying in prison, had become disheartened, even to the extent of doubting whether Christ Jesus was indeed the Messiah. Wishing to reassure himself

on the point, he, through two of his disciples, addressed to the Master the question, "Art thou he that should come, or do we look for another?" The answer which Jesus returned lacked nothing in directness. "Go and shew John again," he said, "those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." Christ Jesus knew that John would draw the correct inference for himself from the deeds which had been performed.

After instructing his disciples, Jesus sent them into the world to carry on the work he had so splendidly inaugurated. Addressing them before their departure he said: "And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." The proof that "the kingdom of heaven is at hand" was to be found in the healing of the sick, the cleansing of the lepers, the raising of the dead,—in other words, in the destruction of the false belief of evil. Take away what are called the miracles from the life-work of Jesus, and the New Testament record of the power of the Mind of Christ would to a great extent be eliminated from it.

As stated above, the attention of the world has been drawn to Christian Science very largely because of the healings of disease which have taken place through its teachings. But, in considering the question, it is impossible to be content merely to stand contemplating certain effects, however wonderful they may be. As in the time of the Nazarene Prophet, so in this day of Christian Science, men are not satisfied with merely observing results; they desire to get behind them to the cause which produces them. This is particularly true with regard to Christian Science. How is the healing done? they ask. What brings it about? The thoughtful will readily perceive that to produce healing effects with a degree of certainty there must be the intelligent application of law. It is the province of Christian Science to elucidate this spiritual law, which is invariable and always available.

On page 150 of the textbook, "Science and Health with Key to the Scriptures," Mrs. Eddy says: "Today the healing power of Truth is widely demonstrated as an immanent, eternal Science, instead of a phenomenal exhibition. Its appearing is the coming anew of the gospel of 'on earth peace, good-will toward men.'" Farther on she adds, "Now, as then, signs and wonders are wrought in the metaphysical healing of physical disease; but these signs are only to demonstrate its divine origin,—to attest the reality of the higher mission of the Christ-power to take away the sins of the world." This states the mission of Christian Science exactly. The "signs and wonders" performed in Christian Science practice demonstrate the power of Christ, Truth, to destroy the false belief of evil. No man who has been healed of any form of disease through Christian Science but has been

thereafter a better man morally and spiritually. Moral and spiritual regeneration invariably accompanies Christian Science healing.

This will be readily apprehended when some knowledge is gained of Christian Science practice. Whether the person is healed through his own effort, or whether the healing comes about through the aid of a Christian Science practitioner, the process is a mental one. Christian Science teaches that disease is always mental in origin. False beliefs are entertained by the human mind, and these appear to be externalized on the body. This is true of every case of sickness, whether the individual be cognizant of the fact or not. It must be obvious, then, that to heal a diseased condition the mental factor or factors causing it must be taken into consideration, in order to be rectified by spiritual understanding. And this spiritual understanding is obtained through the study and demonstration of Christian Science.

Healings are sometimes delayed through failure to get rid of a moral fault. Mrs. Eddy says: "A moral question may hinder the recovery of the sick. Lurking error, lust, envy, revenge, malice, or hate will perpetuate or even create the belief in disease" (Science and Health, p. 419). Sin, therefore, has to be met and destroyed; and this is done through the understanding of the allness of Spirit and the unreality of matter or evil, and by realizing that there is no real pleasure in material sensuousness.

Too often Christian Science is taken up by those who forget that it is the Science of infinite Being. Surely, if diligent labor is required to gain an insight into some branch of so-called human knowledge, the same at least ought to be bestowed on divine Science. Indeed, unless this be done the student can hardly expect great results in his experience. But if it is done, if the student studies the Bible and the Christian Science textbook earnestly, and endeavors to put what he understands into practice, his progress is assured.

Whoever looks around the world to-day cannot fail to observe the intensity of its sorrow and suffering—and of its sin. Does any one doubt that if the sin were reduced, the sorrow and suffering would be lessened? Note how the belief in and the practice of evil help, either directly or indirectly, to fill so many of the charitable institutions of different countries. If Christian Science confined itself to the healing of disease alone, it would be performing the Christ-mission but inadequately. Its work, however, extends immeasurably beyond this beneficent sphere. It reaches into every recess of mortal thought, sparing not a single erroneous concept therein. Those who may think otherwise have misapprehended Mrs. Eddy's mission, which is the mission of Christian Science. In "Miscellaneous Writings" (p. 4) the revered Discoverer and Founder of Christian Science has written: "It is not alone the mission of Christian Science to heal the sick, but to destroy sin in mortal thought. This work well done will elevate and purify the race. It cannot fail to do this if we devote our best energies to the work." DUNCAN SINCLAIR.

CHRISTIAN SCIENCE TREATMENT

TO the consecrated student of Christian Science there is no subject which demands more earnest study, and more prayerful consideration as to its meaning and method of demonstration, than does the Christian Science treatment. As with all other important questions, there must be an understanding of its fundamental premise, and of the rules whereby such premise may be utilized and proved equal to the solution of each problem presented.

In the first place, a Christian Science treatment always has a definite end in view; it has something to accomplish. It is for the purpose of proving in a specific instance the power of God, good, to annul the belief in some form of suppositional evil; that is, to demonstrate the reality of Spirit and spiritual creation, and the consequent unreality of matter and its claim to fleshly existence. It is to bring to human consciousness a clearer glimpse of the goodness of God and of His wonderful care of all His children. It is to prove that here and now it can be demonstrated that divine Love is always at hand to deliver from all the ills "that flesh is heir to." It is to bring to the door of some weary wanderer the glad word of possible redemption from all that is torturing and tormenting. Indeed, it is to unfold right here a glimpse of the kingdom of heaven, and thus to diminish, in some degree, the claim of evil in a wicked world by unfolding the marvelous possibility of good, understood and demonstrated.

Because it is Christian, it must embrace the qualities which are in and of the Christ, and can therefore never be separated from that which is loving and holy, from all that is pure and true. It cannot contain within it anything sordid or selfish, or in any wise unlike the Christ-ideal. Since it is scientific, it must express intelligence and wisdom, power and perfection; and will be devoid of all weakness, ignorance, and insincerity. Indeed, to be Christianly scientific it must carry with it the godly elements of perfection and success.

Then, a Christian Science treatment is always something holy,—something that is of God, good, and must express His power in right results, triumphing over that which is false. It must ever show forth the presence and glory of God, and therefore has with it His might and majesty. Since it is a reflection of the activities of divine Mind, it should never be entered upon excepting under the direct guidance of that Mind. A life which is being continually brought into subjection to the law of God, as expressed and operative in Christian Science, is the only one which can so understand what it means to enter the Holy of Holies, as to be properly fitted to bring the right illumination of Truth to the benighted. A conscious unity with divine Mind is, therefore, necessary; for no Christian Science treatment can be all it should be, unless every thought therein is God-given, God-directed, God-governed, that is, God-reflected.

From the human viewpoint such treatment embraces both patient and

practitioner; and it might be well to remember that Jesus was wise enough not to attempt to heal those sufferers who were not desirous of the healing he had to offer. It is said of him that in certain places, "he did not many mighty works there because of their unbelief." This would indicate that much intelligence should be exercised, in order to present the healing ministrations of Christian Science only to those who are ready and willing to be healed in accordance with its demands. Because the young worker fails to realize that the healing practice of this Science is so sacred that it should never be approached without deepest consideration and consecration, as well as complete dependence on divine Mind, there frequently comes to him the temptation to rush out with what might be called promiscuous assistance. These points, remembered, will prevent many so-called failures resulting from mistaken efforts to give help where it is neither sincerely sought nor properly desired.

In "Science and Health with Key to the Scriptures" (p. 410) we find: "Christian scientific practice begins with Christ's keynote of harmony, 'Be not afraid!'" and on page 411: "Always begin your treatment by allaying the fear of patients. Silently reassure them as to their exemption from disease and danger. Watch the result of this simple rule of Christian Science, and you will find that it alleviates the symptoms of every disease. If you succeed in wholly removing the fear, your patient is healed." The possibility of triumph over all evil is here presented.

Now, the Christian Scientist who is continually bringing his own thinking and living into conformity with the demands of God, may undertake the divine activity of a Christian Science treatment with utmost confidence. Knowing that Truth constantly guides every right thought and action, he will expect the perfect result. He can also realize that Truth will reveal the false thought of the patient, which is producing the fear, be it unintentional error, or unconscious or conscious sin. This will enable him to work intelligently in the casting out of fear. He may also cling to God's promise as declared by Isaiah, "My word . . . shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Jesus said, "Heaven and earth shall pass away, but my words shall not pass away;" and in "Miscellaneous Writings" (p. 111) Mrs. Eddy tells us that "Jesus' faith in Truth must not exceed that of Christian Scientists who prove its power to be immortal." Then, the Christian Scientist should know the word he has declared must result in the manifestation of harmony and holiness.

In all this there is only encouragement for the efforts of every true worker, whether he be one just beginning to exercise the blessed privilege of Christian Science practice, or one who has labored many years in the endeavor to win all men to Christ, Truth, through proving its present presence and power to heal both sickness and sin. Listening for the voice of Truth, being quick to obey its every demand, the Christian Scientist

may go forward with great confidence that such Christian Science treatment is the reflection of divine Mind, and so cannot be inverted, controverted, or reversed in any particular. It must, instead, bring forth holy fruit after its kind. It is a simple method, and, if simply followed, is sure finally to redeem the whole world from all evil. Every right Christian Science treatment is a glorious step toward the complete fulfillment of this Christly purpose.

ELLA W. HOAG.

ANNOUNCEMENT

In order that The Mother Church may have the benefit of the resulting economy, receipts for per capita taxes and contributions will not be issued after June 1, 1922, unless requested by the sender. This change, in harmony with the method now followed in the business world, will relieve The Mother Church of steadily increasing expense, and will afford the field the opportunity of assisting the Treasurer in a manner helpful to all. The cooperation of each one will be greatly appreciated.

CHURCH TREASURER

PER CAPITA TAX.—The annual per capita tax for which the Manual provides (Art. VIII, Sect. 13) is due from members of The Mother Church, June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, that being the beginning of the church year. If a remittance for church dues is more than the amount required to balance one's account, the surplus is credited for the current year, unless otherwise directed by the sender.

CONTRIBUTIONS to The Christian Science Benevolent Association are acceptable; and contributions may also be made to the General Fund and the Real Estate Fund of The Mother Church.

Please make all remittances payable to EDWARD L. RIPLEY, Treasurer, and send them to him at 236 Huntington Avenue, Boston 17, Massachusetts.

CLERK OF THE MOTHER CHURCH

Please address correspondence relating to membership with The Mother Church and requests for application forms for membership to Clerk of The Mother Church, 236 Huntington Avenue, Boston 17, Mass.

TESTIMONIES OF HEALING

The statements with regard to healing made in the following testimonies have been carefully verified, and their truthfulness established. Records of the investigations are kept in the Publishing House.—The Editors.

By showing us our true selfhood, made in our Father's likeness, the truths revealed in Christian Science satisfy abundantly; and we learn how to make the vision real. To emerge from the constant fear of weakness and pain, out of the limited human sense of being and accomplishment, into the freedom and true values of God's spiritual universe, is joy unspeakable. Life has been utterly transformed for me through the understanding of God's Word gained in this study. By the reading of the textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, begun in the winter of 1918–1919, an almost immediate stop was put to hemorrhages from the stomach, caused by the condition known as gastric ulcers. An operation and years of dieting had failed to relieve this trouble, and surgeons said another operation could not safely be performed. Then through the faithfulness of a loving practitioner more harmony of mind and body began to be realized; and soon a day came when I could feel entirely free from pain, after years of continued weakness and suffering.

The way has seemed steep at times, and other manifestations have seemed slow in disappearing; but the lessons have all been needed. Each inharmonious condition has driven me more steadily to try to understand the true laws governing man, and to rise to demonstration. Where I had looked forward to nothing but invalidism and pain, now I am blessed in being able to take an active part in the world's work. The gratitude I feel transcends all expression; and I daily pray that my life may show obedience to Principle, may reflect more and more of divine Love and wisdom. The long-loved promises of Scripture are daily unfolding new truths; and only by loving service and ever upward progress can I translate into effective terms the debt I owe to Mrs. Eddy, and to her faithful followers, who have helped illuminate the way.—(*Mrs.*) *Bertha A. Pearce, Oklahoma City, Okla.*

To tell all that Christian Science has done for me would be almost as large an undertaking as to count the stars. One thing for which I am profoundly grateful is that I found "Science and Health with Key to the Scriptures" by Mrs. Eddy, before I was in any way prejudiced against it. I loved its logic at once, and read long and intently, rereading and pondering only the chapter on "Prayer." I felt that at last I had found something that expressed what I had always wanted to know. I shall never forget how it awakened a hope in my heart, —a hope that I could prove it true. After hours of reading I put up my hand to remove my glasses (I had worn them steadily for sixteen years —in fact, from childhood), only to find that I had not had them on at all.

That was just five years ago; and I have never needed them since. Not dreaming that the truth I had grasped with open thought had healed me, I simply felt grateful for release from the bother. As I learned more, I fully realized it as the work of God.

For years, almost as long as I had worn the glasses, severe headaches came at irregular intervals, seldom as long as a week apart. At the age of twenty-two my hair was quite gray. Shortly after I realized that it was really God's work that my eyes were healed, my old enemy came with such insistence that I had to leave school. (I was a teacher in the public school for years.) Once before I had been compelled to be out for about six months, and "suffered many things of many physicians," only to gain temporary relief. The violent return brought its quota of fear and hopelessness. After three days of intense suffering I decided to take a firm stand, and to call a Christian Science practitioner. Medicine had been proved helpless before. After a night of agony I called for Science help at seven o'clock in the morning, feeling that I was casting my boat adrift with no oars. The answer to my tearful, hopeless call was, "Call me again at noon." I thought, "Oh! is that all she will do for me?" I lay down, as I had walked nearly all night, and fell quietly asleep. By noon, when I was to call again, the pain was entirely gone. Even though I feared to move my head for days, it never returned. That was four and a half years ago, and I am still free; even the fear of a return is a thing of the past.

This material freedom is a blessing too large for words; but to grasp the wonderful truth that gives the freedom is a taste of heaven. No word can ever express the gratitude I feel for all the channels of love that have helped me. One short statement, above all else, that opened my thought was, "Desire is prayer" (Science and Health, p. 1). It has been the open-sesame to all the good I have learned; for my conscious, earnest desire from childhood has been to reflect love.—(*Miss*) *Sadie L. Hayes, Haverford, Pa.*

I gladly testify to the sincerity and honesty of my daughter's statements; and I would like to add that the benefits I have received from Christian Science are the greatest blessings that have ever come into my life. The subtle, daily thrusts of error can never reach us, while we hold this glorious truth in our consciousness.—(*Mrs.*) *S. Constance Hayes.*

I HAVE had many proofs of the healing and regenerating power of Christian Science. Before I knew much about the subject a serious skin disease developed on my hands. This went on for some weeks, becoming acute and causing a great sense of nausea. I asked help from a Christian Science practitioner. In a few days my hands were perfectly normal and the skin clean and natural. This healing was brought about entirely by Christian Science treatment. Since then I have been completely healed of severe and frequent attacks of rheumatism, which had resulted in a weak heart. I have several times experienced instantaneous healings of pain,

inflammation, and what seemed to be rapidly developing colds.

I am very deeply grateful to Christian Science for giving me a knowledge of spiritual law; also for a correct knowledge and understanding of God, and especially of God as fixed, divine Principle. I have never failed to get help and healing in times of need from the Christian Science textbook, "Science and Health with Key to the Scriptures," or some other of Mary Baker Eddy's works. As each new unfoldment of this wonderful Science is revealed to me, my gratitude to God and to Mrs. Eddy increases.—(*Miss*) *Catherine Alice Sinclair, Glasgow, Scotland.*

In February of 1918, I was being treated for sinus trouble by one of the most skillful specialists in Cleveland. The complaint had become so aggravated that when a minor operation failed to bring any relief, a major operation was ordered. Upon hearing this ultimatum, I at once became greatly discouraged and almost despondent; and I resolved right then and there that I would never consent to undergo another operation, because for years I had submitted to various surgical operations for so-called catarrhal conditions, including one for mastoiditis only two years before, and none of them had ever done me any permanent good. One thing was certain: I had had enough of medical practice and its ever changing theories, those of to-day being out of vogue to-morrow, and so on. With me it was indeed a case of man's extremity being God's opportunity.

A neighbor to whom I told my plight suggested that I try Christian Science, and mentioned the name of a practitioner, despite the fact that she herself was only slightly interested in this new-old truth. To this manifestation of love, I merely smiled; because for years, through ignorance, I had maligned this wonderful religion; but upon further reflection a "still small voice" was heard and obeyed, in that I decided at least to investigate, and find out if there was any truth in all I had heard of healings through the application of Christian Science. So, although very skeptical, I went to the practitioner's office; and there I learned more in a few minutes about God and my true status than I had ever known before. In a few days the healing came, and, being such a wonderful proof of divine Love's protection and care, I was thoroughly convinced of the efficacy of Christian Science. Since then I have experienced other healings, including that of smoking; and I am glad to say that discords are becoming less numerous each year. It is needless to state that I am most grateful to the loving practitioner whose clear transparency of the truth made these healings possible.

I am thankful to God, to Christ Jesus the Way-shower, and to Mrs. Eddy, through whose love, consecration, and altruism has been revealed to us in "Science and Health with Key to the Scriptures" the spiritual interpretation of the Bible, which has reestablished spiritual healing; and I am grateful for all her other writings; also for membership in The Mother Church, in a branch church, for class instruction, and for all the activities of the cause, which are enabling hun-

gry seekers for the truth to find "the peace of God, which passeth all understanding," through the healing of all kinds of discordant conditions.—*A. H. Northrop, Cleveland, Ohio.*

To help others as well as myself, I wish to relate some of the good received during the past thirty-two years. All I am or have is due to the study and practice of the truths learned from the Bible and "Science and Health with Key to the Scriptures" by Mary Baker Eddy. The following experience should be enough to convince any one. At the time of an accident, I was severely burned in trying to put out a fire to save my husband. He passed away, and the shock left me a wreck, mentally and bodily. I was completely healed through Christian Science, and am able to work. The hands are straight, although it was said they would be stiff and drawn up. The day following the accident I walked down stairs with only the aid of a friend.

It is ten years since this healing, and I have done all sorts of work, even fine sewing and embroidery. I wish to add that my face was one blister, and was healed without a scar.—*(Mrs.) Florence M. Faneuf, Lebanon, N. H.*

Christian Science has brought me so many blessings that it is difficult to know where to begin in enumerating them. It is more than twenty years since I first heard of this truth and turned to it with a faint hope of finding the physical healing which I greatly needed. I had been suffering for seven years from a very severe digestive trouble, and was far below a normal condition of health. Medicine, and careful adherence to medical advice, had failed to cure me; and I was almost ready to believe that there was nothing left for me but a weary existence of semi-invalidism.

I shall never cease to be grateful that at this time a friend told me of a remarkable case of healing through Christian Science that had occurred in the city in which I was then living. So far as I remember, I had never heard the words "Christian Science" before. An interview with the person reported to have been healed, convinced me that the case was genuine. I also learned that a Christian Science practitioner was to be in the city on certain days of the week, and I decided to try this method of treatment. Upon my first visit to the practitioner, she told me of some of the simpler truths of Christian Science and loaned me a copy of "Science and Health with Key to the Scriptures," the textbook of Christian Science by Mary Baker Eddy, saying that it was a book which it was probable I would always want. At the time this seemed a strange remark, for I could not understand why I should desire always to have a book of that kind; but I long ago learned that her words were true, and that the "little book" is a treasure of which no Scientist would willingly be deprived.

I was not quickly healed; but after a few weeks of treatment and of reading the textbook I received sufficient physical and mental help to feel that I had at last found something which, if faithfully followed, was able to ef-

fect a cure. I had no further treatment, but continued to read and to improve in health, until at length the bondage of fear and of belief in medical law was completely broken, and I was restored to health and strength. As Mrs. Eddy has beautifully said on page 442 of Science and Health: "The prisoner rose up regenerated, strong, free;" adding, "Divine Love had cast out fear."

Besides the physical benefits which I have received since this first healing, —and they are many,—the understanding which I have gained through Christian Science of God, of man, and of spiritual life is a priceless possession. I have learned, in some degree, to know God as unchanging, ever present, omnipotent Love, tenderly supplying each need of man, the spiritual idea of God; to know that we may in every time and every kind of need turn to this infinite Love with the assurance that "he is faithful that promised;" to know in some measure the unreality of the dream of material existence and the reality of spiritual being, of life in God. The understanding of these truths is indeed hid treasure, which must be earnestly sought, but which, when found, abundantly rewards our seeking. My gratitude for Christian Science and to its Discoverer and Founder, Mrs. Eddy, is greater than I can express.—(*Mrs.*) *Mary C. McLain, Roxbury, Mass.*

I WOULD like to prove my love and gratitude for what Christian Science has done for me by sending this testimony of healing. I had not known in years what it was to experience freedom from pain or sickness two days in succession. After going to different physicians and taking many kinds of medicine, in March, 1912, I was told that I must undergo an operation. This I submitted to, finding the trouble to be a malignant growth. I returned home, hoping to be free and well; but in this I was bitterly disappointed, because the growth returned a few months later in another place. Again I resorted to the operating knife and endured suffering beyond description; for it then seemed the only way to live. I was under the care of a doctor all this time. He did all he knew, but without results; and the third time I was told I must go to the specialist, but felt it was hopeless and useless.

Through my daughter, who had been teaching in a distant city, I heard about Christian Science, and that it had healed others. I caught at this ray of hope; and on my way to the city I stopped and talked with a Christian Science practitioner, who gave me much encouragement and began treatment. I thought, however, I must go to see the physician, and hear what he would say. I know now that I was wrong, and should not have gone for a diagnosis. I went; and was told it was the same trouble in another place, and that it was impossible to operate. So there was just God left for me.

I came home and threw away all drugs, and relied entirely on Christian Science. I remember so well writing and asking the practitioner why I had to suffer so: "If God is Love, why does He send this to me? What have I done to need this?" And the answer came, "God didn't

do it;" and she explained to me it was evil, not God. Again, at this time I would waken every night with such a sense of fear that it seemed as if I would faint with it, and then lie awake for hours. On writing this to her the answer came back: "Why are you afraid any more in the dark than in the light of day? God is all around about you every instant." I wakened the night after receiving the letter, again with that awful fear; but instantly the practitioner's words came to me. The fear left, and I went directly to sleep; and this was the end of that condition, which began during my first experience in the hospital.

My healing was slow; and I wish to say to those who read this testimony, who are, perhaps, struggling with a discouraged sense of slow healing, that you can, right now, be grateful and glad; for divine Love is leading and illumining the way, and later on we will look back and realize our steady grounding in the truth, and know that God knoweth our need. I have been healed of a discharge from both ears, of several years' standing, also of swollen feet and lameness. During the epidemic of influenza I was very sick with it—had not slept at all during one night. A telegram was sent to a practitioner in the morning. At ten o'clock I fell asleep, and wakened with such a sense of love and peace. My first conscious thought was, God is Love and is present; and I knew I was healed.

The great privilege of class instruction has been mine; and I am now able to help others as well as myself. I am grateful for all that has come to me and mine through Christian Science, for the help of practitioners, who so lovingly and steadfastly led me into the understanding of Truth; and for our Leader, Mrs. Eddy, who so loved that she gave herself and her all to aid mankind to free itself from the bondage of evil.—(*Mrs.*) *Isabel Garvin, Cathay, N. Dak.*

As a member of The Mother Church, and First Reader in our local Christian Science Society, I wish to confirm the testimony of healing submitted to you by my mother. I was with her in the office of a prominent St. Paul surgeon, who had operated on her twice before and to whom she had been sent by our local physician for the third operation for malignant tumor, when he told her it was useless to operate again, as he could do no more for her. We desired then to try Christian Science, though we knew very little of it. She placed her case at once in the care of an authorized Christian Science practitioner, and began to improve immediately. It was about seven years before the complete healing took place, —years of earnest studying and striving, for which we are grateful, as it not only enabled us to gain an understanding sufficient to help ourselves, but with the privilege of class instruction we have been able to help others, and thus advance the cause of Christian Science.

Words cannot express my gratitude to God, and to our beloved Leader, for the healing message of Christian Science, which is Immanuel, "God with us." In my own family of three small children, measles, mumps, scar-

let fever, ptomaine poisoning, bladder trouble, and many other ills have been overcome instantaneously. I rejoice in the privilege of serving our cause.—(*Mrs.*) *Cora G. Croonquist, Enderlin, N. Dak.*

ANY one who has experienced the healing and regenerating power of Christian Science, usually finds it hard to express in words the gratitude that follows such a blessing. It has been said that "man's extremity is God's opportunity," and such was the case with me.

In the spring of 1913, I found myself attending the Christian Science services, as a sense of duty, but silently cherishing a strong prejudice against what I thought Christian Science to be. In a short time, however, many erroneous beliefs were cast out, and I began to think and study this great truth which had already begun its healing work in our home. My first physical healing was from a most distressing condition of my back. Different forms of material treatment had been given a fair trial, but with no lasting improvement. At the end of my first year's study, when I was seized with an attack, much more severe than any of the foregoing ones, I asked for Christian Science treatment. The suffering, which was intense at first, gradually abated, and through the loving help of the practitioner I was enabled to resume my duties after one week's absence from work. My gratitude for this wonderful healing filled me with a desire to know more of Principle, divine Love, which governs man.

Since then fear, which Mrs. Eddy says (Science and Health, p. 392) "is an element of all disease," has been losing its place in my consciousness, and I am being freed from the accompanying torment. About two years ago I was healed of influenza in a few days. Before taking up the study of Christian Science the annual attacks of this sort were of many weeks' duration.

The better understanding of the Bible and especially the life of Jesus, the Way-shower, has proved one of the greatest blessings that the study of Christian Science has brought to me. In time of bereavement and in other testing times, Christian Science has been indeed the Comforter, revealing death as the shadow, and Life as the reality; while the clearer understanding of the omnipotence and omnipresence of God, good, has never failed to bring a sense of peace and confidence. I am grateful for class instruction and for the privilege of teaching in the Sunday school. My gratitude goes out to our revered Leader, Mary Baker Eddy, through whose life and works the sick are healed, the sinning reformed, and the sorrowing comforted.—(*Miss*) *Mary D. Reid, Shettleston, Glasgow, Scotland.*

I WISH to express my gratitude for the innumerable blessings and healings that have come to me, and to my family, through Christian Science. I am always especially grateful when I think of the health, hope, and freedom from fear which even a little understanding of Christian Science brings to an inexperienced mother of little children. It was when our three

older children were quite small that Christian Science was first brought to my attention. I had very little confidence in my own ability to do just the best thing for them, and I was beginning to find that the baby-specialist, in whom I trusted implicitly, did not know much more about my babies' needs than I did.

At that time we thought it was necessary to take our babies North each summer, to insure their health; and while North in the summer of 1913, my attention was attracted to Christian Science, because of an instantaneous healing, which I witnessed, of a very painful and seriously smashed foot. This healing made a strong impression upon me; and I determined to find out more about the religion that does heal the sick and proves the teachings of Jesus the Christ. The Christian Scientist, at my questioning, told me the name of the textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, saying she thought I would enjoy it; and, very wisely, she said no more on the subject.

On my return home, about the first thing I did was to send to the public library for that wonderful book. I did not claim to understand it; but I knew Christian Science was what I wanted. My prayer had always been that I might be shown the better way; and I knew that in Christian Science my prayer was answered. With the little understanding I soon gained, and without the help of a practitioner, we soon found that we were not kept awake winter nights because of sore throats, and coughing, feverish, and restless little children, as had been our experience so much of the time before. I know that the truth, as taught in Christian Science, is not only a curative, but also a preventive. I wish every mother of little children knew the joy and peace which Christian Science holds for every one who seeks the Christ, as therein taught.

Day by day, I find my gratitude increasing for the life and example of Mary Baker Eddy, the woman who brought the world the truth about God and man.—(*Mrs.*) *Lillie M. Ehemann, Memphis, Tenn.*

In December, 1915, my little grandson, two and a half years old, was very ill. A physician was called and he pronounced it a bad case of diphtheria and membranous croup; therefore, a second physician was called. They did everything they could to help the child—put a silver tube in his throat, keeping it there for forty-eight hours. Seventy thousand units of serum were given. The two physicians made eight trips in one forenoon. All this failing, they told the family that they had no hope for the child, but should he live he would be paralyzed and never be able to walk. They said they had done all they could do.

I then asked my son and his wife if they would be willing to have Christian Science treatment. To this they consented, and a practitioner was asked to help the child. I asked my son, who seemed so filled with fear, to go and have a talk with the practitioner. After doing so he was less fearful. Almost at once the child began to get better. In less than two months the child was able

to walk; and from that day to this he has enjoyed good health.

We are grateful to God for this beautiful healing; grateful to Christ Jesus for pointing and demonstrating the way of salvation from both sin and disease; and grateful to Mrs. Eddy for discovering Jesus' method of healing and revealing to the world the Science of Christianity.—(*Mrs.*) *Janett Hall, Middletown, Ohio.*

GRATEFULLY and gladly I bear witness to the fact that the Word of God heals the sick, and that it is the Word of God alone which does this work. In the midst of a very busy life, being interested in many things that are humanly called good, I broke down with what the physicians called a lack —a lack of red blood, or anæmia— and they said it was necessary to be built up. I did need building up, and I did lack, for I was losing daily; but it was not in the power of those physicians, kindly as they were, to give me what I lacked and must have in order to live. Not until there was no hope of recovery did I look completely away from material things to the best that I then knew of God; and, as I did so, God quickly answered in Jesus' words, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." For the first time I realized that promise was meant for me; that God was speaking through His Word to me. And in obedience I asked earnestly, and was rewarded far beyond my expectation.

The following day a friend told me of a book called "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and I knew from what she said about it that I wanted it. When it came, I read constantly; and as I read, one conviction after another came to me: the unwavering conviction that this book taught the truth; that the right understanding of good was what I had lacked; that God, good, was my very life, and to have more life there must be more good in my consciousness; that the Bible stories learned long ago had a lesson for me right then, and were written to help every one in such need as mine. A great rejoicing that it was possible to know what was true ran like an undercurrent through my thought, and the assurance that every honest question had an answer gave me an indescribable peace, and I rested in it. The fear and sense of lack gradually left and, of course, I began to mend from that time. In three weeks I was about the house, and soon I was out.

This healing took place nine years ago this winter, through reading the Bible and Science and Health alone. As I look back now, I can see that every right effort on my part was protected by divine Love, and was preparing me to receive blessings that had always been ready for me,—but for which I was entirely unready. Deep gratitude fills my heart when I think of Christ Jesus the Wayshower, and of our revered Leader, Mrs. Eddy, through whose purified thought the same truth has been revealed to this age. I know that only by complete daily obedience to the best that I know can this gratitude be expressed.—(*Mrs.*) *Alice L. McCoun, Omaha, Nebr.*

TESTIMONIES

Good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. They should be written legibly; and the addresses given should be complete. The title "Miss" or "Mrs.," as the case may be, should be added. Married women should sign their own names in full, instead of the names of their husbands.

Testimonies should be verified by three members of The Mother Church, including the clerk or some other officer of a local church, who has either witnessed the healing or can vouch for the integrity of the testifier. In the verification of testimonies by an officer of a local church the title of the office should be given. An affidavit made before a Notary Public is acceptable, if the testifier does not know three members of The Mother Church.

Compliance with the foregoing will greatly facilitate the work of the Editorial Department.

Correspondence relating to testimonies should not be addressed to individuals, but to the Editorial Department, The Christian Science Publishing Society, Boston 17, U.S.A.

SUBSCRIPTION RATES TO THE CHRISTIAN SCIENCE PERIODICALS

The Christian Science Journal	$3.00 per year
Christian Science Sentinel	$3.00 per year
Der Herold der Christian Science	$2.00 per year
Le Héraut de Christian Science	$2.00 per year
The Christian Science Monitor	$9.00 per year
The Christian Science Quarterly	$1.00 per year

For rates on *short term* subscriptions, see p. iv of *Journal.*

Orders

All orders for Mrs. Eddy's writings, literature, subscriptions, and miscellaneous articles should be accompanied by remittance.

Address orders and make checks payable to

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

BOSTON 17, U.S.A.

THE
CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

VOLUME XL JULY, 1922 NUMBER 4

ANNUAL MEETING OF THE MOTHER CHURCH

A GATHERING of Christian Scientists filling the edifice of The Mother Church to its capacity heard the addresses and reports of the officers of the church and reports from the field at the Annual Meeting, which convened at two o'clock on Monday, June 5. Never has there been manifested greater joy and deeper gratitude for God's manifold blessings to the children of men than found expression at this meeting. The reports show a prosperous condition in every activity of The Mother Church, and a satisfactory growth in the number of branches and in church membership.

After singing hymn 198, "O'er waiting harpstrings of the mind," by Mary Baker Eddy, selections were read by the retiring President, Irving C. Tomlinson, C.S.B., of Boston, as follows:—

Bible: Psalms 135:1–5, 21; Isaiah 63:7–9, 16; Colossians 3:12–15.

Science and Health: Pages 3:22–24 and 32–9; 12:31; 275:14; 324:13; 575:22–24; 577:19; 566:1.

After the readings, the congregation joined in silent prayer, followed by the audible repetition of the Lord's Prayer. Hymn 45, "God's glory is a wondrous thing," was then sung, after which the names of the officers for the coming year were read by Mr. Tomlinson: President, Albert F. Gilmore, of New York; Treasurer, Edward L. Ripley, of Boston; Clerk, George Wendell Adams, C.S.B., of Boston.

The retiring President, Mr. Tomlinson, then delivered the following address:—

A word of welcome and a word of gratitude complete the work of the outgoing President. The Scriptures tell us that when Nehemiah, with joy and gratitude, built the walls of Jerusalem, "the people had a mind to work." To every subtle suggestion that would tempt them from their high calling Nehemiah made instant reply, "I am doing a great work, so that I cannot come down." So, today, all Christian Scientists, like the builders of Jerusalem, have "a mind

to work." Joy and gratitude fill their hearts because the rightful place of the priceless Manual of our beloved Mother Church has been affirmed.

There is, then, in our thought, abounding gratitude to God for this evidence of His watchful care. There is in our hearts renewed love for our revered Leader, because her spiritual understanding of God and her right apprehension of Christ Jesus enabled her to give us our textbook, "Science and Health with Key to the Scriptures," and The Mother Church Manual. There is in our minds profound thankfulness to the faithful officers of this church, and for all the loyal members who, amidst the winds of human will and the waves of human fear, stood immovably for our Manual.

Finally, in our consciousness there is due acknowledgment to the Commonwealth of Massachusetts which, through its Supreme Court, has put its seal of approval on The Mother Church Manual as the bulwark of our sacred liberties and the stronghold of our divine rights. The Manual protects and safeguards the purity of the Word of God in Mrs. Eddy's writings. Upon the clear understanding of and loyal obedience to those writings do scientific Mind-healing and the prosperity of Christian Science depend. The Manual also confides to our keeping the priceless gift of our beloved Leader, the authorized literature of this denomination. It is our inestimable privilege to generously support, tenderly nourish, and lovingly accept the Christian Science periodicals of Mrs. Eddy's founding.

Do we not all recall the words of our Leader concerning the latest editions of her works, when she refers to the teaching of Christian Science? She says in "Miscellaneous Writings" (p. 318),—and it is practically repeated in "Retrospection and Introspection" (p. 47),—"Before entering this sacred field of labor, the student must have studied faithfully the latest editions of my works, and be a good Bible scholar and a devout, consecrated Christian." Nothing tempts the students of these writings to turn aside or come down, for they have "a mind to work."

And, now, it is my privilege to welcome our new President, Mr. Albert F. Gilmore.

The new President, Mr. Gilmore, spoke as follows:—

The subject to which I wish to direct your attention for a brief period to-day is humanity's universal need of true Christianity; its need of a knowledge and an understanding of the spirit as well as the letter of the teachings of Christ Jesus, as revealed to this age through the spiritual receptivity of our revered Leader, Mary Baker Eddy, and by her given to the world in the Christian Science textbook, "Science and Health with Key to the Scriptures," and her other writings. And in this connection, I wish to consider what, manifestly, is the duty of Christian Scientists in so extending their demonstration as to include the problems common to mankind, which are at the present time so urgently pressing for settlement, to the end that national life, no less than individual experience,

may be ordered in full accord with Christ's Christianity.

The efficacy of Christian Science in healing sickness and sin in individual cases is so well established that to deny it is to close one's thought to demonstrated facts, to reject evidence so complete as to remove every possible shadow of doubt. The evidence has been duly presented to the court of human opinions, the arguments made, and the decision rendered to no less a purport than that God, through His Christ, is available and potent to heal mankind of every type of sin, sickness, sorrow, want, and woe,—in brief, of whatsoever phase of error may be held in thought,—no less effectually now than during the earthly experience of the Founder of Christianity. This important ground gained, this position fully established, is this not an opportune time for Christian Scientists, standing, as it were, upon the walls of Zion, to survey the situation as a whole; and, looking abroad over the length and breadth of the earth, to apply this never-failing remedy to the world's great need, apparently so acute just now,—the remedy, be it said, which every person assembled here to-day has in some degree proved to be both potent and practical? Can we, as Christian Scientists, that is, as true disciples of the first Christian, and worthy followers of our revered Leader, logically doubt that the healing and redemptive Christ will prove no less effectual as the healer of national ills than of individual discords?

Not infrequently of late, the thought of many publicists, persons of broad vision, has been expressed to the effect that the hope of mankind for salvation and peace lies in the Christian religion. A well-known author in a widely read book has just stated: "If we would have honesty in politics and excellence at the head of social life, the atmosphere of our nation must be the atmosphere of religion. A nation must conceive of itself not as a herd, but as a brotherhood. . . . It must know as it knows nothing else that the spiritual alone is the real. It must feel itself infinitely responsible both to God and to posterity." President Harding, in no less definite terms, recently asserted that religion is essential to the nation's integrity. Vice-President Coolidge, not long since, stated in a public address: "Spiritual values are the only reliance of the world in trying to meet present problems. The work of the world will not be done," he asserted, "unless it is done from a motive of righteousness." A leading newspaper of the day editorially declares: "Religion must mean honesty and justice and the love of God in business and industry. Religion must mean integrity and chivalry and democracy in social relations. Religion must mean the service of men and women and children in politics and government. The task of men and of affairs everywhere, if religious education is to avail, must be to make them true." These are but a few of many pronouncements, all of the same general tenor, namely, that only through the adoption and practice of the Christian religion is there hope of national well-being, the inevitable precursor of international comity and

peace. Are not these unmistakable signs of the times, pointing a torn and disheartened humanity straight to the very wellsprings of Life, through the precepts and practices of Christ Jesus?

Not long since, a leading prelate of the Church of England publicly stated that Christianity has signally failed, else the events of the last decade could never have happened. Obviously, what this "gloomy Dean" meant was that Christianity, as taught and practiced through the centuries, had failed to Christianize the nations sufficiently to destroy the overweening lust for power, and greed for "a place in the sun," which are the procuring causes of war. May it not be asserted in this connection, however, that the Christianity to which he referred by no means exemplifies the teachings and practices of the Prophet of Nazareth, and his disciples and followers during the early centuries of the Christian era; and in our own time again taught and practiced as Christian Science? Hence, may we not gainsay this statement in its main issue, the proof of our position being all too obvious? May we not well challenge the intimation that true Christianity has so signally failed? Rather, has not the world come to the pass described because of the very lack of true Christianity, that spiritual ministry taught and lived by the humble Nazarene, which redeems and regenerates mankind? Not until the teachings of Christ Jesus, accepted and applied in their entirety, had proved inadequate to the task, could such a statement be justified. How far short of such practices the world has been, Christian Scientists better know than any other group of religionists.

Despite this pessimistic view, many Christians are still looking with straining eyes for the Messiah, not knowing that the Christ, Truth, has come, and is to-day binding up the wounds of suffering humanity, comforting the sorrowing, redeeming the sinful, and regenerating the fallen. And it is only just to say that whatever may be true as to the failure of the Christian church in fulfilling its redemptive mission, it should always be remembered that this institution has been the repository of the seed of spiritual truth throughout the darkest centuries, so cherishing and protecting it that, again finding root in the soil of a pure and honest heart, it sprang up and now bears fruitage even "an hundredfold" in the healing works of Christian Science.

To the thoughtful student of the Bible and of the works of our revered Leader, it becomes increasingly evident that the way of Life for mankind can be trod only through gaining and demonstrating the Mind of Christ, through the acquisition and application of spiritual understanding in solving all humanity's problems,—those which may be characterized as national, as well as those which are purely individual. Only as God, divine Principle, becomes operative in human consciousness through the agency and office of His Christ, will these world problems be met. Looking abroad to-day, can one wonder why purely human methods have generally so signally failed? Based, as they have been, solely upon men's be-

lief in their own capabilities, there has been little apparent effort to invoke the all-power of infinite Mind, forever available to solve every problem, to meet every human need, yet remaining unused through ignorance and the lack of spiritual vision. Is it not permissible at least to speculate on what would have happened at Genoa in recent weeks if a genuine desire to serve God, through serving man, had more generally prevailed there? Truly, without vision the people perish!

A review of the present conditions brings out two important facts like mountain peaks in the sunset glow: one, that religion, as operative through the centuries of the Christian era, has failed in so far as it has not accomplished the Christianization of nations to a degree that has engendered the true sense of brotherhood, thereby destroying the seeds of war, and whatever tends to separate mankind into competing and contesting groups; the other, that, with the nation no less than with the individual, salvation lies in the understanding and practice of true Christianity. The Golden Rule, which Christ Jesus set forth in letters of light, has been almost universally regarded as inexpedient and impracticable for application in national life, and in international affairs as well. What has proved successful to a marked degree in bringing men, as individuals, to an understanding of their Christian duty to one another, for some inexplicable reason is relegated to a conveniently distant background whenever governments deal with one another in international council. Now, is it not perfectly clear that for nations the solution lies exactly where it does for individuals; that is, in ordering their affairs in strict accordance with God's will, in adopting right ideals through embracing and exemplifying the religion of Christ Jesus, again revealed and applied in Christian Science?

It is evident that all human expedients have fallen far short; humanity, to avoid accepting the rule and guidance of God, the loving Father, having, indeed, sought out innumerable inventions. The beloved disciple on far-away Patmos beheld the Christ reigning "over the nations" of the earth. Hear his words: "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations." Is not that definite? To him "that overcometh . . . will I give power." Surely, every member of The Mother Church has learned in some degree what it means to overcome; and daily, even hourly, is earnestly striving to correct in thought whatever false beliefs strive for recognition.

And, again, the Revelator, as the scribe of the Christ, says, "To him that overcometh will I grant to sit with me in my throne." Here, once more, is depicted in definite phrase the exercise of Christ's reign through those who have gained spiritual power over the seeming dominancy of materiality. Of the necessity for the constant prayer of overcoming, our beloved Leader says in "The First Church of Christ, Scientist, and Miscellany" (p. 220): "Each day I pray for the pacification of all national difficulties, for the brotherhood

of man, for the end of idolatry and infidelity, and for the growth and establishment of Christian religion—Christ's Christianity. I also have faith that my prayer availeth, and that He who is overturning will overturn until He whose right it is shall reign." Are we following the example of our great Leader in daily prayer for the settlement of national difficulties, for the immediate realization of the brotherhood of man, and for the universal establishment of the Christian religion? If not, apparently we are not yet awake to our full duty.

In Peter's epistle, directed to the strangers scattered through many provinces, whom he termed the elect "through sanctification of the Spirit," he declared, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." The impetuous Peter, manifestly, saw nationality based not upon community of race, industrial or commercial interests, or geographical propinquity, but upon spiritual unity,—the right basis, we must agree, of all true brotherhood. Only as mankind gains a demonstrable understanding of divine Principle will this unity be realized. In speaking of solving the problem of religious liberty and human rights Mrs. Eddy says (Miscellany, p. 181), "It is 'a consummation devoutly to be wished' that all nations shall speedily learn and practise the intermediate line of justice between the classes and masses of mankind, and thus exemplify in all things the universal equity of Christianity." To exemplify the "universal equity of Christianity," is, moreover, the one universal problem common to all the nations. It predicates the unifying and spiritualizing of human consciousness upon the basis of the Golden Rule.

Isaiah foresaw the coming of the Christ, and the government upon the shoulders of Him who "shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Paul told the Corinthians that Christ "shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet." Here, then, is the prophecy: the reign of righteousness to extend to every phase of human activity, overturning, overturning, overturning, until "he come whose right it is." National prosperity, no more than personal progress, is not to be won upon a wrong basis. To let righteousness reign is no less imperative in mankind collectively than individually. The healing of the individual undoubtedly will at length solve the national issues. Meantime, however, shall we not, as Christian Scientists, endeavor, even strive, to hasten the day by destroying the general claims of evil which, rendering nations belligerent and discordant, would keep them apart?

Shall we not, as worthy disciples of Christ Jesus, and as grateful beneficiaries of Christian Science, follow our Leader in all particulars? Are we, in the daily application of our

understanding of divine Principle, striving to destroy the claims of evil in their broader aspects, as manifest in national life, as well as in meeting the individual need? Members of The Mother Church, the fields are white unto the harvest; and in your hands, as representative of the vast body of Christian Scientists, has been placed the healing and redeeming truth, the only means whereby Love's reign will be established "in earth, as it is in heaven."

Let us not undertake to escape our responsibility. Whether we recognize it or not, the Christian Science movement stands as the greatest example of militant Christianity the world has ever known; for it has, through the sublime consecration of its Discoverer and Founder, both imbibed the spirit and gained the letter of Christ's teaching—true Christianity. Moreover, it stands before the world as the greatest example of true brotherhood; for, regardless of race or creed, of rank or station, apart from and above mere human relationships, it has brought together the nations of the earth upon the platform of spiritual equality and unity. The Mother Church, with its diverse and varied membership, literally world-wide, points the way,—yes, the only way, whereby national and racial differences are to be settled.

This situation imposes an important duty upon Christian Scientists. If our movement is going forward to do the great work that lies before it,—and it is going forward,—it must be with closed ranks, with a newborn sense of unity, with its entire membership bound in a common purpose, with a renewed consecration to its holy work, inspired with a certain sense that the goal set by Mrs. Eddy, the emancipation of all mankind, is to be won on no other terms.

In "Pulpit and Press" (p. 20) Mrs. Eddy says of the potency of The Mother Church as the world's greatest healing agency: "From first to last The Mother Church seemed type and shadow of the warfare between the flesh and Spirit, even that shadow whose substance is the divine Spirit, imperatively propelling the greatest moral, physical, civil, and religious reform ever known on earth;" and she further says (p. 22): "If the lives of Christian Scientists attest their fidelity to Truth, I predict that in the twentieth century every Christian church in our land, and a few in far-off lands, will approximate the understanding of Christian Science sufficiently to heal the sick in his name. Christ will give to Christianity his new name, and Christendom will be classified as Christian Scientists." With this high goal as our incentive, shall we not so order our lives that they will attest our fidelity to that Truth whose leaves are "for the healing of the nations"? Then will national, no less than individual, ideals conform with Christ's Christianity,—that is, with Christian Science; and the peace that passeth understanding will universally reign.

Report of the Treasurer of The Mother Church

The Treasurer of The Mother Church, Mr. Edward L. Ripley, then read the following report:—

As provided in Article XXIV, Section 3, of our Church Manual, the following report is gladly submitted:—

The Mother Church

GENERAL FUND

Balance on hand June 1, 1921	$271,110.05
Expenditures during the year	$684,217.41
Balance on hand May 31, 1922	$146,636.26

The legal expenses connected with the defense of The Mother Church in the recent litigation, and the expenses in rehabilitation of the Publishing House in the way of new equipment, etc., which it has been necessary to pay from the General Fund in the past year amounted to $192,033.23.

SPECIAL FUNDS

Balance on hand June 1, 1921		$229,150.20
Expenditures during the year:		
Real Estate Fund	None	
War Relief Fund	$82,832.87	
Children's (Busy Bee) Trust Fund	37.00	
Miscellaneous	37,609.40	$120,479.27
Balance on hand May 31, 1922		$246,173.65

Expenditures from the War Relief Fund included the sum of $46,139.94 for the benefit of ex-service men, and substantial appropriations for German, Russian, Near East, and other relief.

The Christian Science Benevolent Association

CURRENT FUND

Balance on hand June 1, 1921	$124,275.51
Expenditures during the year	$357,117.11
Balance on hand May 31, 1922	$175,789.40

Of the amount expended, the sum of $116,687.03 was used in the erection of the new Associates' Building for the women workers at the Sanatorium, $20,127.39 for other improvements, and the balance for carrying on the work, including adequate provision for part-paying and nonpaying guests.

Auditor's Report

We have audited the various cash and security balances entering into your report as of May 31, 1922, and find them to be as stated therein.

Very respectfully,

Harvey S. Chase & Company.

Except for current bills, there is no indebtedness against The Mother Church or The Christian Science Benevolent Association.

Report of the Clerk of The Mother Church

The retiring Clerk of The Mother Church, Mr. Charles E. Jarvis, then read the following report:—

Reviewing the events of the past year, Christian Scientists have reason to be deeply grateful for the protection and the deliverance which ever present divine Love has vouchsafed our movement. Never in its history has The Mother Church been so firmly established as it is today in the hearts of its members, as well as in the hearts of those who, through the study and application of the teachings of the Bible and the writings of Mary Baker Eddy, hope to identify themselves with "that institution, which affords proof of its utility and is found elevating the

race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick" (Science and Health, p. 583).

The Christian Science movement has never experienced a spasmodic or abnormal period of growth, but has steadily increased in numerical strength, as the natural result of growth in spiritual understanding. We are grateful to report that the admissions to our membership this period are next to the largest in number in the history of the church.

Because of the large number of incorrectly prepared applications for membership in The Mother Church, it seems necessary to call attention to the need for greater care on the part of those authorized to approve and countersign applications. Section 2 of Article VI of the By-laws of The Mother Church specifically indicates those eligible to approve and countersign applications. If applicants and those qualified to endorse their applications will kindly give closer attention to the provisions of the Manual and to the printed instructions sent out by the Clerk's Office, much unnecessary correspondence and delay will be avoided. It will also facilitate the work of the Clerk's Office if applications are forwarded promptly by the endorsers upon completion, rather than allowing them to accumulate so that a number are sent in at the last moment, thereby giving little opportunity for investigation or correction of any irregularities, and creating the possibility of delaying the admission of the applicant for another six months.

Christian Science is "the light of the world," and the eyes of the world are upon those who profess to be Christian Scientists. "A city that is set on an hill cannot be hid." It would seem that applicants for membership in The Mother Church would do well to consider earnestly our Leader's words on page 114 of "The First Church of Christ, Scientist, and Miscellany": "Christian Science teaches: Owe no man; be temperate; abstain from alcohol and tobacco; be honest, just, and pure; cast out evil and heal the sick; in short, Do unto others as ye would have others do to you."

Since our last Annual Meeting, ninety-four Christian Science societies, one university society, and thirteen new churches have been recognized as branches of The Mother Church. Thirty-four Christian Science societies have changed their titles from society to church. The total number of recognized branches of The Mother Church is 2001. This number includes the twenty-one college societies.

Cuba now has a recognized branch of The Mother Church at Havana, Denmark has one at Copenhagen, and Straits Settlements, at Singapore. These three new societies are the first organizations recognized in these countries.

In extending a cordial welcome to his successor, the retiring Clerk takes this opportunity to express his sincere gratitude for the privilege of serving our beloved Cause in this capacity for the past four and one half

years, and to bespeak for Mr. Adams, the newly elected Clerk, a continuance of that rich measure of loving support which at all times has been forthcoming from our coworkers in the field.

Mr. George Wendell Adams, the newly elected Clerk of The Mother Church, read the following report:—

Let me first thank the Board of Directors of The Mother Church for the opportunity given me, as Clerk, to serve the Cause of Christian Science. It is with joy that we now present to the field through this composite report the evidence of the growth of our movement as indicated by the following communications:—

Board of Lectureship

Since our last annual report, 2787 lectures have been delivered by members of the Board of Lectureship of this church, an increase of 227 over the corresponding period of the year before. The approximate attendance at these lectures was 2,147,529, an increase of 111,529. Lectures were given in the United States and Canada, in England, Scotland, Ireland, and Wales, in Germany, Switzerland, Italy, France, and Holland, in Sweden, Norway, and Denmark, in South Africa, in Australia and New Zealand, in the Philippines, China, Japan, and Hawaii, and in Alaska, the Canal Zone, and Mexico. Lectures were delivered in the German and French languages, as well as in English.

In July last, the Board of Lectureship, as a department of The Mother Church, took over the work of receiving calls for all the lectures to be given in North America, and arranging with the branch churches and societies the details of these lectures. During the first year of the new plan, the department has arranged 2689 lectures for 1449 churches and societies in North America. This improved system has relieved the branch churches of a vast amount of effort that was necessary under the former method of direct correspondence with the individual lecturers. The expense of this service to the field is borne by The Mother Church. The department has striven to comply with the preferences of the churches in the assignment of lecturers, with the result that in 82 per cent of the engagements for the year the lecturers have been those whom the churches requested.

Grateful acknowledgment is made of the degree in which the churches and societies have cooperated with the Board of Lectureship in recognition of the fact that the lecture requirements of each place can be met only as these are brought into harmony with the needs of other places and the reasonable availability of the lecturers.

Committee on Publication

Under Article XXXIII and Article I, of the Manual, the duties of Committees on Publication include correcting printed items pertaining to Christian Science and guarding the legal rights of Christian Scientists. Christian Science has now become so well established in public sentiment, that not many editors of secular

papers are biased against it. Nevertheless, even fair or friendly editors are not always able to detect and exclude misrepresentations of Christian Science. Partly for this reason, the Committees on Publication have had nearly one thousand occasions for making corrections during the last year.

The opposition to Christian Science by certain religious denominations continues without abatement. Indeed, such opposition seems to have increased as one of the reactions following the Great War. On March 23, in Washington, President Harding delivered an address in which he said, "In the experience of a year in the Presidency, there has come to me no other such unwelcome impression as the manifest religious intolerance which exists among many of our citizens. I hold it to be a menace to the very liberties we boast and cherish." This observation by the President of the United States ought to be a strong warning to all sectarians who imagine that religious interests can be advanced by a cross fire of bigotry.

Among the events of the past year favorable to religious and medical freedom, one of the most important was a decision by the Supreme Court of the Canton of Berne, in Switzerland, which was to the effect that the practice of Christian Science healing is protected by the guaranty of religious liberty in the Constitution or fundamental law of Switzerland. This decision is the first of its kind in countries which do not have the English system of law.

Among the American legislative acts of the past year, there were a goodly number which were favorable to religious or medical freedom. Perhaps the most important were the clauses of an Act of Congress for the public protection of maternity and infancy, which include one expressly recognizing the rights of parents to determine what treatment shall be provided for their children and what agency shall be employed for that purpose.

As indicating the estimation in which our Leader is now held by many people throughout the world, the following quotation from an editorial in the *Marion* (Indiana) *Chronicle* is representative: "To-day the memory of no woman is held in profounder regard, and there is none whose influence is so wide and deep, as that of Mary Baker Eddy."

War Relief Fund

The Christian Science Committee for the Relief of Ex-Service Men submits a report of the work covering the period from May 12, 1921, when the work began, to May 22, 1922. This work, made possible by the former generous contributions of Christian Scientists to the War Relief Fund, is a fitting culmination of the war-time relief activities. The purpose of the work has been to give constructive relief to ex-service men interested in Christian Science. This relief has been extended to those in need of further school or college education, or of commercial or vocational training. General assistance, including aid to men in hospitals, has also been given. Men who might not otherwise have been able to continue their education,

or who would have been seriously handicapped in doing so, have received the timely assistance which enabled them to proceed. Others, hampered by temporary unemployment or by illness, have been given substantial help.

The expressions of gratitude and appreciation received in almost every case indicate that the aid has proved effective, and that the interest of The Mother Church in the welfare and progress of the ex-service men has been a comfort and an inspiration to them.

Men from thirty-three states in this country and six provinces in Canada have received help through this Committee from the War Relief Fund.

Total number of men assisted in all branches of the work..... 200
Total amount expended.....$48,061.96

During the past nine months a Christian Science practitioner has been maintained at the expense of the War Relief Fund at Asheville, North Carolina. His services are available without charge to former service men who are patients in the government hospitals near that place, and who desire Christian Science treatment. Many expressions of gratitude for the healing received and the comfort afforded have resulted from this loving provision.

Further assistance from the War Relief Fund in the way of 2932 copies of our textbook, "Science and Health with Key to the Scriptures," many copies of Mrs. Eddy's other writings and of our literature, including approximately 30,000 *Quarterlies*, and funds for food and clothing, has been given during the past year to Christian Scientists and others in the following countries: Austria, Canada, Germany, Great Britain, Poland, Russia, Switzerland, Hungary, Italy, Roumania, Latvia, and Esthonia. Funds have also been provided for Jewish Relief in Europe, Relief in the Near East, and for Russian refugees in Constantinople.

The work of the Christian Science Chaplain of the United States Navy has developed favorably during the past year. Increased interest in Christian Science has been shown in naval circles. There is an increasing tendency to appreciate the fact that the Christian Science Chaplain offers physical as well as spiritual relief to the men.

Christian Science services have been held aboard the *U. S. S. Bridgeport* throughout the year, and are well attended.

New interest in our literature distribution is being felt, and there is an increased demand for it.

Literature Distribution Committee

The Literature Distribution Committee of The Mother Church reports many evidences of healing which have resulted from an increasing activity in the wise distribution of authorized Christian Science literature. Through the channels afforded by the placing of distribution boxes, periodical covers, and sets of our Leader's writings in hotels and reading rooms; through mailing schedules and gift subscriptions to *The Christian Science Monitor*; and through packages of literature placed on ocean-going

and coastwise vessels, our periodicals, the impersonal missionaries of the Christian Science movement, are doing much to dispel popular illusions relative to the teachings of Christian Science.

The members of this Committee are deeply grateful for the many opportunities offered them to plant the seeds of Truth, knowing that in Principle's own time and way, the result of this planting will be a regenerated world.

The Christian Science Publishing Society

In making this report of progress, the Trustees of The Christian Science Publishing Society would first record their sincere gratitude for the continual expressions of good-will from the field, for aid generously given, and for appreciation manifested. Those who have given their loving and cordial support to the periodicals will be glad to know of the improvement in circulation since January 28, 1922, when the present Trustees were appointed to office.

Prepaid subscriptions for three periodicals are as follows:—

	Paid subscriptions when the new Trustees took possession January 28, 1922	Paid subscriptions May 15, 1922
Journal	17,685	67,624
Sentinel	38,399	93,402
Monitor	17,753	41,247

While this shows an encouraging advance, it is apparent that a great many Christian Scientists have not yet sent in their subscriptions.

A variety of problems faced the Trustees when their work began. These problems are being solved gradually, but some of them may be stated:—

First, when the present Trustees took office the net losses shown on the books for the four months ending January 28, 1922, amounted to $98,061.85.

Second, the Publishing House was in need of rehabilitation, and immediate expense was involved for supplies and equipment. Also, there were claims made by the departing employees which required settlement.

Third, it was found that subscribers to the various periodicals who had canceled a subscription during its course had not been paid back the balance due them for the unexpired term of the subscription. The obligation of completing the subscription term of these subscribers involved straight expense, and has still to be met in order that the Publishing Society may keep faith with its subscribers.

Fourth, it was found that when advertisements of churches and societies, practitioners and nurses, were withdrawn from the *Journal*, advertisers did not at the time receive back the unearned balance; hence, the new management must arrange to complete, without compensation, the terms already paid for by the advertisers.

Fifth, the main problem has been the expense of the reestablishment of the *Monitor*. Four years ago, in 1918, the *Monitor* had reached the point where it was earning a profit for The Mother Church. It had then a prepaid circulation above 80,000. The loss on the *Monitor* for the four

months ending January 28, 1922, as shown by the books, was $145,062.92. The deficit for the month of March was less than that for February, which was the first month under the new management; and there is every reason to expect that in due course the *Monitor* will again be published without a loss. Just how soon this will be depends very largely upon the cooperation and support of earnest Christian Science workers.

The old subscribers must first be served and compensated for what is due them, before the Publishing Society can show any earnings from their renewals. It is obvious that new subscriptions will be desirable; but even with these in large number it will be necessary for some provision to be made for meeting the losses and expenses referred to, so that the Trustees shall not have to encroach upon money paid in advance for subscriptions and advertisements, and still unearned.

When our Leader, Mrs. Eddy, decided in 1898 that the time had come to publish a weekly periodical, she wrote to the then Secretary of the Board of Trustees under date of August 22, 1898, saying that this periodical was to be owned by The First Church of Christ, Scientist, and copyrighted in her name. She further said, "Call on the Treasurer of this Church for the funds to start with." The direction which she gave to the Board of Trustees at that time would seem to indicate that when, in its operation as an activity of The Mother Church, The Christian Science Publishing Society requires financial aid, a call may be made upon The Christian Science Board of Directors, who are responsible for conducting the business of The Mother Church, for necessary aid, and they in their turn must call upon the field.

It will be of interest to the field to know that on last Friday, the following letter was sent by the Trustees of The Christian Science Publishing Society to the Trustees under the Will of Mary Baker Eddy:—

Boston, Mass., June 2, 1922

Trustees under the Will of Mary Baker Eddy
236 Huntington Avenue
Boston, Mass.

Dear Friends:

In reply to your letter of February 8 to which a tentative reply was sent on February 10 we would say, now that the many problems connected with the restoration of the Publishing Society to The Mother Church have been disposed of, we are ready to cancel, on any day you may set, the contract with you of October 19, 1917, for the publication of Mrs. Eddy's writings. Meanwhile we shall cooperate in any way possible, and we shall be glad to help install whatever new arrangement you may wish to make.

Sincerely yours,

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY,
Fred M. Lamson,
Wm. P. McKenzie,
James E. Patton,
Trustees.

The Trustees are thankful for this opportunity to tell the members of The Mother Church that complete

harmony and cooperation exists between the Directors of The Mother Church and the Trustees of The Christian Science Publishing Society. There are frequent meetings between the two Boards, so that the parties in interest are in close touch with the work at all times; at the same time the Trustees have complete freedom in the business conduct of the Publishing Society to carry on their duties as provided by the Manual and the Deed of Trust.

Statement by the Trustees under the Will of Mary Baker Eddy

During the year ending May 31, 1922, the Trustees under the Will of Mary Baker Eddy continued to make use of the income of the Trust fund established by our beloved Leader, Mrs. Eddy, "for the purpose of more effectually promoting and extending the religion of Christian Science as taught by" her, to the amount of $113,917.47, disbursed as follows:—

$8,800.00 was expended to assist branch organizations in paying the expenses of lectures. Of this sum there was given to seventy churches and societies, on account of their first lectures, $7,000.00, and to eighteen Christian Science organizations at universities and colleges, to aid them in giving annual lectures, $1,800.00; also, $16,664.38 was paid for assistance in giving lectures in foreign fields, thus lessening the lecture costs to be borne by branches in distant places.

$6,489.04 was used in paying for books and other literature placed in public libraries, and to assist in the establishment and maintenance of free lending libraries of branch organizations.

$14,025.28 was contributed to 403 churches and societies whose reports for the year ending October 31, 1921, indicated that they were entitled to assistance in the free distribution of Christian Science literature.

$67,938.77 was paid to thirty branches of The Mother Church to assist them in erecting or purchasing and remodeling church edifices.

The Christian Science Benevolent Association

The work of The Christian Science Benevolent Association is prospering under the guidance of divine Mind, both in respect to a larger present service to humanity and in preparation for still greater usefulness. During the past year the new dormitory or Associates' Building, which provides housing quarters for nurses and other women workers to the number of seventy-five, has been erected, furnished, and fully occupied; thereby releasing a number of rooms in the main buildings, which are now available for guests. As a natural result of the field becoming better informed regarding the work of the Sanatorium through reports from those who have shared in its ministration to human needs, a larger number of guests are being cared for than ever before; in fact, the demand for accommodations is now just about equal to capacity. It will be of interest to Christian Scientists to know that an average of about one third of the total number of guests are at all times assisted from the Benevolent Fund, thus mak-

ing the Sanatorium available to worthy members of The Mother Church and its branches who are seemingly unable to pay the minimum rates.

Much work of a permanent nature yet remains to be done, and is being undertaken in an orderly and economical way. It is planned to erect during the present year a main dining room of ample seating capacity, adjoining the present buildings, in the location originally contemplated for it.

The finances of the Benevolent Association are in splendid condition; all bills are paid, and a satisfactory balance is always on hand. The generous support by Christian Scientists of this activity of The Mother Church should continue, in order that the work of the Sanatorium may be broadened by such additions and improvements as shall ultimate in a progressively larger service to mankind, and at the same time provide charitable assistance for worthy applicants. Any one who is familiar with the great good being accomplished through the Benevolent Association cannot fail to rejoice in our beloved Leader's wisdom and foresight in recommending the establishment of this humanitarian institution for the uplift and healing of mankind.

✧ ✧

The Christian Science Board of Directors unites with the field in deep thankfulness for the steadily increasing unity and harmony which are being manifested on all sides. Wounds are being healed. Cooperation is supplanting dissension, and understanding and demonstration are walking hand in hand.

✧ ✧ ✧

Remarks of John W. Doorly, C.S.B., of London, England, Regarding the Christian Science Periodicals

On a recent trip through many of the important centers of the field I have been much struck by the growing appreciation of our periodicals among Christian Scientists in general. It has been said of old friends that, if parted for a time, when they meet again they quite naturally take up their friendship where it left off. Christian Scientists have done even better than this; for they have taken up their friendship with our periodicals at a point a long way beyond where they left off. The closer study of our Leader's writings has enabled them to appreciate more than ever the stupendous nature of her discovery, and the inestimable value of every detail of her work. They now see more clearly than ever before that every step taken by our Leader was at God's command.

One of the greatest steps our Leader ever took was the establishment of the Christian Science periodicals, and latest among them *The Christian Science Monitor*. It is cause for gratitude that not only do Christian Scientists now recognize the value to humanity of the *Monitor*, but that humanity itself is recognizing it. Indeed, I am sometimes not quite sure whether others do not

recognize its value a good deal more clearly than do many Christian Scientists. In establishing the *Monitor*, our Leader wrote, "My desire is that every Christian Scientist, and as many others as possible, subscribe for and read our daily newspaper" (Miscellany, p. 352). Is it not a duty for each individual Christian Scientist to ask himself whether he is fulfilling his Leader's desire? It was seldom that our Leader requested Christian Scientists to do a specific thing; and it is a well-known fact that she only did so when she saw clearly that the step she desired them to take was of the greatest importance. *The Christian Science Monitor* is now admitted to be in quality the best newspaper on earth. If Christian Scientists will only fulfill our Leader's desire, it will not be the least in quantity. Members of The Mother Church, shall we not show our gratitude to God for His wonderful care and protection of our Cause during the last years, by making a resolution to fulfill this simple, but all-important request of our Leader, and subscribe each in his own name, not only for *The Christian Science Monitor*, but for the *Journal* and *Sentinel* as well? All are important channels for the dissemination of Christian Science, and all are worth the patronage and support of every true follower of Mrs. Eddy's teachings. Indeed, no loyal Christian Scientist can afford to do without any of them.

When our Leader named her newspaper "*Monitor*," she was not unmindful of her statement in "Miscellaneous Writings" (p. 100): "The spiritual monitor understood is coincidence of the divine with the human, the acme of Christian Science. Pure humanity, friendship, home, the interchange of love, bring to earth a foretaste of heaven. They unite terrestrial and celestial joys, and crown them with blessings infinite." Few activities on earth to-day can help to destroy war as will the growth of *The Christian Science Monitor* and our other publications. They are breaking down national prejudices, and teaching men to be pitiful and courteous with their fellow-men. Moreover, they are quickening and supporting the best human desires of men and women, and are thus preparing them for that which alone can deliver humanity from evil,—that is, a scientific understanding of the Bible and of the Christian Science textbook, "Science and Health with Key to the Scriptures;" for the way must always be, "First the blade, then the ear, then the full grain in the ear."

✧ ✧

Mr. Algernon Hervey-Bathurst, C. S. B., of London, England, and Judge Frederick C. Hill, of Clinton, Illinois, read many reports from the field; and interesting remarks were afterwards made by members present.

✧ ✧ ✧

Religion crowns the statesman and the man,
Sole source of public and of private peace.

Young.

COVERT ATTACKS ON CHRISTIAN SCIENCE AND HOW TO MEET THEM

SAMUEL JOHNSTONE MACDONALD

EVIDENCES are multiplying that many assailants of Christian Science and traducers of Mrs. Eddy are changing their tactics. Instead of making open assaults through the public press, they are resorting to covert and serpentine attacks by means of booklets, pamphlets, and leaflets circulated more or less stealthily; also to misrepresentation in religious and parish papers and in medical journals, which persistently refuse to open their columns to correction or reply. It is not difficult to imagine that the opponents of Christian Science, like the fallen angels described in "Paradise Lost," have met in solemn debate

> "by what best way,
> Whether of open war, or covert guile"

to overthrow the ever increasing and steadfastly advancing hosts of those who in Christian Science have indeed found and proved that the Christ, Truth, is with us to-day to heal and save. Nor is it difficult to imagine that in their debate they have learned a little since Milton's majestic pen wrote of misguided angels and that now no Moloch stands forth whose "sentence is for open war," but that they all favor instead Satan's suggestion of "covert guile."

Two reasons are apparent for this resort to guerrilla warfare by our opponents: First, most of the reputable public newspapers have awakened to the folly and futility, as well as the indecorum, of attacking another's religious views; and second, even the most callous assailant of Christian Science must fail to relish being convicted in the columns of the public press of ignorance, ill-breeding, malice, or mendacity. It is not surprising, therefore, that these evildoers are resorting to more subtle and sinuous methods of attack against the spiritual idea.

This changing front of the opponents of Christian Science, and their resort to "covert guile," are evidential of two things, for both of which Christian Scientists have cause to be constantly grateful; the first, because it proves the wise foresight of our revered Leader in establishing the Committee on Publication. Although it is but little more than a score of years since Mrs. Eddy first appointed a Committee on Publication, it is already evident that the assailants and detractors of Christian Science and of its Discoverer and Founder are being driven to cover. This in itself alone is a mighty demonstration. The second cause for constant gratitude on our part lies in the fact that the more subtle and insidious the attacks against us become, the more we are called upon to be awake and alert. "Now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. . . . Let us put on the armour of light." And we should never for a moment forget our Leader's clarion call to constant vigilance (Science and Health, p. 442): "Christian Scientists, be a law to yourselves that men-

tal malpractice cannot harm you either when asleep or when awake."

The problem which we have now to meet, therefore, is how best to counteract and defeat these surreptitious attacks against our beloved Cause. These covert attacks usually cannot well be met in the public press, for the following obvious reasons: (a) It would have the appearance, to the great majority who may be unaware of these privately circulated leaflets, et cetera, of seeking to open a religious controversy; (b) it would put us in the false position in the eyes of perhaps the greater number of the readers of the newspapers of seeming to assail others; (c) it would be advertising to the general public these leaflets, which are not worthy of public notice; (d) it is not practically possible in the brief space of a newspaper letter adequately to expose and correct a tithe of the falsities and misrepresentations in these leaflets; and (e) editors as a rule will not print corrections of errors not appearing in their own columns. How, then, is the problem to be dealt with?

In the first place, as Christian Scientists we must always remember that the mere fact that a problem confronts us necessarily implies that its solution also exists; moreover, that it is our duty, and our joy, to seek and demonstrate the solution. And if it may sometimes seem that the solution does not exist or is impossible, let us not be discouraged. "To be discouraged," Mrs. Eddy writes on page 329 of Science and Health, "is to resemble a pupil in addition, who attempts to solve a problem of Euclid, and denies the rule of the problem because he fails in his first effort."

This problem has been designated by our Leader in the Manual of The Mother Church as one of the specific duties of the Committee on Publication, but the duty of the official does not entirely displace and supersede that of the individual Christian Scientist in relation to these covert attacks. The individual Christian Scientist may well consider whether some share of service in this regard is not still left to his charge.

Jesus foresaw clearly that the affirmation of spiritual truth would be met with the venomous opposition of serpent sense, or, as Mrs. Eddy has so vigorously and picturesquely phrased it, on page 97 of Science and Health, "The higher Truth lifts her voice, the louder will error scream, until its inarticulate sound is forever silenced in oblivion." Consequently, Jesus did not leave his disciples defenseless against the more insidious attacks of error. His first and second defenses were given in that great immortal address known as the Sermon on the Mount, and are stated in the fifth chapter of Matthew. In verse forty-four it is recorded, "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Jesus completes the active and aggressive defenses of his disciples in his great commands to them, recorded in Matthew, "And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast

out devils: freely ye have received, freely give."

These commands may be summarized as follows: First, Reflect Love to all men; second, Let our words and deeds manifest our right thinking; and third, Heal the sick and sinning. It is true indeed that these three are comprised within the first, and that when we are truly reflecting Love we are obeying all; but for practical purposes we will find it advisable to consider them as threefold.

It surely follows, then, that some degree of responsibility in relation to these attacks upon Christian Science which we have been considering rests upon the individual Christian Scientist. When each one of us is faithfully and loyally reflecting Love in daily life, manifesting the outward and visible sign of obedient right thinking, and patiently and joyously healing the sick and sinning, these covert attacks will fall upon deaf ears, and this guerrilla warfare against us will die of its own inanition. Thus is the manner of our warfare and our defense pointed out to us again and again in the Scriptures; and when we are in humility and in meekness and in love to all mankind obeying the will of God, then will be brought to pass the fulfillment of God's promises to those who obey.

It is not the intention or the purpose of the foregoing remarks to attempt to shift that portion of responsibility for meeting this particular problem which rests upon the Committee on Publication. It is his specific and express duty to meet all published attacks upon our Leader or upon our Cause wherever possible, and by the best method available. The desire is to make it clear to all those who have enlisted to serve our beloved Cause, that every one may aid in meeting these covert attacks by his own individual vigilance, and by seeing to it that there is always oil in his own lamp. In the seventeenth chapter of Exodus we read that when Joshua fought against Amalek, Moses' hands were supported by Aaron and Hur until the battle was won. If, then, our place is not in the actual fight, or to stand on the top of the hill with the rod of God in our hands, it may be that we can at least stay up the hands of him who is seeking to hold aloft the rod of God.

THE NATURAL RESULT OF LAW

HERBERT WARDLE BECK

RECOGNIZING that true law is other than man-made, Paul said, "For we know that the law is spiritual." Naturally, he was not referring to rules of order or conduct made by those in authority by which the governed consent to be governed. These rules or laws are continually going through a state of change or forgetfulness, as new conditions arise. Rightly viewed, all human law is but a choice of a lesser evil, correct under present development, but, because of continual change, without a fixed standard. Truly, it is a seeking for a better condition of living, whereby justice and equity may abound to all; yet, because dissatisfaction compels many improvements, it is evident that this standard has not been reached.

All such law has been or will be changed as a higher sense of right relationship among men is recognized. Mrs. Eddy, in "The First Church of Christ, Scientist, and Miscellany" (p. 283), writes of this endeavor, "Human law is right only as it patterns the divine."

To reach more quickly this desired result we must adopt the absolute Science of divine law to correct the human concept of law. Human law is something we adopt and drop by common consent. Absolute, infinite, divine law is the regular sequence by which real phenomena or effects follow cause naturally and necessarily, as four must answer the addition of two and two. This law we do not make, but we can adopt it into our experiences. God's law, scientifically seen, is not miraculous but divinely natural. Its working is not an accident, but a necessary requisite of its being. It cannot be made by men, changed, added to, or taken from; neither can it be annulled. Spiritual law is a divine edict controlling man, but not controlled by him. Until, through progress, this is recognized, man-made laws must go their changing ways. An Oriental adage says, "Laws are made to be broken,—else why are they made?" Such a conception is only a recognition of the temporality and fallacy of the laws of men and of the impossibility of governing themselves rightly by human laws. This does not mean that we must first be obedient unto Cæsar before obedience to God can be established.

There is only one real law, God's law; and that is fixed and without change. If it were possible to change or violate His law, then it would be possible to change or defy Him. His law governs reality; and it is always the same, and ever operating in the same way. The important thing that interests us is the question of the operation of God's law in our lives. Christian Science shows that this does occur, and explains why it must occur. But there is no change in the operation of law to fit human demands, though there comes about a change through human progress to fit the divine order. As there is no change in the operation of law, neither is there any stoppage to its action. To disbelieve this will never change the fact, any more than to disbelieve the sun is shining if we do not see it. Human endeavor, concentration, will, force, or anxiety will never help this law to operate or make it cease. Divine law does operate in man because he is spiritual, and upheld by this law. To obtain its benefits now, we have to declare intelligently, with a pure purpose, the law of God, and live in obedience to it.

As a mortal takes his hands off the problem, gives up the endeavor to make law operate, and, instead, places reliance on God, it will be found that man is harmonious and perfect. How many times in our mental work do we declare the law, and then stand by to see if it is doing its duty, if it is operating? We do not plant seed in the ground, and then through anxiety hover above it and cast a shadow which keeps the sunlight away from the good we hope for. We do not pull up the seed to see if it is sprouting. We should only

do our part, and not interfere. It is not scientific to declare God's law, and then watch material conditions for a betterment. But it is scientific to declare God's law, and work towards the realization that man is now perfect and in the kingdom of heaven. By destroying erroneous appearances, Christian Science reveals the perfection of man and the universe.

Any declaration of the truth has God with it to sustain its fulfillment. We do not give it force, intelligence, or accomplishment. Truth knows just what it has to do, and does it. If a treatment is the scientific understanding of God's allness and of the perfection of man, then this treatment is intelligent and acts under God's law. This relieves us of false responsibility, if we should ever think we could heal a patient, or that it was incumbent upon us to do so. God's law operates upon every problem to which it is applied; for it expresses His wisdom, and He knows what it has to do, how it is to be done, and why it is done. Law is not an unthinking, unloving, operative force crushing all before it; but it is the expression of God's kindly purpose, bringing the bewildered sheep of human endeavor to a correct understanding of being. Law expresses divine power; and there is naught to stop its fulfillment. It has nothing to do with evil, for it deals only with good. It is always at hand to succor and save. David said that if he went to the extreme of human experience, God was there with the support of His right hand,—His operating law. This law informs us that we do not have to flee evil, for there is no evil; and that we should not expect evil to happen to us. But it does permit good to occur and reoccur in our lives.

In Christian Science practice, when we realize God's control, His law at once operates in a simple, direct way to reveal harmony in place of apparent discord. When we take our interfering hands away, we find God's law working naturally and without failure, especially when we look for spiritual results from spiritual law. Firm conviction that divine law does operate in human thinking, when properly declared and obeyed, heals countless thousands. To doubt the instantaneous operation of this healing law is a temptation to be mastered by all. God never fails. The instantaneous operation of His law was recognized and employed by Jesus. This work was never a miracle to him, but a natural, expected result. Our Leader points us to this instant operation of God's law, knowing that we also can utilize it.

Through Christian Science these statements are found practical and possible of demonstration in our lives. Only through Christian Science do we have the exact statement of God's law, and reach through understanding the divine Principle. This understanding cannot be obtained in human doctrines; but "Science and Health with Key to the Scriptures," by Mary Baker Eddy, unlocks the hidden truth of the Scriptures; and we have the assurance in Revelation, "Behold, I have set before thee an open door, and no man can shut it." This is true because of the natural result of divine law, which governs and is the law of our being.

"TRIALS ARE PROOFS OF GOD'S CARE"*

MINERVA M. WEBSTER

FROM infancy a carefully reared child is taught obedience. He is taught what is right and what is wrong, the happy reward of right doing, and the just effects of wrong thought or action. In proportion to the parents' wisdom and obedient adherence to Principle, this instruction is good. Later, the child is sent to school. The loving care bestowed upon him by well-meaning parents is often misunderstood by the child, who may even think that parents and teachers have invented education for his discomfort and torment. He may even imagine it would be much more pleasant to play all day than to undergo discipline and to learn application. For this reason he may rebel, feel sorry for himself, and waste time; but he only is the loser. The lessons must be mastered eventually; and by application and mastery he benefits.

The simple rules of addition and subtraction may seem arduous to the beginner; but with the familiarity of practice they become simple and natural. When these fundamentals have been mastered, the young student goes on to the next step. By one step at a time correctly taken is proficiency gained. Progress, thus made, helps him to appreciate the advantages of greater knowledge; and, in time, he learns that his lessons are difficult only because of his ignorance of the subject, and that the purpose of schooling is to educate him to the point where lessons are simple, because of his command of the subject. He then begins to appreciate that the thing he considered a trial was, after all, for his best good, and gives proof of his parents' loving care; for, indeed, the parents who allow their children to grow to manhood or womanhood uncorrected, undisciplined, and untaught consider the child's welfare but lightly.

If we, as students of Christian Science, can but realize that, wherever we may be placed, we simply are, as it were, going to school each day to gain a better knowledge of good, so that the phases of evil may be more easily overcome, we may more cheerfully avail ourselves of this privilege. If we would, indeed, gain a greater understanding of good, we shall waste no time in complaining, nor in wondering why we "have so much to meet." Whatever problems we have present themselves because the next step in our growth demands that the evil thus uncovered, which seems so real to us, must be recognized for its own nothingness, and thus be dissipated. If any circumstance, person, or thing can seem to take our peace of mind, our joy, or our love from us, it is a signal that something is wrong with our own thinking. It is only the day's lesson, only another opportunity to prove God's loving care and all-power. As soon as we have solved the problem, it will no longer be a problem to us; just as the boy who has advanced to compound interest no longer finds the multiplication table difficult. Because of the experience, we shall gain

* Science and Health, page 66.

a clearer knowledge of omnipotent good to meet and overcome whatever belief of evil seems to appear before us. There is no other way, if we are following in the footsteps of our great Exemplar. In no other way will it be possible for us to achieve his supreme demonstration, which he has said we must all sooner or later accomplish.

The careful gardener prunes the unsymmetrical branches of the tree or shrub that better proportions and finer fruit may be obtained. So, we need to have cut away with the sword of Truth every phase of unruly self-will and self-love, that we may bring forth fruit, perfect and plentiful. The trials which seem to force from us the undesirable qualities of thought may cut material selfhood deeply; but the more beautiful and fruitful growth which follows this pruning only proves the loving gardener's care.

It must have been a sore trial to Moses to have been banished to the Midian desert; but the lessons he learned, the knowledge of God which he gained from the experience, could have been gained in no more effective way. It was the schooling he needed before he could possibly have undertaken the momentous mission of leading a great people out of Egypt. Before the forty years spent in the desert he would, doubtless, have been unable to trust God for sufficient food and drink in the wilderness for so many people. The undisciplined man who slew the Egyptian would have been quite helpless when faced by the Red Sea, with the Egyptian multitude behind. It was only when he had by patient, earnest endeavor learned to be faithful over the few things that he was made ruler over many. Joseph suffered the severe trial of being sold into slavery by his own brethren; but his faithfulness in maintaining his confidence in God at all times caused him to wrest from the experience of seeming misfortune a blessing which benefited thousands.

When Daniel found himself in the lions' den, had he wasted time in thinking how unfair and unjust it was that he who had so faithfully followed his best knowledge of good should be placed in so unnecessary and precarious a position, had he allowed his thought to dwell on the cruelty and malice of his persecutors, he would have been quite unable to call out to the king on that eventful morning, "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt." Daniel must have risen far above malice, resentment, and hate; he must have become too unselfed to fear bodily suffering; for only through this schooling could he have realized, under such trying material conditions, that evil, as Mrs. Eddy tells us in "Science and Health with Key to the Scriptures" (pp. 71 and 469), "is neither person, place, nor thing," and "can have no place, where all space is filled with God."

So-called mortal mind, inclined to indolence and ease, may attempt to condone its own inactivity by explaining that overcoming comes eas-

ily to some. That Daniel did not acquire his high degree of knowledge in an easy way is set forth in the tenth chapter of the book of Daniel, where we read: "In those days I Daniel was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled." He, very evidently, had earnest work to do to overcome his false sense of things before he could see clearly the vision and be given the assurance, "O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong."

It has been said that "the measure of a man is what he overcomes." Our Exemplar, Jesus the Christ, was called upon to overcome every claim to reality of material existence; and by these experiences he gained the greatest proof ever given of God's care. His promise to us is, "He that believeth on me, the works that I do shall he do also;" but he also plainly defined the goal which we, sooner or later, must attain, when he said, "I have overcome the world." This being the case, we may as well set about its accomplishment. The Bible is full of wonderful and inspiring promises; but not one pledges great things to him who does nothing. It is to "him that overcometh" that the hidden manna is to be given, the white stone, a new name, and power over the nations; it is he who is to be made a pillar in the temple of God, who is to eat of the tree of life, and, finally, is to "sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

The world is full of mediocre workers in every line of endeavor. It is easy to be mediocre; but, justly, results from such efforts are also ordinary. Could we but realize that every battle with error only tears away some of the erroneous beliefs which bind us to earth and attempt to separate us from divine Love, we would be able to rejoice in tribulation, and work on with untiring confidence and joy; for, as in mountain climbing, it is sometimes necessary to travel a rocky, narrow, difficult way in order to reach a loftier peak. In "Miscellaneous Writings" (p. 41) we read: "The honest student of Christian Science is purged through Christ, Truth, and thus is ready for victory in the ennobling strife. The good fight must be fought by those who keep the faith and finish their course. Mental purgation must go on: it promotes spiritual growth, scales the mountain of human endeavor, and gains the summit in Science that otherwise could not be reached,—where the struggle with sin is forever done."

✧ ✧ ✧

And the Love which heals all strife
Circling, like the breath of life,
All things in that sweet abode
With its own mild brotherhood.

Shelley.

THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY MARY BAKER EDDY, AUTHOR OF THE CHRISTIAN SCIENCE TEXTBOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ALBERT F. GILMORE ELLA W. HOAG, DUNCAN SINCLAIR
Editor and Associate Editors

EDITORIAL

TRUE LIBERATION

SOONER or later every student of Christian Science comes to know that true freedom inheres only in the activity of the one Mind. An evidence of that activity is seen in the irresistible urge which has constantly impelled mankind toward the realization of an ever larger sense of freedom, breaking the bonds of materiality and revealing man's native state of perfection. Lacking an understanding of divine Principle and its law, all too often mankind has failed to recognize the character and purpose of this movement; and, in consequence, its efforts for liberation have been a mole-like tunneling toward the light.

With mankind seeking freedom from a multiplicity of false beliefs, all of which connote limitation, one at all accustomed to metaphysical reasoning naturally and justifiably questions: Does the promised release have to do with true liberty, "the glorious liberty of the children of God,"—that freedom from the bondage of materiality which the militant apostle declared should be the experience of the creature of the flesh; or is it, by the interchange of false beliefs, merely a shift from one form of mortal mind slavery to another, a setting free of material beliefs to a larger activity, without that transformation which results only from the renewing of the mind, which constitutes the new birth, the spiritualization of consciousness?

If the liberation partakes of the first-named, then it is not of men, but of God; and constitutes true freedom. If it consists merely of an exchange of taskmasters, the shifting from one set of illusory beliefs to another, or the setting free of mortal mind without that change in quality of thought which constitutes evangelization, then, indeed, it bears no relation to true freedom; and may develop into a mental condition even more binding and baneful, together with a stronger belief as to its own potency. The inevitable result of Christian healing is to improve mankind.

The student of Christian Science finds a lesson pertinent to this problem in the Scriptural story of a depraved spirit which had gone out of a man to wander restlessly about in search of an abiding place. In the light of metaphysical reasoning, it is clear that the mentality from which the evil belief had gone out, while temporarily freed from that particu-

lar phase of evil, had not been receptive to the Christ, Truth, or the empty, impoverished condition of thought which invited the return of the evil spirit with seven worse "spirits" as companions could not have obtained. As the belief in the reality of evil had been multiplied seven times with the trooping in of this band of malevolents, is it any wonder that the last condition of the poor mortal should have been worse, much worse, than the first? The parable rightly interpreted apparently proves that mere release from old unregenerate beliefs, without scientific healing,—the gaining of spiritual understanding,—may eventuate in a deeper plunge into the abyss of materiality.

The student of Christian Science also learns that true liberation has to do with forgiveness of sin, the destruction of sinful beliefs, to the end that, to that individual, they cease to exist. Mrs. Eddy states in "Retrospection and Introspection" (p. 67), "Sin existed as a false claim before the human concept of sin was formed;" and she adds, "The human thought does not constitute sin, but *vice versa,* sin constitutes the human or physical concept." Logically, then, one concludes that if sin claims to exist apart from the individual human consciousness, simulating the activity, character, and scope of the one Mind, whose counterfeit it is, its destruction, both for the individual and in what may be termed the communistic mortal mind, is accomplished only by the application of divine law, which in destroying it proves its nothingness,—that is to say, its non-existence even as a claim. Paul's assertion, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death," posits the liberating power both definitely and tersely; and it should be noted that in the apostle's experience the liberator was of no doubtful character,—nothing less than the activity of divine law, made manifest through its greatest demonstrator, Christ Jesus.

True healing, then, comprises liberation of thought effected by the all-healing power of Truth. To supplant with the ideas of divine Mind the false concepts in the form of a multiplicity of illusory beliefs, all of which confine and limit man and would claim to destroy the very dominion which God bestowed upon His image and likeness, constitutes the only true liberation. It is the experience in human consciousness of the divine quality of man, to whom was given not "the spirit of fear; but of power, and of love, and of a sound mind." And this process is not a mere exchange of beliefs, but is transformation "by the renewing of your mind," so that the "good, and acceptable, and perfect, will of God" becomes the true liberator.

There is in Christian Science healing no tenantless house, no garnished and swept condition of thought, whose very emptiness is an alluring invitation to evil belief seeking domicile. Our Leader says, in "Science and Health with Key to the Scriptures" (p. 201), "The way to extract error from mortal mind is to pour in truth through flood-tides of Love." Human consciousness, filled to over-

flowing with truth, rejects itinerant evil. Thus true healing is never less than the Christianization of thought, by which the qualities of the Christ are made manifest to human consciousness, finding expression in wisdom, purity, affection, gentleness, patience, meekness, obedience, and humility.

So-called mental science, which includes the various phases of hypnotism, bases its claims on the alleged power of mortal mind to heal itself; but the semblance of healing which results from liberated mortal beliefs may result in a condition worse than the first, since it has nothing in common with the Christ-mind. So-called mental science merely exchanges one type of mortal belief for another, a process in fact no less material than the use of medicines.

When, as related in the gospel of Matthew, Jesus was accused by the Pharisees of healing by Beelzebub, the prince of the devils, he succinctly declared that a kingdom divided against itself is brought to desolation. Apparently he could have meant nothing less than that mortal mind has no power to heal itself. To be sure, through the infiltration of other material beliefs a certain phase of thought may be superseded; but this is far, very far, from true healing,—in fact, may bear no relation to it. It is, rather, that very condition which Jesus so aptly termed "desolation." Mrs. Eddy sums it all up in "Miscellaneous Writings" (p. 4), where she says: "Thought imbued with purity, Truth, and Love, instructed in the Science of metaphysical healing, is the most potent and desirable remedial agent on the earth. At this period there is a marked tendency of mortal mind to plant mental healing on the basis of hypnotism, calling this method 'mental science.' All *Science* is *Christian* Science; the Science of the Mind that is God, and of the universe as His idea, and their relation to each other. Its only power to heal is its power to do good, not evil."

Christian Scientists, in the light of this great revelation, will scarcely accept a pseudo-freedom; even though it attempts to parade in the garments of Truth. There is no substitute for the Christ, the only liberator. Freedom gained by spiritual unfoldment is based upon Principle. It is built upon the rock, Truth, and its "builder and maker is God." It is the native state of man, possible of realization here and now.

ALBERT F. GILMORE.

REVELATION DEMANDS DEMONSTRATION

THERE can be no doubt that from a child Jesus understood something of what his mission in life was to be. That this constantly unfolded to him in fuller measure may be readily seen from the Biblical accounts of his life. That his education was on the basis of Old Testament teaching also seems plain, since he so frequently referred to the prophecies in regard to himself, and sometimes stood up in the synagogues expounding the Scriptures to his hearers. His most effective rebuke to temptation was often the positive, "It is written."

Mrs. Eddy has indicated that it

was wisdom in the chroniclers of his human history which made them refrain from giving much that was definite in regard to his life before he became a public teacher. At the time the gospels were written, mankind was not in the mental state which could have understood the history of his growth. Christian Science in its explanation of the truth, however, convinces the earnest student that all the way from boyhood to manhood Jesus must have been learning that his work was to prove that man is the Son of God,—not material, but spiritual. There must have been many revelations, many struggles, many victories, from the day when he talked so well with the doctors in the temple and told his parents that he must be about his Father's business, to that day when, just before he was to take up his public ministry, he came to John for baptism.

This was a step Jesus apparently felt was necessary in his experience; and through his humble obedience in taking it he was to receive God's first public acknowledgment of him as the one chosen to do the mightiest work of the ages; for, as we read, "Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." This was God's encouraging assurance that he was indeed His spiritual child; that they were to walk together through all the experiences which were to follow.

And then what occurred? He was "led up of the spirit into the wilderness to be tempted of the devil,"—thus says the account in the gospels. He was "led up of the spirit"! This blessed assurance that he was indeed the Son of God, always inseparable from the Father, was to go with him, uncovering to him the beliefs which he must prove unreal, because such beliefs would say he was not the child of Spirit but that he lived in matter; that he was not the Son of God but a fleshly mortal. We all know how bravely he met these temptations. We know how every argument which would have forced him to deny his spiritual sonship and acknowledge an opposite existence was met and rendered powerless to turn him aside from the one steadfast purpose to prove the truth of being. And when the temptations at that time had been overcome,—when each evil argument had been met and mastered with the word of God,—the "angels came and ministered unto him."

This wonderful experience of Jesus means much to the Christian Scientist. It is full of lessons and of encouragement. It is a waymark to every earnest worker on his heavenward pathway. It shows him, first of all, that the purpose to be obedient will bring the revelation of Truth. This is always so, because the least turning of desire to God means a corresponding turning from error. It involves the looking away from darkness; and the light is ever there. Divine Mind is always present, revealing itself to the right desire.

The next great lesson is that revelation demands demonstration. Truth seen leads to the point where it must

be proved; because it is always the light which shows the opposite claims of error which are to be vanquished with the truth that has been revealed. As the first public acknowledgment of Christ Jesus as the Son of God brought him the speedy experience which enabled him to prove his spiritual sonship by overcoming in fuller measure than ever before the belief that he was a mortal, so every glimpse of Truth which the Christian Scientist gains will inevitably show him some claim of evil to be relinquished which he has not before recognized. This glimpse of the truth is the proof to the individual that God is calling him His Son; for, is not every least spiritual idea which is discerned by each one the present evidence that he, too, is loved of God? One could never gain such vision were it not the divine Mind working in him. Then this is the proof that he is going forward, and he should welcome the opportunity to let the purifying work proceed.

No one need think his experience so deep as that of Jesus, since Jesus was finding the way; but he can thank God he is following in the Master's footsteps. He will do well also to remember that Jesus never once admitted the evil. He never let it into his mental home. He was always at the door before it, and strenuously barred the entrance. He refused to believe it belonged to him, and he continued to refuse it until every argument had been silenced. Thus he was proving the way for us, showing us how to do what Mrs. Eddy emphasizes, as a necessity, in "Science and Health with Key to the Scriptures" (p. 318), where she says: "We must silence this lie of material sense with the truth of spiritual sense. We must cause the error to cease that brought the belief of sin and death and would efface the pure sense of omnipotence."

This is what Jesus accomplished. He never faltered, never stopped, until the specific argument was silenced, absolutely and completely. We know this because he always triumphed; he always proved the nothingness of evil. We are so apt to hesitate, to shrink from the work we see must be done; we stop to complain and fret because the way seems rugged, because it looks long and difficult and tiresome. The only result of such a mistaken mental attitude is to hinder progress, a progress which must eventually be compassed. Instead, to press persistently forward, singing hymns of thanksgiving that we have found the way and can walk in it, will undoubtedly bring the victory; for has not Jesus proved that the angels will come and minister when the work is finally done?

Oh, the goal is surely worth the effort to attain! Let us, therefore, rejoice that the path thereto has been made so plain; that Jesus walked it so certainly, so perfectly; and our Leader has explained it so clearly, so simply, that we may run the race set before us with joy in our hearts. This joy is ours because we know that while revelation does indeed demand demonstration, neither the revelation nor the ability to demonstrate can ever be lacking, since in the infinitude of Love man is now and forever the Son of God.

Ella W. Hoag.

SPIRITUAL FREEDOM

THE Christian Scientist has great cause for gratitude because of the spiritual freedom that has come to him. We are living in an age in many ways the most enlightened in the world's history. The arts flourish in peace; politics, no longer the sport of the privileged, is now the rightful study of every thinking person; the natural sciences are revolutionizing every phase of the common life, bringing the ends of the earth closer together than they have ever been before, and by the very integrity of their general purposes, striking forcibly at the material basis which claims to support them. What is making all this possible? What is at work among men enabling them in comparative quiet to prosecute these various agencies? The answer lies in the fact that the world to-day is enjoying a measure of spiritual freedom such as it never has before enjoyed.

The seeds of this spiritual freedom were sown when the Ten Commandments were formulated on mount Sinai. Christ Jesus brought out the spiritual significance of the Decalogue in the Sermon on the Mount; and revealed the nature of God as Truth, and the spiritual fact that Truth, although absolute in its nature, can be known by men. The understanding of spiritual truth leads to spiritual freedom; and of it the Master said: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

What long years of patient waiting, what strenuous years of struggle this has meant! Every inch of the way has had to be wrested from the hands of ignorance. Mortal mind, the would-be destroyer of liberty, the enemy to progress, has resisted every step taken for the emancipation of the human race. One is profoundly grateful for the heroic work of the past; for all that men have braved for Truth's sake; for the purity and sincerity of the motives which have enabled them to perceive the virtue of goodness; and for the courage that has made it possible for them to put that virtue to the test of practice.

Every reformation, at whatever period, has been a protest against lack of the understanding of divine Principle, a revolt against the ambition and arrogance of finite personality, with its attendant belief in good and evil. And each reformation has left the world in the enjoyment of fuller spiritual freedom. "Ages pass," writes Mrs. Eddy in "Science and Health with Key to the Scriptures" (p. 118), "but this leaven of Truth is ever at work. It must destroy the entire mass of error, and so be eternally glorified in man's spiritual freedom." The Discoverer and Founder of Christian Science here lays her finger exactly on the point. Truth, the divine Principle, is omnipresent and ever active. It is this active Principle, reflected by man, that inspires every reformation, destroys error in all its forms, and brings about that spiritual freedom which is becoming more pronounced with each succeeding generation.

What, more particularly, is spir-

itual freedom? The definition will vary according to the standpoint of the individual. The evildoer, indeed, may deny there is such a thing at all; for is not his god matter,—not Spirit? The sick person, even, may argue in a similar manner; because, is he not living in the belief that matter is governing him, and that he is under the thralldom of its so-called laws? Am I not bound by material forces over which I have little or no control? he may ask. What measure of spiritual freedom can be mine, so long as I remain under the bondage of matter? This is undoubtedly the position of the sick person, and the evildoer. They are not aware that to-day a measure of spiritual freedom can be more readily attained than at any previous time. The revelation of Christian Science has made this possible. The purity and consecration of Mrs. Eddy's life enabled her to receive the revelation of divine Science, and to embody it in her writings in such a manner as to make it possible for any one to perceive the revelation, make it his own, and thereafter demonstrate it for himself.

The basis of the revelation of divine Science is the truth about God. One wonders why men did not know it and practice it earlier. God, they believed, might be Spirit; yet, matter was real! God might be good; still, evil was a mighty power! Can one wonder at the delay in the coming of spiritual freedom to the world, when such mixed and erroneous views of Deity dominated the thoughts of mankind? The reason why the world is now in possession of a larger measure of spiritual freedom than before becomes obvious. Christian Science declares for the allness of God. It states that God is infinite good, and evil, therefore, unreal; and it maintains that, since God is infinite Spirit or Mind, what men call matter is likewise unreal,—an erroneous belief of so-called material sense. Let the evildoer and the sick person understand but a little of these fundamental truths, and they will begin to experience some degree of spiritual freedom: evil thoughts will give place to better desires, purer motives, nobler aims; and sick beliefs will be replaced by the realization of harmony and health,—all the direct result of the spiritual understanding of the omnipresence and omnipotence of good.

No one has as yet realized more than a little of the spiritual freedom which is man's God-given heritage. There are leagues to go before that heritage is completely secured. What, then, must be the manner of one's progress towards this great and desirable end? Obedience to divine Principle. Principle is infinitely moral, because infinitely good. Each Christian Scientist must, therefore, strive to reflect the morality of Principle. It is a necessity to the attainment of spiritual freedom, and the power to heal the sick. On page 366 of Science and Health, Mrs. Eddy says: "In order to cure his patient, the metaphysician must first cast moral evils out of himself and thus attain the spiritual freedom which will enable him to cast physical evils out of his patient." It is deeply significant that Mrs. Eddy here establishes spiritual freedom on a moral basis.

Christian Science is doing wonderful things on earth to-day; but it has done little compared with what it will accomplish, through consecrated effort, in the near future. Its agencies, established by our Leader, are more active than they have ever been; and as each is based on Principle, as interpreted by Mrs. Eddy in the Church Manual, they have behind them a sanction against which no earthly power can prevail. As one thinks of these things, and of the spiritual freedom Christian Science is bringing to the world, one also remembers Mrs. Eddy's words in "Miscellaneous Writings" (p. 120): "Beloved students, loyal laborers are ye that have wrought valiantly, and achieved great guerdons in the vineyard of our Lord; but a mighty victory is yet to be won, a great freedom for the race; and Christian success is under arms,—with armor on, not laid down." It lies with all who wear the armor of God, which Christian Science has enabled them to put on, to keep it untarnished. This armor is spiritual understanding. Clad in it they are protected from every false belief of evil; able to overcome these beliefs when assailed; and, consequently, are equipped to aid in the bringing about of the complete emancipation of mankind.

DUNCAN SINCLAIR.

CHURCH TREASURER

PER CAPITA TAX.—The annual per capita tax for which the Manual provides (Art. VIII, Sect. 13) is due from members of The Mother Church, June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, that being the beginning of the church year. If a remittance for church dues is more than the amount required to balance one's account, the surplus is credited for the current year, unless otherwise directed by the sender.

CONTRIBUTIONS to The Christian Science Benevolent Association are acceptable; and contributions may also be made to the General Fund and the Real Estate Fund of The Mother Church.

Please make all remittances payable to EDWARD L. RIPLEY, Treasurer, and send them to him at 236 Huntington Avenue, Boston 17, Massachusetts.

CLERK OF THE MOTHER CHURCH

Please address correspondence relating to membership with The Mother Church and requests for application forms for membership to GEORGE WENDELL ADAMS, Clerk, 236 Huntington Avenue, Boston 17, Mass.

TESTIMONIES OF HEALING

The statements with regard to healing made in the following testimonies have been carefully verified, and their truthfulness established. Records of the investigations are kept in the Publishing House.—THE EDITORS.

MAY the sufferer who reads the story of my healing look up with new hope, for the same light and health and joy which came to me from the outstretched arms of Christian Science await him.

From a child I was constantly under medical treatment. With my father I went from one physician to another, as we both suffered intensely from the same form of stomach trouble. Homeopathic and allopathic treatment, with their medicines, diets, exercises, and changes of climate, were tried without avail. An accident when a small girl was believed to be the cause of headaches so severe that I would lie for hours at a time in a state of semiconsciousness.

Through suffering I learned that the pleasures of earth are but bubbles that burst and are gone at touch; that in ministry for humanity alone is joy. Longing and searching for this mission I went each day that I was physically able to hospitals, where the poor who were considered incurable were confined. There I tried to comfort and uplift; but spiritually blind and physically bound as I was, what had I to give? I sank under the weight of sympathy, and nervous prostration followed. Night after night my head lay on a pillow wet by tears of yearning. The one cry of my heart was to know God, and to find my mission. The night was thick with gloom; but, although I knew it not, the sunrise hour was just at hand.

After being examined by three specialists in one afternoon, I was given, the following day, a copy of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, to read. Before I had finished the first chapter, I knew that the prayer of my life was answered. I had found the truth about God—I had found my mission! Indescribable gladness flooded my consciousness as I studied this book. What a marvelous "Key to the Scriptures"! It not only opened but flung wide the doors of the Bible; and thought entered for the first time, and was baptized in the sunlight of understanding and joy. I could hardly lay the two books down. To learn and to live this healing truth that I might feed the hungry multitude was the prayer of my heart, as I studied. At the end of three months of this sacred searching, to my surprise I found that I was well. Pains, perplexities, burdens, and bondage had vanished. Physical transformation had followed the spiritual renewing. I was as one who steps from a cave into the radiance of the morn.

That was many years ago; but each day Science and Health is more precious and illuminating, the ministry that it has given me more joyous and sacred, and its author, Mary Baker Eddy, more appreciated, tenderly loved, and deeply reverenced. May all who yearn for health, for

service, for God, study this Love-inspired book; for then will they say with me, "Thanks be unto God for his unspeakable gift."—(*Miss*) *M. Ethel Whitcomb, Boston, Mass.*

It is with a great sense of gratitude to God and our revered Leader, Mary Baker Eddy, that I am writing this testimony of many physical healings, following an improved belief in, and a more spiritual understanding of, the allness of God and man's relationship to divine Principle, God. I am grateful for the privilege of giving to the world, through the pages of our periodicals, a glimpse of some of the blessings received by the study of our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy; hoping thereby to encourage some one else to share this great privilege of breaking bread with our brothers and sisters, wherever they may be. We are learning—slowly perhaps, but surely—that this is the same truth which Christ Jesus told the faithful Jews (so John records) would make them free, if they continued in his word. It is the same truth which Paul declared had made him free from the law of sin and death.

When a friend asked me—several years ago—to study the Christian Science Lesson-Sermon with her, I did not know that the teachings of Christian Science contained the recipe for all my needs. According to medical practice, only a few weeks were allowed me on earth,—the death sentence had been passed. The diagnosis was ulceration of the stomach and bowels, with many complications, all judged to be incurable. With the study of this one lesson these ills were destroyed, and they have never returned. Thus we learn the truth of our Leader's statement (Science and Health, p. 444): "Step by step will those who trust Him find that 'God is our refuge and strength, a very present help in trouble.'"

I am grateful for some progress in the activities required before one can go up higher. One of these steps for which I am most grateful is to own, and to study daily, all of our Leader's writings. My gratitude for the Manual of The Mother Church cannot be expressed in words. If we follow the advice given therein, and "take the inspired Word of the Bible as our sufficient guide to eternal Life" (p. 15), we can have no cause for discouragement on our journey from sense to Soul.—(*Mrs.*) *Nancy E. Plaskett, Oklahoma City, Okla.*

Many years ago, three members of our family developed tuberculosis in varying forms. The illness of one followed rather closely upon the other, until sorrow, despair, and hopelessness were expressed on every side. Two of the members were under medical treatment from the inception of the disease to the time of their passing away. The other case, my own, was diagnosed by three physicians as tuberculosis of the hip, and strenuous treatment recommended.

I rebelled strongly against this sentence to inactivity and helplessness; against the prospect of always limping, even if the action of the germs could be checked; and, most of all, against the thought of being a bur-

den and care to others. There seemed nothing to do but submit, however; and I wore a plaster cast, which was soon changed for a steel splint reaching from shoulder to ankle. Medicine was also administered, and an iron was hung from one foot to keep the joint separated.

This method of treatment had been followed less than one month when the physician was asked to allow me to be removed to a city about thirty miles away. After due deliberation this proposal was agreed to; and I was placed on a cot and put in the baggage car of the passenger train. Through some misunderstanding my friends missed the train, and I was taken to their home in an express wagon. Although the parents, who scarcely knew me, were alarmed and surprised at the proceeding, they welcomed and cared for me as if I were one of their own.

A few days after arriving I was told that a seamstress was coming, and that she would probably talk a great deal to me, but to pay no attention to her because she was a Christian Scientist. Never having heard this combination of words before, I inquired what Christian Scientists might be, and was told they were people who claimed they could heal without the use of medicine. How wonderful! I thought; and I waited for her to come, and watched her at her sewing, and hoped she would talk to me. I tried several times to speak to her, and finally overcame timidity sufficiently to ask that she please tell me something about Christian Science. I do not remember what she said. I never could recall a sentence to repeat it exactly; but from the first moment I felt that this was the Love my sister had cried out for; this revealed the real Being my brother had reached out for; this was the great good, lack of faith in whose possible attainment had left the whole world groaning and travailing "in pain together until now."

A complete healing came after about six weeks' treatment; during which time I laid aside, without question, each material prop and tonic, and took every step that the practitioner suggested which tended toward normality and freedom. As the years have gone by, it grows clearer that Christian Science is the light that shineth in the darkness, even though the darkness comprehendeth it not. And the glorious and blessed truth is that it is "the true Light, which lighteth every man that cometh into the world." Therefore, no man need despair, however black the darkness may seem, because "God is light, and in him is no darkness at all."—(*Miss*) *Frances Rogers, Montclair, N. J.*

I DESIRE to express my gratitude for Christian Science, and for the peace and happiness that have come into my experience through a better understanding of God as Life, Truth, and Love. Nine years ago I was in a state of semi-invalidism, under the constant care of physicians, who could give me only temporary relief, and no hope of my being any stronger. A brother wrote telling me of a healing he had received through Christian Science; and I attended a Christian Science lecture to find out what could have helped him. I came

away convinced of the truth of the lecturer's statements, and borrowed the textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. While reading, I was perfectly healed of physical difficulties that had troubled me for years, and for which I had always taken drugs. Still being weak, and wishing very much to understand how the healing work was accomplished, I asked a practitioner for help. From that time I have turned unreservedly to Christian Science for help in every time of need. I have been healed among other things of serious heart trouble, hay fever, and fits of depression. I am now strong and healthy, rejoicing daily in a God that I can love and serve wholeheartedly.

I am so grateful for the light the study of the textbook throws upon the Bible; it has indeed proved to be the "Key to the Scriptures" to me. I am most thankful to God, to Christ Jesus the Way-shower, and to Mrs. Eddy, our beloved Leader, for this revelation of Truth.—(*Miss*) *Margaret B. Carey, Bexhill-on-Sea, England.*

God is my strength and my life, an ever present help in time of trouble. This was not realized by me until I learned it through the understanding of Truth, as taught by Christian Science.

Nearly eight years ago I suffered for weeks with neuritis. The pain in my arm and chest was almost unbearable. Two physicians had failed to cure me. After attending a Wednesday evening meeting, I decided to ask help of a Christian Science practitioner. I shall never forget the freedom from pain, and the happiness I felt as I left the practitioner's office. I was quickly and permanently healed; for which I felt extremely grateful.

Soon after that healing I bought "Science and Health with Key to the Scriptures" by Mary Baker Eddy. That, and the Bible, have been my everyday help since. I have received other healings, as have also my children. Many times at night, when our little girl and boy have manifested fever, I have called the practitioner, and they have received help immediately, and by morning they would be normal. This great fear of fever, as well as many other fears, has been overcome by Truth, and by knowing that "in him we live, and move, and have our being."—(*Mrs.*) *Florence B. Smith, Lakeport, N. H.*

Some years ago, purely out of curiosity I attended a Christian Science Wednesday evening meeting, and, although the Christian Science teaching seemed to me too idealistic and utopian to be practical, I found myself continuing to attend the Wednesday evening meetings. Then a Sunday service was visited; also I procured a copy of the textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, the Discoverer and Founder of Christian Science, and read and pondered it every spare moment until I had finished the book.

For many years I had been very dependent on glasses, always having two pairs, so that if one pair became

broken or lost the other was available. Shortly after my first attendance at a Christian Science service, and in fact before I had completed the reading of the textbook, as one pair of glasses had been very badly broken and I was very fearful lest something happen to the other pair, I took them off, placed them in a case, and carried them in my muff; however, it was discovered on reaching home that they had been lost. Advertisements were inserted in all the local papers, but the glasses were not returned. Thereupon, it occurred to me (since it would now be necessary to have my eyes refitted) to try Christian Science for a healing. A practitioner was visited, and in one treatment the healing was accomplished. Also, up to this time I had been annoyed with tumors on my eyelids from time to time, having had, I think, perhaps twenty of them in all. Sometimes they had been removed by external applications, but ofttimes it was found necessary to have them removed surgically. Almost immediately after this healing of the use of glasses, a tumor appeared on one eyelid; but it disappeared after two treatments in Christian Science.

Since that time I have experienced and witnessed many healings in Christian Science; but while grateful for them all they are not to be compared to the higher, larger, richer blessings which have followed the acceptance and application of the truth. The Bible has become a new book since applying the teachings of Christian Science. Where it had been to me before but a series of narratives, it became a book of promise, a series of interesting and absorbing lessons, ever pointing to the "calm and clear verdict of Truth against error" (Science and Health, p. 358). Fear of the unknown and of death has given place to the higher understanding of God as Principle, and of man's spiritual and eternal individuality. Worry and anxiety about loved ones have been superseded with a calm sense of the security of all in God's protecting care.—(*Mrs.*) *Grace Reed Collar, Cleveland, Ohio.*

After living on the prairies several years, acquiring what I thought were manly habits, and two years in the army, undergoing months of campaigning in the Old World, surrounded by hardships, dangers, and vice, I returned to the United States a wreck, physically and mentally. I had become an incessant cigarette smoker, and, as was common with soldiers, drank to excess on most occasions. As a result of this, my morals were far from what they should have been. I found that my wretched condition separated me from most of my friends. I became utterly without joy, and despondent; and thought seriously of ending it all.

It was while I was in this condition, a little over a year ago,—with few friends, little money, and no work,—that a Christian Science practitioner, whom I had known before, came to my aid and took me into her home. My physical condition grew much worse. I was one day suddenly taken with severe pains in my side, followed by a swelling. Within half an hour, through Christian Science treat-

ment, I was relieved of the violent pain; though I was unnerved and exhausted, and was laid up for a week. From then on divine Love overcame, one by one, many of the errors which had bound me. I became well enough to commence work for myself. I had ceased to smoke or to use alcoholic liquors. I went to an optometrist, because my eyes bothered me, and he told me to stop wearing glasses. My eyes had troubled me ever since boyhood, and I had worn glasses for six years. At present, I am enjoying the best health I have known in years. I was able, lately, to obtain a good position, at a time when openings were unusually scarce. Each day, instead of being a tragedy, is filled with a joy before unknown. It seems very clear to me that love and purity of thought have brought about this change, and have given me life. I am truly grateful to those who have shown me the way.

I know that Mrs. Eddy has shown us in Christian Science the way to gain the healing purification, as taught and demonstrated by Christ Jesus.—*Frank H. Tusler, St. Paul, Minn.*

It is now many years since I first heard of Christian Science. It came to me at a time when I was very dissatisfied with the teachings of my own church, and it appealed to me at once as something really practical and helpful for everyday living. In a very short time I was healed of rheumatism, which was fast becoming a great trial to me and for which I was having electrical treatment. My little daughter was healed instantaneously of fever, and all through the school days has been protected and exempt from all so-called children's epidemics, although many times in close contact with them.

I have also been rapidly healed of a broken leg, and was able a few weeks afterward to do canteen work for many months during the war. After that, while on night duty which entailed my being outside in all weathers, I was able to overcome in a few hours a very sharp attack of influenza and was only off duty one night. Quite recently a very sudden attack of neuritis was destroyed in a week with the loving help of a practitioner.

All these things mean much to me; but greater still is the gratitude I feel for the sense of protection which the study of Christian Science gives. And one does need to study. So often it seems easier to overcome a physical ailment than to see through some mental condition that appears to hide the truth of being and to dim our vision; but whenever I cling steadfastly to Principle the way opens up, and when I fail to apply what I know to be true, the path is dark and dreary.

For the understanding Christian Science has given me of God as Principle, for the many lessons Love is teaching me, for the better understanding of man as the image and likeness of God and not as a material personality, for the joy and privilege of being able to help others,—in short, for the manifold blessings that have come to me through the study of Christian Science,—I am indeed grateful; and each day I am striving to gain more of the Mind of Christ,

which alone can heal and save. As time goes on I understand more and more what a wonderfully pure and unselfish life our beloved Leader, Mrs. Eddy, led, evidenced in her wisdom, humility, understanding; and I can never sufficiently express my gratitude for our Church Manual, Mrs. Eddy's gift, which is the bedrock of the Christian Science organization.—(*Mrs.*) *Gertrude Urquhart, Uplawmoor, Renfrewshire, Scotland.*

I WISH to express my gratitude for Christian Science. Thirteen years ago, I first turned to it for help. At that time I was suffering from St. Vitus' dance. Under the doctor's care all summer I had gradually grown worse; but in five weeks under Christian Science treatment I was perfectly healed. This disease had presented itself several times before, and each time yielded very slowly under medical attention. The year after my first healing in Christian Science it came again. It was very quickly met, and has never returned.

At the time of my first visit to the loving practitioner, she explained what God is, and what man is; and the love and freedom of which she told me was very new to me, for I had been taught to believe in a different God,—a mistaken concept of Him. When I realized that God is my life and my support, and when it was clearly explained that man's heritage is freedom and joy and dominion, I went home; and, after gaining my parents' permission, took off a heavy abdominal support that I had been obliged to wear night and day for six years, following a so-called serious operation for appendicitis. I have reason to be grateful for the awakened thought of my parents, who were grasping the first truths of Christian Science, in that they were ready to loose me and let me go, feeling that God would take care of me. I have never felt a single bad result from removing the belt, and from that time have grown strong and well. I found my heritage of freedom and happiness.

During the past thirteen years I have had a number of other healings, —proofs of Immanuel, "God with us," and have found the understanding of Truth to be preventive as well as curative. During the summer of 1920 I took advantage of a splendid opportunity to visit Montana and Yellowstone Park. As it was my first trip West, and with only a girl friend, there seemed to be a feeling of fear and apprehension of possible emergencies. Then I realized that God is everywhere; that "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." I knew that God was with me. We had a very wonderful, happy trip; and time after time I felt the guiding, guarding presence of infinite Mind, God.

Christian Science helps me every day, in my business experiences as well as in others. I am learning how to think rightly; how to guard and develop my understanding of Truth. I owe all that I have of good to the truth which our beloved Leader,

Mary Baker Eddy, made clear to us through her great love and consecrated thought and work. I am deeply grateful to the dear, loving practitioners and friends who guided my early steps in Christian Science. I am deeply grateful to the loving practitioners who have helped me during the past twelve years at various times of need. I am grateful for instruction in the Sunday school; for the ever helpful, inspiring church services; for the privilege of teaching in the Sunday school; and I am more grateful than I can express for the great privilege of class instruction in Christian Science.—(*Miss*) *Alma A. Doremus, Philadelphia, Pa.*

CHRISTIAN SCIENCE has brought to me health and happiness. Six and a half years ago I was a very sick man. I had lost in weight, and was pale and sickly looking. I thought I could not live. I tried every material remedy suggested by friends and physicians. At a time when my case seemed hopeless and I did not know which way to turn, I met a business friend on the street who knew something of what I was doing in an attempt to regain my health. I told him I was on my way to see my doctor. He said: "You do not need a doctor. If you will stop dieting, and gymnasium, and quit taking medicine, you will get well; and the best way I know of to do this is through Christian Science." He then told me of his wonderful healing.

I had never been in a Christian Science church, nor do I remember having read anything concerning Christian Science. My friend told me of a Christian Science practitioner, and within one hour I was having my first Christian Science treatment. While receiving the treatment I prayed to God for wisdom that I might understand Christian Science. I was immediately healed of dizziness, which I had suffered from for eight months; also the smoking habit was at the same time destroyed. Since then I have been healed of stomach and bowel trouble, from which I had suffered for many years. I have also been healed of the medicine habit, and have not taken a drop of medicine of any kind since my first treatment. Before taking up the study of Christian Science, I was a sufferer from sciatic rheumatism and tonsillitis, the attacks being frequent; but I have had no return of either in six and a half years.

I am most grateful for these healings, but even more grateful for the spiritual uplift which comes to one through the daily study of Christian Science. I am now enjoying the best of health.—*W. C. Jaynes, Buffalo, N. Y.*

I wish to verify the truth of the foregoing testimony. I know from my own experience that Christian Science does heal. I was healed of neuritis by reading "Science and Health with Key to the Scriptures" by Mary Baker Eddy. I was also healed of iritis and acute indigestion in a very few treatments. I wish to express my gratitude for Christian Science, and for all that it has done and is doing for me and mine.—(*Mrs.*) *Harriet F. Jaynes.*

CHRISTIAN SCIENCE came to the notice of my parents when I was only four years of age; and from that time until now I have had only Christian Science treatment, and have never known any other religion. Four years ago I had what is called measles. Treatment in Christian Science was asked for and given; and after the first few hours all pain left, and I ate my dinner as usual. The fever left the next day, and in five days all outward signs were gone. I went back to school and was examined by the school doctor, who could find nothing wrong; so I was allowed to return to my class room.

I am very grateful for this healing, and for many others that I have had. —(*Miss*) *Madeleine V. Fulton, Providence, R. I.*

THROUGH a complication of sad circumstances my happy girlhood, abounding in all things needful, seemed to end abruptly in a tragedy of heartaches, lack, and frailty. The future held no hope, although I had sought help of many ministers and physicians. At this point, Christian Science was first brought to my attention through a copy of the *Sentinel* sent by a sister. I read it eagerly during the day, as I lay suffering with an aggravated condition of the flesh which I had been told by a specialist would have to be endured for months. I slept that night as I had not for weeks; and wakened to find no trace of the eruption.

There seemed no harmonious opportunity to study Science at that time; but a year later, feeling that I had nothing more to lose, I accepted the loan of the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and discarded all remedies; and, with one exception, during the fourteen years following no treatment or remedy other than Christian Science has been used by my three children or by me. We have enjoyed almost perfect health. The rare exceptions have unfailingly been both quickly and completely healed through Science.

At one time, my little daughter of two years was discovered in flames while out of doors. Although the clothing was burned away, the child was in no wise harmed. My little son was accidentally shot by a playmate. With the blood streaming down his face, he asked his friend to wait for him, and insisted that no harm had been meant. We declared the truth of being as I washed his face; and the shot, having pierced the cheek, was easily removed from the gums. In half an hour the flesh showed no sign of the accident; and we three were the only ones who knew of it, although there were many in the home at the time.

Step by step the troubles that had overwhelmed me disappeared; and good has been abundantly showered upon me. The dark days are remembered, not with bitterness, but only with thanksgiving, because they forced me to find God, who, in place of causing evil, as I had believed, blesses His children when they turn to Him. Christian Science has not only brought us health and happiness, met our daily needs, worked out our problems so far, and dispelled our fears, but it has taught us to love

God because He is lovable, to be more obedient, because it is the wiser and happier way, and to desire more and more to follow Christ.

Mrs. Eddy expresses this thought in her beautiful hymn (Poems, p. 12) with the words,

> "My prayer, some daily good to do
> To Thine, for Thee;
> An offering pure of Love, whereto
> God leadeth me."

This testimony is given as a very small token of my gratitude to God, the source of all good; and to Mary Baker Eddy, whose love and obedience gave Christian Science to the world to-day.—(*Mrs.*) *Mary S. Cowan, Columbia, S. C.*

It is now over eighteen years since Christian Science was first brought to my notice, and I esteem it a privilege to have, through the columns of *The Christian Science Journal,* the opportunity of expressing my sincere gratitude for the many blessings I have received through the revelation of Truth as given to the world in the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy.

I did not begin the study with a view to physical healing, as at the moment I was not specially in need of help in that direction; but it was explained to me that sin, sickness, and discord of every kind were only false beliefs due to lack of spiritual understanding, and I at once saw that the way of salvation lay in learning the truth about God and His creation. While reading the textbook for the first time I was healed, without any special treatment, of a recurring illness of fifteen years' standing, and also of the need of wearing eyeglasses. After some years the illness spoken of presented itself on two occasions and was speedily healed through Christian Science treatment; on the second occasion, now more than ten years ago, the healing was complete; and the illness has never again recurred.

Christian Science has taught me that there is one infinite Mind, God, and has shown me how to bring thought into harmony with this divine Mind; and during those years I have had many opportunities of proving the power of divine Mind to heal not only sickness and accident, but faults of character and all sorts of conditions in one's family, as well as social, business, and church relationships. These demonstrations of the practical value of the spiritual understanding of divine Principle prove with unassailable certainty that Christianity, as taught in the Bible and illumined by the writings of Mrs. Eddy, is a scientific, demonstrable religion.

One can never adequately express in words one's deep gratitude for the knowledge of divine Principle, for the life and works of Christ Jesus, the Way-shower, who proved man's absolute unity or at-one-ment with God, and to Mrs. Eddy, who, in this period of the world's history, has, through her spirituality of thought, rediscovered this divine Principle of being and presented it to the world in such form as any sincere seeker for Truth may understand and demonstrate.—(*Miss*) *Ellen Graham, Paisley, Scotland.*

TESTIMONIES

Good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. They should be written legibly; and the addresses given should be complete. The title "Miss" or "Mrs.," as the case may be, should be added. Married women should sign their own names in full, instead of the names of their husbands.

Testimonies should be verified by three members of The Mother Church, including the clerk or some other officer of a local church, who has either witnessed the healing or can vouch for the integrity of the testifier. In the verification of testimonies by an officer of a local church the title of the office should be given. An affidavit made before a Notary Public is acceptable, if the testifier does not know three members of The Mother Church.

Compliance with the foregoing will greatly facilitate the work of the Editorial Department.

Correspondence relating to testimonies should not be addressed to individuals, but to the EDITORIAL DEPARTMENT, THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BOSTON 17, U.S.A.

SUBSCRIPTION RATES TO THE CHRISTIAN SCIENCE PERIODICALS

The Christian Science Journal	$3.00 per year
Christian Science Sentinel	$3.00 per year
Der Herold der Christian Science	$2.00 per year
Le Héraut de Christian Science	$2.00 per year
The Christian Science Monitor	$9.00 per year
The Christian Science Quarterly	$1.00 per year

For rates on *short term* subscriptions, see p. iv of *Journal.*

ORDERS

All orders for Mrs. Eddy's writings, literature, subscriptions, and miscellaneous articles should be accompanied by remittance.

Address orders and make checks payable to

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

BOSTON 17, U.S.A.

THE
CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

VOLUME XL AUGUST, 1922 NUMBER 5

CHRISTIAN SCIENCE: THE SCIENCE OF LIFE

PORTION OF A LECTURE DELIVERED BY BICKNELL YOUNG, C.S.B., MEMBER OF THE CHRISTIAN SCIENCE BOARD OF LECTURESHIP, IN THE FIRST CHURCH OF CHRIST, SCIENTIST, IN BOSTON, MASS., MAY 1, 1922.

BEFORE entering upon the main body of my subject, permit me to call your attention to a few important points, chief among which is our ability to think. We seldom consider it; yet it is the greatest gift that we possess; and the cultivation of it is the highest duty we owe to ourselves and to mankind. That it may be exercised in a far nobler way than is generally the case, is nowhere questioned; but that it can be exercised for the healing and redemption of mankind, according to a given Principle and a definite rule, is a fact not recognized or inculcated by any system save Christian Science.

Contrary to beliefs more or less widespread, let it be said that Christian Scientists do not fail to take cognizance of the difficulties which beset the race as well as the individual. They are not engaged in any superficial, altruistic theory. They claim to have common sense; and the history of this movement shows clearly that, as a class, Christian Scientists are eminently practical. The advantage which they have over other people is to be found solely in what they have gained of the true Science of Life and living, through the study of the Bible, and of "Science and Health with Key to the Scriptures" and other works written by Mary Baker Eddy, the Discoverer and Founder of Christian Science.

What is this Science? Do the theories of prevailing educational systems indicate or reveal it? All theories of general education are predicated upon the certainty and necessity of sin, disease, and death, and are self-contradictory. They have been accepted and tried for centuries, utterly in vain. With circumstances all in their favor, and supported by the overwhelming consensus of human faith and education, they have utterly failed. Under such beliefs, and uninstructed by

Christian Science, living is tantamount to mere physical endurance and final chaos. Christian Science takes issue with all such theories and conclusions. It appeals to the higher nature, to reason and logic, and educates us in the Science of Life, the Science of real thinking, which is the greatest need of the age.

Ordinarily, human life is considered to be mere chance, manifesting the whim and caprice of instinct or desire. We have been taught to look out for our material needs, and we have been instructed in some of the sciences which are supposed to aid us in administering to those needs; but our thinking, which is the most important thing we ever do, has had no real Science to govern or exalt it, but has been based upon and fostered by systems which assumed and inculcated the theory that matter governs man. Christian Science reveals the fact that thought governs or misgoverns mankind, as the case may be, including the body; and that as we approach or attain a divine standard, the health and safety of the body are proportionately secure.

The Science of true living and true thinking is thus drawn from a higher source than that of mere ordinary human experiences. To investigate it required research of the most unselfish, painstaking, and persistent nature. Such was the research that Mary Baker Eddy entered upon and carried on for years. It culminated in the discovery of that Science which she named Christian Science. She saw the vast importance of distinguishing between the true and the false, between the real and the unreal. She observed the permanent nature of divine facts; and this led her to the conclusion that such facts constitute the immortality of man. How to understand these facts was not so difficult for her as was the problem of teaching others to understand them. We who are the beneficiaries of this Science, in common with the whole of mankind, can scarcely realize what it must have meant, fifty years ago, to awaken the world to the consideration of religion as Science, and of real Science as religion. All the prejudices of sectarianism were instinctively arrayed against such a proposition; and yet it promised nothing less than complete redemption for the human race. Even now, after all of Mrs. Eddy's great work, Christian Science is not universally accepted; but the signs of the times are portentous and inspiring. Why should they be otherwise? For Christian Science fulfills the hopes of the Christian world.

Does not its declaration that God is infinite cause, intelligence, Spirit, Mind, Life, Love, immutable, immortal Principle, the source and substance of all being, tally with our ideals of what constitutes the omnipotent, omnipresent, and omniscient God of the Bible, and of all Christendom? If it does, then our ideals may, through Christian Science, take on a practical value; they may be brought out of the realm of speculation into that of actual experiment and demonstration. These definitions of God, virtually accepted by the whole Christian world, constitute the fundamental facts of the Science of true living, as revealed in Christian Science.

The apostle says, "Your life is hid with Christ in God." Christendom has accepted that saying; but it was not understood, and could not be, until the Science of it was revealed; yet the whole Christian world agrees that God, the immutable creator of the universe, originates, sustains, and perpetuates His own creation.

The assumption that life is primarily in matter contradicts this profound conclusion. Besides this, such an assumption is not basic enough to satisfy the faculty of reason in man. It limits Life, and at the same time calls it infinite. It fails to explain what Life is, or how, according to such theories, it ever got into such forms. The only philosophy that satisfies in regard to Life is found in Christian Science, because Christian Science is not a theory. It shows that Life is the self-existent Mind, intelligence, supreme Being, which Christendom, in reverence and adoration, names God. This real Life, permanent, necessarily perfect, untouched by disease, sin, or death, is the only Life of man. He does not need any other, and could not have any other. The mortal who recognizes this fact is gaining something by way of education that tends to both health and peace. The Science of Life must be the Science of living which the whole world had sought, and sought in vain. Yet it is here obtainable by any person who desires to have it, and costs nothing beyond the preliminary steps of equipping one's self with the books which teach it. These books are the Bible, and "Science and Health with Key to the Scriptures" by Mary Baker Eddy. Like other books, they are made up of ideas; and this Science consists of ideas. In other so-called sciences thoughts, by way of instruction, pertain to material things or actions, or the employment or use of material things and remedies; whereas, in Christian Science, ideas themselves constitute both the means and the object of education, are the sole phenomena of this Science, and are the only remedies used to restore health or to prevent disease.

Now, to the average person, accustomed to rely upon matter, to speak of ideas as remedies for disease may sound like mystery; and, yet, all religion consists of thoughts or ideas; all the great things of the world are unfolded through right education, which is attained by study and consists wholly of thoughts. This being so, is there anything extraordinarily mysterious, or at all mysterious, in the fact that Christian Science heals the sick through revealing, by means of divine thoughts or ideas, the nature, the power, and the presence of God? If the ordinary mortal is expressed in his character,—that is, in his thoughts and education,—should it be considered incredible that the divine Mind could reveal itself through its own ideas? And if these ideas come from God, who is Mind, is it extravagant or unreasonable to expect enlightenment, and even improved health, through their presence and law?

Let me call your attention to the further fact that all phenomena or effects imply a cause. Our observation of the effects may be inadequate, and, indeed, must be so, when these

effects are infinite; but, however we regard them, they inevitably imply a cause. Now, immeasurable or infinite effects in quantity and quality not only demand but actually require an immeasurable or infinite cause. Religionists speak of this cause in veneration, using the word "God." Material scientists think they are more scientific when they speak of "the great First Cause" as energy or force. But neither the one class nor the other, however divergent their views or expressions, can possibly deny the infinity of that cause; and the infinite must be indestructible. For this reason, religionists throughout all ages, even though they have not reasoned it out, have instinctively felt and said that God is eternal; and the materialists, driven to the last ditch by their own investigations, declare also that what they call force or energy, taken to be "the great First Cause," cannot be conceived of as beginning or ending.

The eternality of God, "the great First Cause," is therefore universally admitted. Now, eternality means certain characteristics which we can here consider, and be greatly instructed. In this connection, let me speak of the fact that Christian Science has been criticized, and that Christian Scientists have been the object of attempted ridicule, because of their conviction that God is not the author of disease or sin, and that, consequently, disease and sin, which have no divine origin, are devoid of true existence. Nevertheless, this contention rests upon logic that is irrefutable, for if God is eternal, as all people admit, then God is not the author of any destructive thing; neither does He include within Himself the possibility or knowledge of any destructive or self-destructive element. To think otherwise is not only illogical and unscientific, but irreligious, and in the last analysis even sacrilegious.

I have asked you to follow along in this course of reasoning for a certain purpose; and that purpose I believe now begins to appear. It is that you may learn the naturalness of health and life, and the unnaturalness of disease and death. Perceiving, as I believe you must have done, as we have gone on thinking this out together, that God does not and can not include or conceive of a single destructive element or quality, you can see that a better understanding of God will mean more realization of the presence of God, and will tend to remove destructive elements and incidents from our lives. Thereby health and life will be not only more general, but more permanent. We have taken a step in the Science of Life within these few minutes; and I wish to call your attention to the fact that it has been a pleasant step; and none of us has suffered in taking it. I have not urged you to believe in Christian Science, and I promise you that I will not urge you to believe anything. The most that I ask of you, anywhere, at any time, in considering this subject, is to think. It goes without saying that thinking requires logic; for without consistency, without Principle or basis for thinking, and conclusions drawn by reason, there is no real thinking going on.

Just here, however, some who have

turned their faces toward the light of Christian Science find themselves assailed by questions as to the reason for the existence, or seeming existence, of disease and sin and the rest of the train of destructive and afflictive human experiences. They accept the inevitable logic of Christian Science, but they naturally wonder about human experiences that, according to Christian Science, could not be either God-ordained or God-sustained. It is not strange that they should do so; but let it be said that if Christian Science is to be demonstrated, its rules must be followed. Its Principle must be perceived and maintained under all circumstances.

The mistakes that we make, even in the study of art, do not, or should not, engage our attention any longer than is required to correct them. Let us, then, take that same attitude toward the afflictive experiences of human existence. They are not of God, consequently they are not scientific, and not true in the highest sense. They are only true to our limited powers of observation, and because of our inadequate education. Having no existence in Truth, they must be classified as error.

The best and only satisfactory explanation of error is to show its unreality; and I ask you to consider this sufficient and final explanation. Permanent value must be the criterion by which we judge. With this criterion in view, greater improvements than are yet dreamed of will come to light; and, by the same token, things that are now accepted as natural will vanish under the revelation of the true naturalness of the existence that has its being, function, and law in God, the creator, who is wholly good.

Consider, also, that an eternal cause or creator cannot be conceived of in a personal way; consequently, the real personality of God, or the real character and essence of God, must be Mind. There is no other word that so fully enlightens us, and enables us to see the perfect relationship existing between the creator and His creation. Besides this, the word "Mind" satisfies our intellectual cravings in another direction. It explains what we call thinking. Even though much of what is called human thinking is wholly unworthy of man and utterly unknown to God, yet even that semblance of thinking implies mentality; and mentality means that somewhere in the universe, and, indeed, everywhere in the universe, is Mind, the cause and creator of all things; and therein lies the ultimate explanation of our power to think, which becomes more Christlike as God is better understood.

To the old way of thinking, it seems incredible that facts which are materially intangible should have actual value and influence. Yet the Founder of the Christian religion proved beyond all question that diseases, even of the most fatal nature, could be absolutely healed by the power of the understanding. He taught, however, that such power can be available to men only in proportion to their righteousness, their right-ness in every way. He knew and declared that the power to heal is wholly from God, the divine Mind; and he said and showed by his own works that this power is natural to men and women in pro-

portion to their understanding of or enlightenment on the true nature of God and His law.

In showing us what redemption through Christ is, Christian Science does not omit the healing of disease. Living the Christ-life involves us in the acceptance and practice of the Christ-healing. We have been accused of making too much of this healing; but it may be easily observed that such accusations generally spring from people who are in the enjoyment of excellent health. None of the afflicted who have been healed, or who are seeking healing through Christian Science, have ever accused us of making too much of the Christ-healing.

On page 291 of Science and Health, Mrs. Eddy writes: "Heaven is not a locality, but a divine state of Mind in which all the manifestations of Mind are harmonious and immortal, because sin is not there and man is found having no righteousness of his own, but in possession of 'the mind of the Lord,' as the Scripture says." It follows that the way to heaven is the way of education, in the highest sense of that word. We must think our way into heaven, and nothing can deprive us of or excuse us from that exalting and redemptive necessity.

Think what it means that a person could have been awake enough, alert enough, free enough, clear enough mentally, spiritually, to discover such a Science as this. This is exactly what Mary Baker Eddy did; and she did something more than that: her discernment ascended to the facts of being and revealed them, but it also descended to the present needs of mankind and met them. She saw that the omnipresence of God would have to be affirmed before it could be realized; and she also knew and taught that the rejection of all other seeming powers would have to be persisted in before full proof that good is all-powerful and Life is immortal could be obtained.

We are trying to be worthy of this gift of God to men. We would be unworthy of it, if we did not here and upon all other proper occasions express our gratitude, love, and reverence for the Discoverer and Founder of Christian Science. She established the cause of Christian Science on the enduring foundation of Christ-healing, where it stands and will continue to stand, a living and an ever rising monument to a character and to a career of achievement absolutely unique in history.

God is Life, and perpetuates His own creation. Jesus said, "The words that I speak unto you, they are spirit, and they are life." Mrs. Eddy says in Science and Health (p. 286), "God's thoughts are perfect and eternal, are substance and Life." We have been considering those thoughts here. They are easy to understand when sought in sincerity, because they are more natural to us than other thoughts, nearer to our real being than any other thoughts could be.

The Bible is the original revelation of the immortal relationship of God and man. Christian Science makes this relationship understood; and in doing this it removes condemnation, and establishes redemption in its stead. It shows beyond all doubt that the only final or possible se-

quence to a mistake is loving and complete correction.

Thus Christian Science, though more profound than all other so-called sciences in its possibilities, is much simpler in its teaching. It can be understood by every one; but any attempt to use it selfishly or for mere personal profit or ambition immediately cuts off its divine power. This Science shows unmistakably that the failure to classify disease and all other afflictive and destructive experiences, as error, tends to give them power and continuity. Can thinking men and women continue in such a course when once they see how it adds to their own sufferings and to those of the human race? To maintain the truth in the very face of erroneous human opinions and beliefs that are all but universal, doubtless requires courage; and the history of Christian Science, beginning with its Discoverer and Founder, illustrates step by step the sublime courage which was necessary to establish this Cause, and is equally necessary to perpetuate it. But courage in the right is a quality that has never been found lacking in our country; and it is not conceivable that the men and women of our time, when once they recognize the divine Principle of Christian Science and perceive its boundless scope and influence, to say nothing of its practical value, would reject it because courage is required in order to demonstrate its divine power. When all the bravery of the race is enlisted in the Cause of Truth; when moral men and women, never even tempted to lie or steal, find that they are equally untouched by the fears and suggestions of disease; when they are so mentally advanced, alert, and spiritually cultivated that they never give any power to any destructive element or action; when their fear of such things ceases, and their confidence in the divine facts of Science predominates,—when they thus gain and maintain the majestic humility of spiritual understanding, then they will walk the earth in the power of Science and in the dominion of its law,—the Science and the law of God, the Science and the law of infinite Life.

THE TRUE PRIESTHOOD

ERNEST C. MOSES

THE first priest mentioned in the Bible was Melchizedek, the king of Salem; and all that the Old Testament records of him is found in four verses, three in Genesis and one in Psalms. He met "Abram the Hebrew" in the valley of Shaveh after the latter's return from his rescue of his nephew Lot from the land of Dan, where he had been held captive by the heathen kings. This priest blessed Abram. Centuries later, however, this original priest was referred to in the epistle to the Hebrews as being "without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God." Hence, it is quite evident that this first "priest of the most high God" was unique, unparalleled in early Jewish history.

Melchizedek presented an ideal

which was pure and perfect, and which foretold the coming of an order of priesthood having a spiritual value far above the conceptions of personal sense, with its studied ceremony, aimed to impress physical vision and hearing. This ideal was the Christ, of whom David said, "Thou art a priest for ever after the order of Melchizedek." Hence the wondrous fact that the first record of priesthood in the Bible presented the perfect ideal, the Christ, which, later, Jesus demonstrated.

Four centuries after Abram's time, the priesthood became an important feature in the Mosaic era of Jewish history; and the priestly office was also conspicuous among the heathen peoples with whom the Hebrew nation came in contact. This office had a relatively high and timely utility among the children of Israel after the exodus, being suited to their aspirations and needs, although it was but an approximation to the high ideal of the first priest, Melchizedek, who appeared among men. But the high ideal revealed to Moses of an "everlasting priesthood" was not preserved in the succeeding generations. Frequently, the priests of the Jewish religion corrupted the office through marriage with "strange wives" and the adoption of heathen customs, until Ezekiel declared that "the law shall perish from the priest, and counsel from the ancients."

History has constantly fulfilled this prophecy. But in this day it is seen, through Christian Science, that the true priesthood teaches steadfast reliance on God, and thereby teaches men and women to develop their own practical faith and true initiative. It works for progress and harmony. Mrs. Eddy's writings contain many statements teaching individual reliance on God, not on personality. Thus, in "Science and Health with Key to the Scriptures" (p. 141), in writing of Principle our Leader says, "Its only priest is the spiritualized man." As this is better understood, the true priesthood is more clearly recognized and practiced: and the demands of God and an advancing civilization call for the practice of Christianity rather than mere doctrinal preaching about it.

Christian Science demonstrates that an understanding of God, good, as the only Mind, makes it possible for good to govern everywhere in human affairs. Those who exercise faith in God, as infinite good, thereby rise in the scale of existence, because God, divine Mind, knows His own and does not leave the faithful thinker to perish. Christian Science is governed by God alone, and cannot be dominated by evil; to think otherwise injures only the wrong thinker.

Students of Christian Science can secure much help in overcoming personal worship and mesmerism by studying the sections on pages 115 and 116 of Science and Health, which teach the way of mental translation. In the "Scientific Translation of Mortal Mind" Mrs. Eddy places the moral qualities in the "Second Degree." She also calls them "Transitional qualities;" and there is a great depth to the qualities of thought therein mentioned. In these eight moral qualities one can see the humanity of Jesus, and what is neces-

sary to fulfill the law of loving one's neighbor as one's self. The most beautiful and finest of all qualities are found in the "Third Degree." They are the qualities of spiritualized man, possible of discernment here and now. There are seven, typical of perfection; and "Reality" is the marginal subject. Here the student finds the description of the image of God, the Christ, which governed Jesus and made him the most perfect human type of manhood which has ever appeared among men, "an high priest over the house of God." There was no ordinary priestly element in Jesus. He completely eschewed worship and homage, and invariably pointed all to the worship of God as the only true homage and practice.

In the two degrees of thought just mentioned, the "moral" and "spiritual," will be found the statement of every quality necessary wherewith to love God supremely, and our true selfhood, and our neighbor likewise. In these two degrees we find the Christhood as revealed by Jesus and Christian Science. Said Micah, "And this man shall be the peace, when the Assyrian shall come into our land." The "Second Degree" and the "Third Degree" name all the necessary qualities to be used in overcoming "the Assyrian" (animal magnetism or evil).

Jesus taught his disciples that the qualities of true priesthood applied to no favored sect or class, but "after the similitude of Melchisedec . . . made, not after the law of a carnal commandment, but after the power of an endless life," as it is written in the epistle to the Hebrews. This the Master taught and demonstrated in his own human life among men, proving the power of God, infinite Life, as supreme in all the affairs of humanity. Jesus never taught that Christianity was to be promoted through a unique or exclusive personal priesthood, but that the true understanding of spiritual priesthood was available to all.

According to Christian Science, the gospel of Jesus must be proved in works of healing—unlimited healing. These works are not for the purpose of evolving new priestly offices for persons. The object of every sincere work in public services, publishing, lecturing, correction of the press, benevolence, teaching, and the practice of Christian Science generally, is to reveal God to mankind, and to heal both sickness and sin in obedience to the Master's injunction, "If ye love me, keep my commandments."

Christian Scientists are taught to eschew the personal influence and worship which would subvert the true worship of God "in spirit and in truth." They are learning, maybe slowly sometimes, to follow their Leader's advice to avoid in their life and religion that which exalts person above Principle, and to strive to avoid unkind criticisms or condemnation of other religions. Accepting the Scriptural teaching that "God is love," Christian Scientists can hardly impress a doubting world by any attitude or method which is not in accord with loving-kindness and toleration. They recall that Jesus said that he came to save the world, not to condemn it.

The rising intelligence of humanity illumined by Christian Science will

estimate and dispose of all mistaken methods according to wisdom; and in the meantime all can remember Mrs. Eddy's Christian counsel (Science and Health, p. 444): "Students are advised by the author to be charitable and kind, not only towards differing forms of religion and medicine, but to those who hold these differing opinions. Let us be faithful in pointing the way through Christ, as we understand it, but let us also be careful always to 'judge righteous judgment,' and never to condemn rashly."

OUR CHILDREN

FRANCES MACK MANN

IN her book "Pulpit and Press" (p. 8) our Leader writes: "The children are destined to witness results which will eclipse Oriental dreams. They belong to the twentieth century;" and on the following page she says, "Ah, children, you are the bulwarks of freedom, the cement of society, the hope of our race!" Peter spoke of "the gift of the Holy Ghost," and said of it, "For the promise is unto you, and to your children." What does this mean? Holy means whole, well. Ghost means Spirit. Therefore, the gift of the one whole Spirit is for our children.

The need and the result of right instruction are recognized in the Scriptural words, "Train up a child in the way he should go: and when he is old, he will not depart from it." At the present time, thought is filled with theories as to the best training for children, especially that which concerns their physical well-being. To those who have had any actual experience with children, many of these theories appear unwise. "Disease germs" are constantly being impressed upon the thought of the parents as a reality, until it is a wonder that any of their children survive the ordeal. The Master's counsel, "Suffer little children to come unto me," seems in the main to be forgotten.

It is to be remembered that the Israelites were bidden diligently and constantly to teach their children the laws of God as the only means by which health, happiness, and prosperity could be secured. The result of this careful religious training was seen in Joseph, David, Daniel, and others. An excellent example of the effect in after life of this godly training of a child is to be found in Timotheus, or Timothy, as Paul calls him. It is said in Acts that Timothy was found by Paul at Lystra, that his mother was a Jewess who had accepted the truth, that his father was a Greek and had apparently passed away, for the boy had been left to the special care of his mother and grandmother. Paul writes, first, of the sincere faith that dwelt in Timothy's grandmother Lois and, then, in his mother Eunice, and also of that which, as he was fully convinced, dwelt in Timothy also. All that is known of these two women is that because of their having carefully trained their son and grandson in the knowledge of the Holy Scriptures their names gained a place in the Bible—the greatest Book in the world. As Timothy

grew to manhood, his religious zeal became known at Lystra and Iconium, and the people spoke of him as a prophet. From Paul's two letters to Timothy, and from contemporary history, it is learned that he became of great assistance to Paul. He later became a bishop at Ephesus. Timothy's career was decidedly a credit to the teaching of his grandmother Lois and his mother Eunice.

The training for self-control and unselfishness should begin with the earliest hours of the child's life. The truth of being should be ever foremost in the parents' lives, as well as in the child's life. The word "parents" is advisedly used in the plural, as responsibility should be equal for both parents. It is cruel for parents to allow their children to grow up selfish and disobedient; for no one loves an obstreperous child. If the child has not been properly reared, as he becomes older the so-called human will gains the ascendency, and he leads an unhappy existence, making miserable both himself and those about him. The children of Christian Scientists should be the most obedient children on earth. Are they? Numerous physical ailments spring from discordant home conditions. Uncouth manners are often the parents' fault. Our children should be taught to be courteous to their elders, and especially thoughtful toward the aged.

Children, just as much as adults, have a keen appetite for mental as well as for physical nutrition. Little children soon begin to lisp requests for stories; and they should be lovingly and wisely supplied. Parents should keep a close watch on the books read by their children; for the characters in these books often make a deep impression upon the children, and form models of thought which are later manifested in their lives. Many youthful criminals have been made from reading sensational fiction. Terror stories told to children to frighten them into obedience are so many seeds of disease; and they cultivate a taste for highly seasoned, exciting literature. To allow children to go often and indiscriminately to entertainments is teaching selfishness, extravagance, and it may be, in some instances, immorality; while cultivating this constant desire for amusement augurs poorly for love of home. This does not mean that children and young people should not have wholesome amusements, but that their amusements should be under the watchful choice of wise parents.

The downward tendencies of worldly influences may in a measure be met by the counteracting influence of the Christian Science Sunday School. The lessons, as outlined in the Manual of The Mother Church, establish the foundation on which to form character that reflects the true concept of God. A slipshod recitation of any lesson by a pupil indicates a mental condition which needs to be corrected. Otherwise, failure follows where understanding should bring success. Even very young pupils in the Sunday school can understand that their health, as well as their progress, depends upon a right mental condition, and that, if obedient, they can prove the truth. It is important that the children not only know the

letter of the law, but that, above all else, they put this knowledge into daily practice.

The office of the Sunday school teacher is a sacred one; and all teachers should be consecrated to the truth. There should be a thorough preparation for each Sunday's lesson. However many the years one may have taught in the Sunday school, there are always new vistas of thought for every lesson. Personal opinions and false theology have no place in a Christian Science Sunday School. If the children are to be obedient, the teacher must also be obedient to the rules and regulations laid down for the work. Thus, if the children are expected to be on time, the teacher must be on time.

One's motive for teaching in the Sunday school should be to advance the Cause of practical Christianity. The Cause should be more than personal ambition to the teacher; and he should be willing to teach the class he is asked to teach. What possible difference can it make to the individual teacher whether a class is younger or older in years? A proper estimate of this work, and what it means for the future to have the children founded on the Rock, Christ, should inspire willing consecration to the work in the Sunday school.

It is the experience of most Christian Scientists that ordinary worldly pleasures have ceased to allure. They are learning that there is no lasting pleasure in matter. The testimonies in the Wednesday evening meetings of the emancipation of men and women from the awful bondage to appetites and passions emphasize our Leader's words in "Science and Health with Key to the Scriptures" (p. 405), "The pains of sinful sense are less harmful than its pleasures." Our Leader also writes, on page 390 of this same textbook, "Truth will at length compel us all to exchange the pleasures and pains of sense for the joys of Soul." If we are genuine Christian Scientists, following our beloved Leader as she followed Christ, we shall have no time for the misuse of the Sabbath day, and we shall refrain from doing aught on any other day to bring censure upon Christian Science.

[Written for the *Journal*]

REALITY

LAURA GERAHTY

THERE is no sorrow, though our tears are falling,
  There is no malice where we see the frown;
No terrors lurk where darkness seems appalling,
  No poverty, though human hopes be flown.

There is no death, though many a heart is aching;
  Love waits triumphant at each mourner's side,
And in the seeming gloom is gently breaking
  The glorious truth, which earth can no more hide.

"WHOM THOU SERVEST CONTINUALLY"

GEORGE SILAS HADDOCK

IN the words addressed to Daniel by the king, "Thy God whom thou servest continually, he will deliver thee," we have the key to the marvelous deliverance of the prophet from the lions. It is evident that whatever protects and saves must be near, a power with us. We are never delivered from the darkness by a remote light; nor are we saved from errors in the use of numbers by an absent truth. In like manner, deliverance from suffering, distress, or danger of any kind must be accomplished by a living, saving, present power,—a God at hand, and not afar off. The question comes, How are we to have God at hand, consciously, in time of need? Is it not by striving to walk with the divine Principle, Love, at all times? And does not this mean constant effort to express the qualities which are embraced in this Principle, or Mind? When one is tender and loving, he necessarily demonstrates the presence of Love. Love—in other words, divine Principle—includes all there is of tenderness or kindness. When one is truthful, he proves the actual presence of Truth. Truthfulness and Truth cannot be separated. In like manner, intelligence exercised and good expressed demonstrate, or prove, the positive presence of Mind, or infinite good.

To serve God continually, as Daniel did, means the surrender of self,—the overcoming of false sense, seeking to gratify its own tastes and desires, in order that the true man may shine forth. The very nature of God is to give; hence the term "infinite good," so often used to express the nature of Deity. It follows that the one constantly giving, or serving good, is working out his unity with the infinite source of good; while the one seeking to gain in a selfish way separates himself from God, who is the only protecting and sustaining power. To serve thus, continually, is to be constantly awake to the fact that all activity, grace, and good emanate from God, and that there can be no true service, right action, or pure thought apart from the one Mind. This was expressed by Jesus in the words, "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." It is to know that even the desire for good is not an element or faculty of the so-called human mind, but indissolubly one with the divine Mind; that all thoughts expressed in gentle utterance, kind deeds, and noble actions are the manifestations of this same Mind, and that there can be no expression of harmony or good in any form that is not a direct emanation of the divine intelligence. This knowledge is both power and protection. Mrs. Eddy writes (Miscellaneous Writings, p. 37): "Immortal Mind is God; and this Mind is made manifest in all thoughts and desires that draw mankind toward purity, health, holiness, and the spiritual facts of being."

Dwelling consciously in the presence of God, by exercising the quali-

ties of the divine nature in our daily life, naturally and necessarily works out our salvation from trouble. Where God is, good reigns; and man's peace is sure. To turn from the belief of a selfhood in matter as an unreal mortal concept, and to recognize one's spiritual identity as the humble servant of the living God, is to insure deliverance from trouble. This must be so, because of the very nature of the relationship thereby realized. In this unselfed service one loses the material sense of himself in the divine, there to find himself as God's idea, man, "hid with Christ in God," and therefore safe from evil in whatever guise or form it may appear.

The most perfect mirror imaginable would give back no reflection, unless something were presented to produce that reflection. If one should go before a mirror with an armful of thorns, he would receive back the reflection of thorns. Could he but surround himself with roses, the reflection would include the beauty of the lovely flowers. Likewise, if one goes before the mirror of life with the thorns of self-interest, self-love, coldness, cruelty, and fear, he will get back the reflection of that self, which has no power to help in time of need. On the other hand, could he but consecrate himself to the glorious work of showing forth the qualities of Love and Truth and good, he would so lose himself in God that there could come into his experience only the reflection of that creative Mind in whose presence no hatred, animal ferocity, or discord could possibly dwell.

As Daniel was delivered by God, whom he served continually, so, too, will deliverance come to all those who follow his example. In expressing by our lives the qualities of good,—gentleness, tenderness, kindness, love, wisdom, mercy, forgiveness, and thinking no evil, unity with divine power is established. Infinite Love is the very essence of such qualities, is their cause and origin, and must become a living presence to the one expressing them. In Jeremiah we read: "Let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." That in which God delights is evidently the reflection of divine being; for He has said: "I am God, and there is none else."

To serve God by expressing the divine nature in our contact with our fellow-men, to live noble lives, to be intent at all times on the diffusion of good, to maintain in this way a constant unity with the Father, means also an ability to utilize the divine energy in the destruction of evil, and to unfold good,—a power which God bestows upon those who turn in humility from a false selfhood, and seek earnestly and sincerely to do His will. Our Leader writes (Miscellany, p. 160): "To live so as to keep human consciousness in constant relation with the divine, the spiritual, and the eternal, is to individualize infinite power; and this is Christian Science."

Thus, when seemingly hedged about by the illusions of material sense, we, too, through the enlightenment of Christian Science, can hear

the voice of the king, "Thy God whom thou servest continually, he will deliver thee;" and, hearing, we shall take courage, look up, and with steadfast assurance, conscious of our efforts to keep self out of the way and to reflect the divine attributes at all times, prove the presence of that wonderful Love which ever shelters and protects.

DISCERNMENT AND PERCEPTION

ELIZABETH MC ARTHUR THOMSON

TO-DAY, when the entire world is beginning to recognize and acknowledge the power of mental action over material conditions in every department of life, it is not strange that there should be a decided increase in the development of various attempts at healing by mental means. This recognition of the ability of the so-called mortal or carnal mind to correct its mistaken beliefs of limitation, wherever manifested,—mechanically, atmospherically, or in human thought and bodies,—brings in its wake many attempts to rectify these errors through the medium of so-called mind-sciences. One is confronted on all sides with manifold forms of human philosophies, different isms and ologies, all of which claim to offer freedom from the restricted beliefs of the past. Many persons who have heretofore refused to consider any mode of mental help or healing are, at the present time, interested and enthusiastic investigators of each new method which presents itself. The student of to-day is compelled to be ever on guard, in order not to be swept off his feet by these current and popular theories which, at first glance, may present alluring and promising results, but on examination are found to deal wholly with the supposititious power of the so-called human mind, and for this reason are subject to its erroneous beliefs.

Much of the effort to interest and influence the thinker along the lines of these different teachings is directed toward the student of Christian Science, with the voluntary or involuntary attempt to deprive him of his treasure of truth, which his revered Leader, Mary Baker Eddy, labored so long to establish and protect in its purity. To one comes a book, to another an invitation to a lecture on some popular subject, with the message that neither the book nor the lecture can possibly interfere with his study of Christian Science. On the contrary, each will help to "broaden" his vision and quicken his mental faculties! At this point arises the necessity not only of choosing between the essential and the nonessential study and knowledge, but also of realizing the pitfalls attendant on close or intimate association with the thoughts of those who follow systems that deal wholly with the beliefs of mortal mind. Only through spiritual discernment and perception can a wise choice be made.

To the new investigator some of these "systems" appear to possess characteristics similar to Christian Science. In fact, adherents are prone

to state that they contain all or part of the fundamental teachings of this Science. Others claim that their method is a stepping-stone to it, and of great benefit to those who wish to learn a quick and easy way—a short cut—to the higher demonstration of the Christ, Truth, as given in the textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy.

A ready defense to this aggressive thought is provided for all students who are willing to accept the wise and loving counsel of their Leader. In many passages in her writings she points out the one and only way to gain a demonstrable knowledge of the Science of Mind. Mrs. Eddy carefully leads the student away from all human theories and doctrines to the contemplation of the message of Spirit, God, contained in the Bible and Science and Health. She shows the uselessness of the endeavor to understand this Science by any other agency. In speaking of her book in "Miscellaneous Writings" (p. 50) she writes: "'Science and Health with Key to the Scriptures' is a complete textbook of Christian Science; and its metaphysical method of healing is as lucid in presentation as can be possible, under the necessity to express the metaphysical in physical terms."

All other methods of healing depend upon mortal mind as an agent or factor in the work, and are, accordingly, born of the flesh, and partake of the limited beliefs of the flesh. They tend to confuse the student, and prevent him from distinguishing the difference between the power of the divine Mind and the so-called force of the human will. Under the government of mortal mind or human will one finds himself continually confronted with the restrictions of matter or material sense. To such an one Christian Science comes with its message of hope and cheer, leading out of the darkness and doubt of limitation into the clear sunlight of infinite Mind, Life, Truth, and Love. In the study of this Science one learns to discern and perceive spiritually. He finds that the eyes and ears of human sense have afforded little aid in pointing the way out of the wilderness of conflicting thoughts and opinions. In the wilderness of the present day the need of prayer and watchfulness is apparent. The cry of "Peace" is heard from shore to shore. To attain that peace one need not quarrel with those of differing faiths; nor is it necessary to conform to the many suggestions offered as a solution to the problems which present themselves. One has ever before him the method adopted by Moses when he was tempted by those about him and by his own fear. He, too, can retire to "the secret place of the most High;" there to pray to be delivered from all the power of the enemy; there to receive in answer to his prayer the message of comfort: "My presence shall go with thee, and I will give thee rest,"—bringing the consciousness that the guiding and directing hand of God is ever ready to lead him into the pathway of peace.

Great peace have they who love God's law; who look to it for instruction and influence. Under the guidance of this law Mrs. Eddy has

taught her followers to pray (Manual, Art. VIII, Sect. 4): "'Thy kingdom come;' let the reign of divine Truth, Life, and Love be established in me, and rule out of me all sin; and may Thy Word enrich the affections of all mankind, and govern them;" as well as (Art. VIII, Sect. 6) "to defend himself daily against mental suggestion, and not be made to forget nor to neglect his duty to God, to his Leader, and to mankind." In following such spiritual leading one could never become confused; but beholding His presence, hearing His voice, he would walk in the path of God's appointing,—there finding abundant peace.

TAKING OUR GOSPELS LITERALLY

CASSIUS M. LOOMIS

A DISCUSSION came up between two divinity students as to whether it were possible, in this day of intellectual and scientific research, to take the teachings of our Savior literally, even so far as to found thereon a code of religious ethics in keeping with the times. One of the participants, with an eye fixed keenly upon the inflexible rules of consistency, thought it a thing impossible. The other, we are told, took the opposite view.

It is to be presumed that the advanced student of Christian Science would have upon his tongue's end a very ready response to a question thus clearly outlined. Looking upon our gospels as truly sacred from any point of view, and because of their beneficial effect upon a world spiritually hungry, the earnest worker for Truth never for a moment questions, but endeavors continually to get the spiritual meaning of them. Thus, he feels truly persuaded that he is doing his best to worship God in spirit and in truth.

Should not a faith thus grounded prove, even to a doubting Thomas, that a painstaking study of the gospels is one of the most prolific returns for honest endeavor known; and that a complete dependence upon our Master's words saves, heals, and makes us better Christians in every way? Surely, teachings so precious came not down to us by chance, but as a part of God's ministrations of supreme love for His children; and their all-inclusive weight of truth belittles any attempt to construe them by mere theoretical or dogmatic equations.

Jesus' sermons startled, if they did not arouse to action, all who heard them; while the narrative passages, which record the events of those apostolic days, corroborate with amazing certitude all he taught. His daring was without a parallel, and his words burned with purifying fire. Indeed, his whole active career was in a sense revolutionary; yet his sayings have stood the test of time; and, true to the logic of events, there must needs be afterwards born an apostle of Truth, spiritually endowed, and capable of giving us an interpretation of his teachings commensurate with the growth of the world's intelligence. Is it not true that when the

world needs a prophet, a prophet is born? But he who is troubled with seasons of doubting, because of the fixed formulas of popular standards, may, indeed, fail to see in the life and writings of Mary Baker Eddy, the Discoverer and Founder of Christian Science, a theology destined to meet with world-wide acceptance. The truly faithful student, however, should be content to wait. Great epochs in history are never transitory, but are the growth of centuries.

Can any declaration of faith be more unmistakable than that of our Leader where she says in "Science and Health with Key to the Scriptures" (p. 269): "I therefore plant myself unreservedly on the teachings of Jesus, of his apostles, of the prophets, and on the testimony of the Science of Mind"? How does she do this? By faithful and untiring heed to the inner voice of Truth, which will come to us if we seek it diligently and with an open and trusting heart.

Further to exemplify the thought of our Master's untiring fidelity to his hearers, let us refer briefly to his parables. These may be, in a sense, classed as "fiction," prompted as they were by his momentary need of apt illustration. The return of the prodigal son is a striking example of gospel "fiction;" yet, do we ever think of this narrative as of something that never happened? So aptly applied, and so simple in detail, does it not carry with it a veracious and complete measure of the truth? What matters it, then, whether we call it fact or fiction? The lesson goes direct to the heart of the honest seeker, just the same.

It is true, to be sure, that if we are to accept a teaching literally, there must be plenty of proof to go with it. Has not Christian Science in the annals of constructive thought proved itself to be true? And we might also ask, Was ever a prophet in history accepted offhand? Jesus' healing work alone ought to have established his Messiahship; but to the dense blindness of many, he might almost appear to have preached and healed in vain.

Again, taking this view, we find a closer analogy between a gospel parable and a so-called miracle,—the latter a fact and the former only a figure of speech, used solely to point a moral. Is the one more truthful than the other? The healing of the leper is history, the parable of the sower is not; yet, are they not both essentially true: sufficiently so, to find acceptance in humanity's thought for time immemorial?

But, says the student who concerns himself not overmuch with these things, Application such as you advise means work. Yes, work; we know of no reward for the laggard. "God helps him who helps himself," is a well-worn adage; yet it is as true to-day as ever. Says the poet Whittier:—

> Thine to work as well as pray,
> Clearing thorny wrongs away;
> Plucking up the weeds of sin,
> Letting heaven's warm sunshine in.

Therefore, when we are striving to regulate our daily thoughts, it might be well to remember that if we are to receive our rightful share of good out of the gospel teachings, or from the Scriptures as a whole, we must be

able to say with the apostle James, "Shew me thy faith without thy works, and I will shew thee my faith by my works," then make at least an attempt to conquer our doubts and lack of diligence by espousing some form of real work that will add to our spiritual capital, and help to dignify and promote our faith in and desire for better things.

THE ARTIST

AMANDA COLBATH

THE greatest artist in the world to-day is the man or woman who is striving to see creation entirely from a spiritual point of view. This artist finds his model in the inspired first chapter of Genesis and the first three verses of the second chapter, which constitute a record of the spiritual universe and man. This record supports Christian Science in its entirety. In the remaining verses of the second chapter and those following, is set forth a narrative of the belief of a material creation with its attendant phenomena. At this point the question often arises, Why does a record of material creation appear in the Scriptures if it is not true? The material record of creation is placed in the Bible for the sole purpose of exposing the errors of material sense, that they may be overcome and the true man realized. It is in this way that the spiritual record of creation reaches humanity.

In the first and true account of creation in Genesis, we are told that man was made in the image and likeness of God; also that "the heavens and the earth were finished." There was nothing left for man to create. Everything, however, in regard to spiritual creation does remain to be revealed to mankind. The seven days of creation reveal the order in which spiritual ideas of creation dawn upon human thought. The spiritual universe and man have always existed without beginning. To mortals, the beginning signifies the time when they begin to learn that the spiritual record of creation is true and the material record false.

As one proceeds with the book of Genesis, it will be observed that the record of material creation seems to become so closely interwoven with the spiritual record that it appears to human sense to be a confused mass. The task of separating the material from the spiritual is a question of learning how to divide between the beliefs of the material senses and the facts of spiritual sense. This may seem difficult now, as in the beginning, because the serpent as in the allegory has, in belief, always asserted itself, suggesting that the indulgence of material sense would give pleasure. The story of the serpent is thus not a far-away affair. The suggestion of evil to-day comes slyly in the guise of material desire, and appears to us to be our own thinking. Therefore, mortal thought becomes agitated and disturbed in the struggle to conquer material sense and to learn of the true creation. But the effort to divide between the two is the mental process

which separates error from Truth, planting one's feet on the firmament of spiritual understanding.

On pages 359 and 360 of the Christian Science textbook, "Science and Health with Key to the Scriptures," Mrs. Eddy portrays the true thought-model and the false: "A Christian Scientist and an opponent are like two artists. One says: 'I have spiritual ideals, indestructible and glorious. When others see them as I do, in their true light and loveliness, —and know that these ideals are real and eternal because drawn from Truth,—they will find that nothing is lost, and all is won, by a right estimate of what is real.' The other artist replies: 'You wrong my experience. I have no mind-ideals except those which are both mental and material.'" And in the next paragraph she has written: "Dear reader, which mind-picture or externalized thought shall be real to you,—the material or the spiritual? Both you cannot have. You are bringing out your own ideal. This ideal is either temporal or eternal. Either Spirit or matter is your model. If you try to have two models, then you practically have none."

The spiritually metaphysical artist —if he may be so styled—has a great work before him; for he is beginning to discern the perfect model of Spirit and to express what he discerns. Figuratively speaking, he is working on a large canvas, one that mentally embraces his thinking in regard to the universe and man. When one no longer paints creation from a material point of view, the discords and deformities of material sense begin to give place to the creations of Spirit. Old scenes, materially depicted, pale into insignificance at the touch of Truth; and the transformation in human consciousness goes on.

When an artist conceives the idea of a beautiful picture through inspiration, he gives expression to his thoughts through the brush, so that others may recognize and understand them. The idea which he has discerned is mental and spiritual; and it is, therefore, indestructible. That which appears on canvas is material and destructible. The artist's concept of the picture has enabled him to convey it to canvas, and thereby bring it to the point of human discernment. But true value and permanency lie in the original idea, which exists in divine Mind.

As a portraitist of perfect man and perfect universe, the Christian Science metaphysician endeavors at all times to express the ideas of Truth which he comprehends by putting them into practice in both word and deed, bringing to light each day a more perfect ideal of that which he has mentally discerned. In this way, spiritual ideas enter into the affairs of daily life and govern his acts.

Jesus the Christ was the greatest spiritual artist that the world has ever known. He transformed and made beautiful the scenes of earth by delineating health and harmony where sickness and discord had been. He effaced from thought the pictures of corporeal sense, or the flesh, so that finally nothing remained in his consciousness but a realization of God's

creation,—the spiritual universe and man. Good had become to him the only actuality. His work was finished in accordance with the order of progressive revelation, as given in the first chapter of Genesis; and his perfect self, which is the real or God-made man, ascended unto the Father. He had proved his unity with God. In regard to spiritual translation Mrs. Eddy has written in Science and Health (p. 209): "The compounded minerals or aggregated substances composing the earth, the relations which constituent masses hold to each other, the magnitudes, distances, and revolutions of the celestial bodies, are of no real importance, when we remember that they all must give place to the spiritual fact by the translation of man and the universe back into Spirit."

THE CHURCH TREASURER

CHARLES J. DEAN

IT is generally conceded that there is probably no time of more vital interest in the history of a nation, a municipality, a corporation, or a church, than that which is known as an election or annual meeting. In a branch Church of Christ, Scientist, the importance of such an occasion can scarcely be overestimated. At that time, after the reports of officers and committees have been acceptably disposed of, it devolves upon the members of the church to make suitable selections of those who are to serve in the various official capacities provided for in the by-laws constituting the church government.

The importance of abundant mental preparation for an annual meeting, on the part of every individual member, cannot, therefore, be too strongly emphasized. Each should work and pray for the Mind of Christ, which shall bring out a right and harmonious functioning of each department of church activity, thus making manifest the best concept possible to-day of the true Church, "whose builder and maker is God." This individual responsibility on the part of its every member is the keynote of successful demonstration in church government; and it is a moment of great danger when this individual responsibility is lost sight of and is replaced by apathy or indifference. If, therefore, every one has the interest of his church deeply at heart, and would see revealed within its government that strength, harmony, and purity which are the result of the application of the law of Principle, each must strive for the development of these qualities within himself, in order that they may be reflected within every department of church activity. If one is truly honest in seeking to understand the full meaning of the operation of divine law, he will find that in an humble and earnest study of the Manual of The Mother Church there will be unfolded an understanding of this law and its operation which will eliminate from his thinking the sense of personality, eradicate any sense of irresponsibility, and establish a clear and unobstructed vision of the true Church and its government, thereby

making the demonstration of the allness and oneness of Mind possible. It will help in the wise selection of those who are best qualified to serve in the various capacities of church officers.

Each department in the church should manifest activity and completeness; and each, although different from all the others, is of importance; but all must be brought carefully together in order to produce the harmony which should be demonstrated by a Church of Christ, Scientist. It may, perhaps, be found helpful to turn attention for a few minutes to a consideration of some of the requirements necessary for the good stewardship of one who is to serve as treasurer, as well as to some of the problems which may come to him demanding solution. The fact that one may be an expert accountant or a skilled financier is not of itself sufficient to warrant his election as church treasurer; and, although previous training along these lines of work will undoubtedly prove of great assistance to one chosen to handle the financial problems connected with his church, it is of prime importance that he should be able to turn his thought from the human perception of these things and to take up his work according to the rules for demonstration in divine Science. As human reasoning gives place to spiritual understanding and revelation, the treasurership will be seen as an opportunity to express divine realities. Then there must follow a realization of the meaning of the term "substance," and of the source from which true substance is derived; and divine law must be recognized as establishing accuracy, and meeting every claim of demand upon the supply drawn from inexhaustible good.

On page 2 of "Pulpit and Press," Mrs. Eddy says, "Our true temple is no human fabrication, but the superstructure of Truth, reared on the foundation of Love, and pinnacled in Life." Into this structure man can enter only through the vestibule of spiritual discernment, and find, within, the strength, peace, and power that come to him who is faithful in his striving to banish all evil from his thinking. Habitually to know that into this structure no evil can enter, nor any want exist therein, because of the fact that not one of God's promises can ever fail, neither is His Love withholden from us, is to demonstrate one's higher duty as treasurer.

In connection with the consideration of the true Church, its membership must be seen as under God's control and, therefore, as the reflection of affluence, charity, and generosity, so that there may be a ceaseless outpouring of gratitude and unselfishness. This will be manifested in a spontaneous desire to give unstintingly, in order that all mankind may become beneficiaries of the blessings which a knowledge of Christian Science brings. The treasurer should guard his thought carefully, lest he unwittingly set a price on any one's ability to give. Under no circumstance should he allow himself to be tempted to determine the largeness or the smallness of another's love-offering. The problem of church giving is one for individual demonstration; and each is free to work it

out for himself without either direct or indirect suggestion, or fear of criticism from another. The realization of God as the constant and unfailing source of all supply is sufficient to keep one's vision always clear on this point, and enables him to be honest and just in determining what his own share of the responsibility of carrying on the work shall be.

Down through the ages of false belief and false education men have been carefully trained to regard substance as material; and it was not until Mary Baker Eddy was enabled to give "Science and Health with Key to the Scriptures" to the world that this illusion was dispelled, and the truth revealed to mankind. In this work, on page 468, she has defined substance thus: "Substance is that which is eternal and incapable of discord and decay. Truth, Life, and Love are substance, as the Scriptures use this word in Hebrews: 'The substance of things hoped for, the evidence of things not seen.' Spirit, the synonym of Mind, Soul, or God, is the only real substance." And again, on page 357 of "Miscellaneous Writings," she has written, "Divine Love is the substance of Christian Science, the basis of its demonstration, yea, its foundation and superstructure."

It may seem difficult at times, when lack seems apparent, for the treasurer to realize that the law of supply is infinitely greater than the insistence of demand, and to lift thought above all human sense of poverty, covetousness, penuriousness, or avarice, into the realm of spiritual understanding and demonstration. Matter is ceaselessly clamoring for recognition as substance and power, and mankind must be freed from the temptation to acknowledge some phase or other of this claim. When such a condition does arise, it is well to remember that our Master "was in all points tempted like as we are," and that his first miracle, so called, was a demonstration along this very line, when he proved the power of Mind by replacing the so-called law of demand with the perfect adjustment of infinite supply, so that the water instantly became wine. Jesus never doubted that the Father heard his prayers; and in that firm reliance on divine Principle he proved conclusively his mastery over material law. It is also recorded that when evil would have tempted him to acknowledge that he suffered lack, because he had no money with which to pay the tribute demanded of him, Jesus instantly detected and rejected the lie, so that the tribute money was found awaiting his use in the fish's mouth. Had the Master thought of money as merely so many coins bearing an inscription representing a human sense of a material value, he could never have satisfied this demand made upon him; but, instead, he proved money to be but a symbol of the eternal goodness and illimitable wealth of divine Love, which is always immediately available for the satisfaction of any demand that can possibly be made upon man.

In rendering account for all with which he has been intrusted, there is given to the treasurer an enlarged opportunity for growth in accuracy of statement and declaration of the truth. The divine law is seen to be un-

erring and exact,—always in perfect balance, and establishing a base of inexhaustible supply, which cannot be overdrawn, nor can it have need for adjustment.

If constantly faithful in his search for the perfect Christianly scientific solution of those problems which have been given into his charge, the treasurer is soon cognizant of the fact that a quickening sense of what constitutes true church activity is unfolding to him; and this unfoldment is felt by every member of the church, manifesting itself in increased membership, larger revenue, and spiritual growth. Like the faithful servant of old, to whom there have been intrusted some of his Master's talents, and who at the close of his service can say, "Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more," to him shall come that greatest of all rewards: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."

[Written for the *Journal*]

GOD'S MESSENGER

MARIAN J. COBB

God held thy hand; and thou didst reach to me
Thine other as I stumbled, tenderly
Lifting me to the mount where thou didst stand;
And now I, too, can grasp the Father's hand.

God smiled on thee; thy countenance did show
The joy which comes to those who Love's smile know;
I listened to thy songs of praise a while;
And now I, too, can see my Father's smile.

God spake; and thou, with ear attuned by prayer,
Heard the sweet message, and with me didst share
The holy truth which made thy heart rejoice;
And now I, too, can hear my Father's voice.

God made His face to shine on thee, and thou
The glory didst reflect to me; till now
I, too, can in that light the vision trace,
And glimpse the beauty of my Father's face.

Dear messenger of God, with love imbued,
By deeds I fain would prove my gratitude;
Thy light to all with steady gleam doth shine,
And richer is the life that toucheth thine.

THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY MARY BAKER EDDY, AUTHOR OF THE CHRISTIAN SCIENCE TEXTBOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ALBERT F. GILMORE ELLA W. HOAG, DUNCAN SINCLAIR
Editor and Associate Editors

EDITORIAL

COURAGE

FROM a time far back in human history, it has been customary to characterize certain animals according to their dominant traits. The fox, for example, symbolizes wariness, and "sly as a fox" became an adage; the greyhound, known for its great speed, became the symbol for swiftness in movement; while the patient ox typifies strength; likewise, the lion, long regarded as the type and symbol of boldness and dominant courage, has been called the "king of beasts." Accordingly, great nations have incorporated the figure of the lion into their official seals, and individuals into their coats of arms, as being expressive of conscious superiority and fearlessness, thus proclaiming to the world immunity from fear, commonly engendered by a sense of weakness; so, "bold as a lion" has taken on the significance of a state of courage thought to be altogether above the possibilities of failure or defeat.

When Jacob, full of years, called his sons together to pronounce upon them his blessing or objurgation, as he thought their deserts to be, he blessed Judah, foreseeing for this favorite son a wonderful career as the forebear of a race, out of which should spring the Savior and Redeemer of mankind. So Jacob, perceiving in Judah the qualities of courage and strength which, then as now, were attributed to the king of beasts, characterized him as the "lion's whelp," or offspring. The Revelator, weeping much because "no man was found worthy to open and to read the book," was admonished by one of the elders, "Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof."

Our revered Leader, Mary Baker Eddy, adopting the symbolism of Genesis and Revelation in characterizing qualities of human thought, defines moral courage on page 514 of "Science and Health with Key to the Scriptures" as " 'the lion of the tribe of Juda,' the king of the mental realm. Free and fearless it roams in the forest. Undisturbed it lies in the open field, or rests in 'green pastures, . . . beside the still waters.' " It is to be noted, however, that it is moral courage to which our Leader attributes these qualities of fearlessness and power, not to mere animal courage, which, at best, is based upon nothing more substantial than a sense

of physical strength derived from the belief of life in matter, and engendering an attitude of superiority to conditions and circumstances which commonly occasion fear. This type of courage renders its possessor bold because of a belief of superiority to any possible opposing force, a mental state manifestly quite inadequate to sustain one, directly there appears on the scene a foe apparently superior. Then it is that mere animal courage,—whether of mortal man or beast,—based upon such premise, proves its weakness, falters and runs away, overcome by the same quality of fear which, in its own leonine career, it has been able to inspire in weaker creatures.

One finds in the Scriptures many examples of true courage, based not upon a sense of material strength and superiority, but rather upon an understanding of God as the infinite power, the source of all strength, to be drawn upon and utilized in proportion to the degree of one's understanding. It would scarcely be held that David's consummate example of courage in facing Goliath had its basis in a sense of superior physical strength. No more was it physical courage that enabled Daniel to persist in prayer, regardless of the edict of the King against praying; or Thomas to say to his fellow-disciples, "Let us also go, that we may die with him [Jesus]." Can one doubt the sublime courage that inspired Paul to go to Jerusalem in the face of the certainty that he would be bound and cast into prison? He serenely went forward, in the calm assurance that wherever his Christian duty might lead him, there he would find the sustaining and protecting presence of God, whom he had so faithfully served.

The common saying that "one has the courage of his convictions," usually intended in a complimentary sense, serves that purpose only when the convictions are solidly founded, that is to say, when grounded upon the rock of Truth. The Christian Scientist understands that all mental qualities not emanating from the divine Mind are based upon the shifting sands of uncertainty and unreality, against which at any moment the storms of error may prevail. In speaking of the difficulties with which the Christian Scientist has to cope, Mrs. Eddy says on page 423 of Science and Health: "The metaphysician, making Mind his basis of operation irrespective of matter and regarding the truth and harmony of being as superior to error and discord, has rendered himself strong, instead of weak, to cope with the case; and he proportionately strengthens his patient with the stimulus of courage and conscious power."

The derivation of the word "courage" has a new interest in the light of spiritual understanding. From the Latin word meaning "heart," it primarily signified that which springs from the heart or "spirit," basing its meaning upon the theory that the heart is the center and source of life. With the knowledge gained in Christian Science, that God is the only source of life, and its sustainer, true courage has its foundation in understanding the allness and permanence of God and His spiritual universe, in-

clusive of man, indestructible, perfect, and eternal. Is it not manifest, then, that courage thus inspired is a stable quality, not subject to change, and altogether superior to any sense of fear? This type of courage finds its true expression in heroism, and freedom from all fear, in firmness, boldness, resolution, fortitude, and valor.

True courage, then, is not based upon a consciousness of physical superiority to one's immediate adversaries, whatever form they may take,—whether of a gigantic warrior armed with huge weapons, a den of man-eating lions, a white-hot furnace, or the menace of chains and slavery; but it springs from a calm assurance that whatever circumstances, however untoward, may confront one, whatever dangers may threaten, now or hereafter, divine protection, adequate to meet every human need, is assured through spiritual understanding. Paul, armed to a remarkable degree with faith, gave expression to his splendid courage in a familiar but cogent sentence: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Is this not an example worthy of faithful emulation by every co-disciple with the heroic Apostle to the Gentiles? Undaunted amid tribulations seemingly overwhelming, he progressed, armed with the full faith of God's loving care. Here was true courage exemplified, based upon the immutable Rock, Truth. Of the spiritual estate which the true Christian inherits, our Leader has said in the Message for 1901 (p. 30), "And no emperor is obeyed like the man 'clouting his own cloak'—working alone with God, yea, like the clear, far-seeing vision, the calm courage, and the great heart of the unselfed Christian hero." Our Leader here sets before Christian Scientists an example worthy of their fullest emulation.

ALBERT F. GILMORE.

COMPASSION

THE most compassionate man who ever trod the earth was Jesus of Nazareth. Running like broad golden bands through his life of marvelous purity and benignity, was the virtue of compassion. It might be necessary on occasion for Christ Jesus to expose the subtle, malicious ways of error,—even to scourge the money changers and those who sold doves in the temple, and to peremptorily order evil to get behind him; but always the spirit of compassion was there, endowing even his word of rebuke with healing power, because behind his every word and action there lay a profound understanding of the allness of divine Love. Evil might claim presence and power; the Master might have to condemn the belief with the righteous scorn of which he was capable; but because he knew so well, because he knew so scientifically, the unlimited nature of the

Father's goodness and love, his heart was always compassionate.

Once, after the Master had done many wonderful works, such as healing one "sick of the palsy" and another of an issue of blood, had given sight to two blind men, restored "a dumb man possessed with a devil," and raised Jairus' daughter from the deep sleep of death, he "was moved with compassion" on the multitude, "because they fainted, and were scattered abroad, as sheep having no shepherd." And so keen on this occasion was his compassion for the afflicted children of men that it drew from him the memorable words, "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." How tender the Master ever was! How wonderfully combined in him were the correct appreciation of justice, the might of meekness, and the loving-kindness of compassion,—indeed, all of the fruits of the Spirit!

Now, Christian Science is urging mankind to follow whole-heartedly the Founder of Christianity; and not only so, but it teaches how this can be done, by giving the explanation of the Science of Life with which he was acquainted. The life of Jesus was based on deep and accurate knowledge of God, divine Principle. His life was the expression of this knowledge, made manifest in every healing act, every compassionate word and deed, every victory over the belief of evil, which characterized it as the greatest ever lived on earth. In her Message for 1902 (p. 18), Mrs. Eddy says of him: "Jesus was compassionate, true, faithful to rebuke, ready to forgive." And a line or two farther on she significantly adds, "No estrangement, no emulation, no deceit, enters into the heart that loves as Jesus loved." The Founder of Christianity has set a pattern which should ever be kept before those who have obtained, even in a small degree, that spiritual understanding which animated his words and determined every act of his life.

It is well that we should frequently examine ourselves to ascertain where we stand spiritually. It is easy to make a verbal profession; but the fruits of practice alone show where one actually stands. Are we becoming more humane, affectionate, compassionate, honest, hopeful, meek, and temperate? Is our faith in the love and power and presence of God, as the divine Principle of all real being, increasing? Are we able to heal the sick more readily through the understanding we have of omnipotent Truth and the impotence of all unlike good? Are we becoming quicker in calming the storms that sweep over the so-called human mind, and which we are apt to encounter as we go about our several duties in the home, the workshop, the office, or the warehouse? Briefly, do we find that our possession of the Mind of Christ is increasing? If so, then we can rejoice, and let our rejoicing be expressed in the gratitude of compassionate and consecrated lives.

On page 115 of the Christian Science textbook, "Science and Health with Key to the Scriptures," Mrs. Eddy gives the "Scientific

Translation of Mortal Mind." Now, "mortal mind," as used in Christian Science, is a term which designates what Paul called the "carnal mind;" in other words, mortal mind is material sense in all of its seeming phases. Christian Science, affirming the truth that there is but one real Mind,—divine Mind,—utterly denies reality to mortal mind, characterizing it as error, false belief, illusion, a dream of intelligence, life, truth, and substance in matter. Mrs. Eddy, keeping these facts before her, describes the "Scientific Translation of Mortal Mind," and states that in the "Second Degree" of the process of translation, evil beliefs disappear and the moral qualities appear. Her definition of this *"Second Degree:* Evil beliefs disappearing" is: "MORAL. Humanity, honesty, affection, compassion, hope, faith, meekness, temperance." As one obtains an understanding of divine Truth and Love and puts the understanding into practice, the moral qualities appear on the way to the final demonstration of spiritual man. And how interesting to note that compassion is in such rare company!

Compassion should always be found in rich measure in the Christian Scientist. When it is absent the metal cannot ring true: there is a fault in it somewhere; and the absence of compassion is bound to be evidenced in barrenness of deeds of Christian healing. Examine the situation more closely. The Christian Scientist, understanding the allness of God and the unreality of all forms of evil, is empowered to deal scientifically with every false belief that comes before him, precisely because he does know the allness of good and the unreality of evil. And it is his calm assurance of the presence and power of divine Love which is reflected in the love and compassion of his life. Whoever has practiced Christian Science healing knows exactly what this means: and, moreover, how wonderfully that reflection of compassionate love can grind to powder the adamant of self-love, material sensuousness, fear, pride, anger, jealousy, envy,—all the unlovely beliefs of the carnal mind,—dissolving them utterly away, thereby restoring the sufferer to health and strength!

Our revered Leader, speaking from the depth of her rich experience, says in Science and Health (p. 365): "If the Scientist reaches his patient through divine Love, the healing work will be accomplished at one visit, and the disease will vanish into its native nothingness like dew before the morning sunshine. If the Scientist has enough Christly affection to win his own pardon, and such commendation as the Magdalen gained from Jesus, then he is Christian enough to practise scientifically and deal with his patients compassionately; and the result will correspond with the spiritual intent." No! it was not weakness that caused the beloved Master to weep at Lazarus' tomb before he raised him to fresh vigor of life again: the tears he shed welled forth from a great compassionate heart, compassionate because it understood so wondrously that God is Love.

DUNCAN SINCLAIR.

AN UNSWERVING PURPOSE

ALL Christian Scientists acknowledge that Christian Science is the Science of Life,—that it is the Science whereby all humanity must learn to understand and practice perfect thinking, perfect speaking, perfect acting, perfect living,—the Science which will solve every problem, individual and collective, that may confront mortals through all time; that it is the Science which, obeyed and demonstrated, must bring the reign of righteousness on earth,—the kingdom of heaven, or God's government made manifest. It is the only way whereby each can bring his every activity into accord with the law of God, win the full benefit from its teachings, and save himself from the pitfalls which constantly beset mortals along their earthly pathway.

This hour is one in which God's demand upon Christian Scientists to be true to His Science is becoming daily more and more apparent. Nothing but this perfect Science of Life can ever settle the vexed questions of the world at large, and Christian Scientists understand full well that this can and will be done only for the whole, as each individual brings his own life under its blessed control. Each in his heart of hearts longingly desires to have his every thought, word, and deed in exact conformity with the divine Principle of this Science; and who does not at least believe that he would sacrifice all for it? The Christ, Truth, has undoubtedly knocked at each one's mental door, and been listened to and welcomed to that extent. It is one thing to welcome this guest into one's home, but quite another to allow him to take unchallenged possession, ruling out all that is contrary to the divine rule and method. When we daily pray: "'Thy kingdom come;' let the reign of divine Truth, Life, and Love be established in me, and rule out of me all sin" (Manual, Art. VIII, Sect. 4), how often do we cling to it as the one foremost purpose of the day? Is it sometimes allowed only to knock at the door; and then is the door practically closed upon it, while personal desires, personal motives, personal interests, are allowed to claim the place which should be given only to divine Truth and Love?

When this perfect Science was revealed to Mrs. Eddy, it found her already so purified in thought and life that nothing could daunt her pursuance of the unalterable purpose to give this Science to the world so protected and established that nothing should be able to interfere with its continued and prosperous unfoldment. Always she was listening for God's voice, and always obeying it; and never once did she swerve from such obedience. Nothing short of such singleness of purpose could have led her forward to the successful fulfillment of her mighty task. It were well if every Christian Scientist would frequently contemplate the life of our beloved Leader, and gain from such contemplation the lessons which may there be learned.

There could be but one motive.

equal to the accomplishment of her stupendous work,—the motive to know God's will and to do it. Never once did she hesitate when He pointed the way,—never once did she fail to stand for the law of Principle, which she knew must be made plain for the world, that it might thereby be delivered from all belief in evil. Every word she uttered or wrote was in obedience to the demand of divine Principle, and in accordance with its law. Never did personal sense turn her aside into its deceiving bypaths. Every word and act of hers was measured by the unfailing, unchangeable, immutable square of God's law before it passed the portals of her activity. She invited the Christ, Truth, into her house,—her consciousness,—and never hesitated to obey its least or greatest demand.

Is it asking too much of the Christian Scientist that he shall walk in the footsteps of our Leader in the unswerving purpose of obedience to God, to divine Principle? All will admit that some day all must do so if they would reach the goal of perfection. Then why not now? So-called mortal mind may try to convince one that all the steps need not be taken, or need not be taken in just the same way she took them; but mortal mind never yet told the truth,—then why should it be trusted where the Science of Life is concerned?

No Christian Scientist could conceive of a more perfect, more desirable path than to follow her as she followed Christ; nor can there be the slightest question that it includes the sum and substance of necessity for every one of us. Then, surely, no one would hesitate a moment in wholehearted acceptance of the fact that sometime he must walk in this path,—and walk all the way through it. The fact is that all Christian Scientists have already virtually accepted this path—the path of Christian Science—as the only way. They also know that holiest purpose alone is sufficient to keep them steadfastly walking therein. In "Science and Health with Key to the Scriptures" (p. 326) Mrs. Eddy writes: "Working and praying with true motives, your Father will open the way. 'Who did hinder you, that ye should not obey the truth?'" This emphasizes the great primal necessity of right motive, which point must be constantly guarded. Continually must the Christian Scientist be watchful that his purpose shall measure up to the demand of Principle, even as did that of our Leader; and he, too, must maintain such purpose unswervingly. Each hour he must watch that no lesser incentive than the unselfish purpose to serve God and his fellowman shall govern him.

The true Christian Scientist cannot fail to see the possibility, yes, the obligation, to examine every thought in order that he shall never approach any activity except from this high and exalted position. Yes, this is possible! It may take patience and very great deliberation in the beginning; but it can surely be accomplished. Every contemplated word and deed can be examined under the light of unselfish devotion to Principle before it is put into activity. Then, gradually, all action will become the spontaneous unfoldment

of reflected good. The great security of the Christian Scientist lies in the fact that God is always at hand supplying not only the perfect purpose but the understanding to maintain it unswervingly. Isaiah declared to the people: "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left;" and in Science and Health (p. 506) we read: "Spirit, God, gathers unformed thoughts into their proper channels, and unfolds these thoughts, even as He opens the petals of a holy purpose in order that the purpose may appear." ELLA W. HOAG.

CHURCH TREASURER

PER CAPITA TAX.—The annual per capita tax for which the Manual provides (Art. VIII, Sect. 13) is due from members of The Mother Church, June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, that being the beginning of the church year. If a remittance for church dues is more than the amount required to balance one's account, the surplus is credited for the current year, unless otherwise directed by the sender.

CONTRIBUTIONS to The Christian Science Benevolent Association are acceptable; and contributions may also be made to the General Fund and the Real Estate Fund of The Mother Church.

Please make all remittances payable to EDWARD L. RIPLEY, Treasurer, and send them to him at 236 Huntington Avenue, Back Bay Station, Boston, Massachusetts.

CLERK OF THE MOTHER CHURCH

Please address correspondence relating to membership with The Mother Church and requests for application forms for membership to GEO. WENDELL ADAMS, Clerk, 236 Huntington Avenue, Back Bay Station, Boston, Massachusetts.

TESTIMONIES OF HEALING

The statements with regard to healing made in the following testimonies have been carefully verified, and their truthfulness established. Records of the investigations are kept in the Publishing House.—THE EDITORS.

BEFORE accepting Christian Science, I was a constant sufferer from what physicians named ulceration of the stomach; and for several years I was under the constant care of the very best specialists. I was assured I could not be healed; but that I could, while I lived, enjoy comparative comfort, provided I strictly obeyed the rules prescribed by the doctor. I also suffered from violent headaches, which doctors said were caused by the stomach condition. At the time when I decided to try Christian Science, I was taking from three to five doses of medicine daily. I had not had an action of the bowels for five years without medicine or local treatment. I never resorted to any of these agencies, except on the order of the doctors. They were men of high repute in and out of their profession; and I believe they were conscientious in everything they ordered me to do. I believe that I was, from their standpoint, in a condition close to hopeless.

My first step in Christian Science was to take treatment; and my engagement was at twenty minutes past four in the afternoon. I left the practitioner's office at about five o'clock, completely healed of these difficulties. I have never had a dose of medicine since; and the headaches are but memories. It is now about eight years since this healing.

I was not induced by this to take up Christian Science, however. Along with the stomach condition, I had been also suffering, according to the doctors, with cancer of the nose. For this, I had been treated by two other specialists in that branch of the profession. I received no benefit whatever. It was at this point that I sought the aid of Christian Science, and it was this that caused me to do so. For some reason I was not healed of this cancer under the treatments of the first practitioner; although I had been instantaneously healed of the ulcerated stomach trouble in the first treatment. This practitioner volunteered the advice that I go to some one else; which I did. This disease proved to be very stubborn, and subjected me to a great many very trying situations. It was, however, fully and completely healed. Not one shade or shadow of material remedy was at any time employed in the healing, after I first applied for Christian Science treatments.

It is not easy to express in human words my gratitude for these manifestations of the healing power of divine Mind, and for the fact that God not only has the power to heal, but has healed. I am equally grateful that I was given strength to "stand" at the crucial moment, when, to human sense, all seemed lost, and when unspeakable influence sought to draw me away from Christian Science, back to material remedies. Misguided strangers stopped me on the street and suggested remedies; friends

gently advised me; members of our own families implored me; and my business associates insisted. That I maintained my position in all these trying situations is but one more demonstration of the omnipresence of Love.

I feel I would be remiss if I failed to voice, in this connection, my gratitude for the unswerving support of my wife, who never once varied in her attitude of hopeful encouragement, and in loving reminders of God's presence in my every honest desire. Let me also express grateful appreciation of those qualities in Mary Baker Eddy which constituted her the comfort she is to those who avail themselves of her wonderful teachings. My gratitude to the practitioner is known; and I would sooner just live it, than speak it—or try to. —*Augustus Beall, Cincinnati, Ohio.*

It is with a deep sense of gratitude that I hereby lovingly bear witness to the healing power of Christian Science. During the last twelve years I have received many healings, both mental and physical, and should like to relate one of the healings which proved to me, and to others who witnessed it, that "with God all things are possible."

It was in the spring of 1912 that I submitted to a physical examination for a growth in the breast that had existed for several months, which was causing me suffering and making it difficult for me to use my right arm. This examination was made to satisfy a member of the family who is not a Christian Scientist. The physician pronounced it a malignant growth and advised an operation at once. He found, however, that the surgeon whom he wished to consult about the operation was out of the city for a stay of several days. I immediately sought the services of a Christian Science practitioner. In four days the physician called without being requested to do so. He made another examination and found, much to his surprise, that the growth had diminished in size. His fear was lessened, and nothing more was said about the operation. This I consider divine protection. Christian Science treatment was continued for some time. When the fear was destroyed I realized freedom; and the healing was complete and permanent. This experience made me realize the truth of Mrs. Eddy's statement in "Science and Health with Key to the Scriptures" (p. 167), "Only through radical reliance on Truth can scientific healing power be realized."

For this healing and many others I am deeply grateful to God, to Mrs. Eddy, and to the loving practitioner who so patiently helped me through this experience.—(*Mrs.*) *Laura B. Bethards, Newark, N. J.*

Just a year ago now, I was suffering from what the attending physician diagnosed as diphtheria. I did not seem to recover as was expected; so in January I underwent an operation on my throat, and in March a very serious operation on both ears. In April I was sent to my parents in Minneapolis, in the hope that the change of climate and fresh air would cure the lung trouble, which had become quite pronounced.

A new complication then arose, pronounced as tuberculosis of the stomach and bowels. Everything I ate or drank caused great distress. Convulsions became the order of the day, being very violent and often two hours in duration; and I had as many as five in twenty-four hours. We procured the best physicians in the Northwest; but they all pronounced my case incurable, and told me that I could not live. Then it was, that I began to long for home; and, in July, my husband brought me back—as we thought—to die. Our home physician started to treat me with renewed vigor; and for a short time I seemed to rally. Then, suddenly, I grew very ill; and I was again told that I was going to die.

Just at this time I received word from a cousin in a little near-by town that with my permission he would call on me and explain something of Christian Science. I must confess the permission was given very reluctantly, for I had always been very antagonistic towards Christian Science. The situation was desperate, however; something had to be done. My cousin, just a high school lad, was true to his promise, and came with his "Science and Health with Key to the Scriptures" by Mrs. Eddy. When he entered my room I was in great agony, and another convulsion seemed inevitable. He began reading the chapter on "Prayer," and I soon became easier. At the end of three hours he left; and I was free from all pain. At his advice, we called in a Christian Science practitioner, who told me to arise and dress. Although I had been bedfast for eighteen weeks, I did as I was bid. She also told me to take no thought of what I ate or drank; so I began to eat at the table with the members of my family; and I had not the slightest distress. She explained to me that such was my God-given dominion.

My healing was almost instantaneous. I am so happy to add that my husband's attitude towards Christian Science was a very great help; for I met with great cooperation from him. We had always been a very happy family; but since coming into Science we seem to have a more perfect understanding, and a greater harmony. We derive great help and pleasure from our daily study of the Lesson-Sermons. I am indeed very grateful to the practitioner for her loving and untiring assistance, and to Christian Science for the understanding of Truth. I left the home of my parents in Minneapolis on July 8, 1921, making the trip to my home in Bloomington, Illinois, on stretchers. On December 17, 1921, I went back to Minneapolis to spend the Christmas holidays, perfectly well and strong. We all could truthfully say it was the very happiest Christmas we had ever experienced.—(*Mrs.*) *Myrtle Van Winkle, Bloomington, Ill.*

FROM infancy until the age of four years, my youngest child had not known a well day or gone without medicine. From the time she was six months old, the taking of food would often throw her into convulsions. Each year some new difficulty would arise. In her first year, and twice in her third year, she had attacks of pneumonia. Kidney trouble, which

the physician declared would run into Bright's disease, brought on a twitching of the muscles about the nose and eyes. Weak lungs and bronchial affection seemed to be developing into consumption. Then malarial fever set in; and the doctor said she could no longer live in this climate. Every material remedy had failed to relieve the situation; and when the child could no longer take any nourishment, we turned to Christian Science for help. After the first treatment, she was able to walk upstairs to her room. While her recovery was slow, the improvement was marked and permanent. Her healing is the most remarkable one I have ever witnessed. Her physician admitted that medicine could not have brought it about.

Through this experience, I was led to study Christian Science; and for years my family have relied wholly upon the great Physician. We have been healed of many serious attacks of illness. I am certainly grateful for all of these healings, and thankful that I was led by divine Mind into the knowledge of Christian Science. —(*Mrs.*) *Liddia Ann Holter, Rosedale, Kans.*

MANY years ago, the beautiful teaching of Christian Science was brought to my notice by a dear friend. I found it was the truth for which I had long been seeking. It appealed to me at once as being practical and demonstrable. I had always believed in the healing power of the Christ; and to find a church which taught a definite healing Principle was a great joy to me. Since then, I have had innumerable blessings and proofs, not only of physical healing, but of the power of Truth to destroy any discordant condition that comes into one's life. Again and again, I have seen the results of accidents and loss destroyed, and financial difficulties met, by the understanding of the allness of God.

Personally, I have overcome much physical weakness and fear. Before coming into Christian Science I had constant attacks of influenza, which would last several weeks, leaving me very low and exhausted. Now, this trouble is very quickly met; and neuralgia, from which I was a great sufferer, has been entirely overcome. But more and more the gratitude grows for the enlarged understanding of God as divine Love; for the knowledge that when we reflect the divine nature, and express love and compassion, we gain a realization of what Mrs. Eddy teaches when she says in "Science and Health with Key to the Scriptures" (p. 494), "Divine Love always has met and always will meet every human need." It is only when looking back over the years that we realize along what a wonderful way we have traveled, and how much we have gained. I am especially grateful for the experiences of the past two years, during which I have proved so constantly the omnipresence and omnipotence of God. Coming from England to settle in Canada shortly after the war, the difficulties seemed insurmountable; but Love has never failed. And as one problem after another has been solved, the inward assurance and quiet confidence gained of the supremacy of Spirit are beyond all words to express.

I would like to testify to the beautiful healing of my mother, who was very ill last summer and seemed about to pass on. I had been trying to realize the truth for her for some days, but with no result. One afternoon, I felt impelled to go away from the appearance of error; and, whilst walking by the lake side, I just held to the omnipotence of God, until I felt a great assurance that all was well. Returning, however, there seemed to be no change. Knowing that the work was done, however, all fear left me; and that night I had a deep, refreshing sleep. The next morning I awoke to find my mother practically well; and she greatly rejoiced us all by taking her place with us at table that day. It truly was a wonderful healing.

I cannot close without expressing great gratitude for the privilege of class instruction, and for the beautiful teaching we received from one of Mrs. Eddy's loyal students.—(*Miss*) *Evelyn P. Thomas, Toronto, Ontario, Canada.*

As I look back over the years, with deepest love and gratitude to our beloved Leader, and to all who have aided me in gaining a larger understanding of the Christ, there comes to my consciousness this thought, that I have passed through three stages of gratitude,—first, for my own healing; second, for the help that I have been able to give to those near to me; and last, for that understanding which enables me to help all mankind.

My besetting weakness was drink. Many times I had tried to stop a habit that I knew was bringing misery to myself and those who loved me, but without avail. Finally, one evening in 1911, after a particularly hard experience, I was led to ask for Christian Science help. The habit was so firmly fixed that for three years my human sense struggled against the divine, until finally my release came; and with that breaking of my fetters was born a love for God that each passing day increases. Standing out clearly comes the memory of the faithful, loving help of my wife, and the patience of her brother, who was living with us, and to whom Love later allowed me to repay the love and sacrifice he expressed to me while I was going through my ordeal.

Mrs. Eddy tells us in "Science and Health with Key to the Scriptures" (p. 22), "Love is not hasty to deliver us from temptation, for Love means that we shall be tried and purified;" and I was again to be called upon to prove that the Christ is, indeed, the healing power.

Early in 1918, I was seemingly stricken down overnight with what would seem, to those unacquainted with Christian Science, to have but one ending, and that fatal. Mrs. Eddy tells us (Science and Health, p. 109), when speaking of her search for the Science that heals, "The search was sweet, calm, and buoyant with hope." So it was with me. Never for one instant was there a fear or a doubt of divine Love—I knew. That demonstration was made before all in the office and in the church. I lost but a few weeks in the office, and that mainly through the loving consideration of my fellow-

employees, who insisted on doing my work. I was ushering in our church at the time; and, if I remember correctly, I lost but a day or so at my post of duty. Mrs. Eddy tells us again (Science and Health, p. 422), "These changes which go on in mortal mind serve to reconstruct the body." This was certainly true in my experience; for, to sense, there was what seemed a complete breaking down of every tissue in my body. We do not always see the good that our faithfulness brings to the inquirer. Now, with perfect harmony restored, and with a peace and joy and happiness that are beyond words, I am receiving my reward; for it is only a few months ago that our manager said to me, "You will never know how much good you have done working out your problems here. Those who doubted before can never say again that Christian Science does not heal."

I have but one desire, and that is that I may continue to know God better, and to grow each day nearer and nearer to that peace which passeth understanding. — *Frank E. Woodworth, Boston, Mass.*

It is with a deep sense of gratitude that I give my testimony for the many blessings that have come into my life since I took up the study of Christian Science, six years ago. My first healing was of stomach and bowel trouble of twenty years' standing. I was very much discouraged; for I had tried every known remedy, and to no avail. Just from the reading of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, I was healed. Since that time the Bible, Science and Health, and our Lesson study have been my constant reading. It helps to spiritualize our thoughts, and we thus gain a better understanding of God's wonderful blessings.

Two years ago this winter I had quite an experience. I fell very heavily on the cement walk, on my left side. Two men passing by helped me up, and asked if I were hurt. I said, "No;" and declared the truth to myself, knowing that since God is All and ever present no harm can come to one of His children. I picked up my parcels and umbrella, came home, and did my work as usual, with no feeling of soreness or pain. In the evening, I walked several blocks to church, gave a testimony, came home without any discomfort from the walk, and slept soundly all night. In the morning, there was not a vestige of soreness or discoloration.

For all of these and many minor demonstrations of God's protecting care, I am more grateful than words can express. Another manifestation of God's ever-presence came to me while pruning my rose bushes. A large thorn caught between my fingers and tore the flesh very severely. To mortal sense the pain was intense, but I asked God to help me; and in trusting Him, and knowing there is but one infinite Mind, God, and that no harm can come to one of His ideas, I was instantaneously healed; and the hand gave me no more trouble. It seemed wonderful; for before coming into Science I always had great fear of blood poisoning. I did not have to call a practitioner for any of these healings.

I am grateful for the privilege of membership in The Mother Church, and also in our society. My thankfulness goes out to God, who is ever present Love, and to our Leader, Mary Baker Eddy, for her untiring and unselfed love in rediscovering this beautiful truth and giving it to the world to help all mankind. Her life-work will ever stand as a beautiful monument, which can never be destroyed.—(*Mrs.*) *Augustia M. Van Vranken, Junction City, Ore.*

Our beloved Leader, Mary Baker Eddy, in "Science and Health with Key to the Scriptures" (p. 570), writes, "Those ready for the blessing you impart will give thanks." The following testimony is given in overflowing thanks for the blessings that have come to me and mine during the past twelve years, through the ministrations of Christian Science.

Three years ago, while crossing Michigan Boulevard, I was knocked down by an automobile, breaking and badly twisting my leg, and crushing my eyeglasses on my face. I was at once taken to an emergency hospital, but having regained consciousness I asked that a Christian Science practitioner be called. The response was immediate: I had a perfect sense of peace, even joy, in the consciousness of God's presence and power. I experienced no sense of pain or discomfort of any kind when the surgeon set the bone and made the statement, "You must have another X-ray within a few days, the limb put in a cast, and kept there for at least seven weeks." While cleansing my face of soil and broken glass the remark was made: "I wonder if you know how lucky you are; not a particle of glass has penetrated the eye, but it will be black for a long time." This was at once reported to the practitioner; and two days later there was not a trace of injury to the eye.

In a few hours after being taken to the hospital, I was removed to the home of a Christian Science nurse, and, later, to my own home. Although the ligaments were badly twisted, and under the laws of medical practice should have been very painful, only twice did we have to call for special help on account of pain; and on each occasion, in ten minutes I was sleeping peacefully. At the end of the first week, my husband removed the temporary splint, and in eight weeks I was doing my own housework, although having to go up and down stairs many times each day.

The healing was perfect. The process was one of spiritual uplift both to myself and others; and out of the experience there has come a more complete sense of the spiritual fact of health than I had ever known.—(*Mrs.*) *Louise E. Wilbur, Chicago, Ill.*

I gratefully verify the foregoing testimony of the manifestation of the application of Christian Science.—*Fred T. Wilbur.*

When my daughter was nine months old, physicians gave up her case, and a Christian Science treatment healed her in an hour. My first test came when I remembered I had been warned by the physicians against giving her milk, which, it was said,

would prove fatal. When the Christian Science practitioner arrived, I asked her what I ought to do, and her quiet answer was, "If you have dismissed the physician, why not leave this case in the hands of God, the great Physician?" I gave the baby her milk; she slept all night and awoke the next morning a normal, happy child.

Several years ago, when under severe mental anguish, I laid aside all else and read "Science and Health with Key to the Scriptures" by Mary Baker Eddy, through, with the result that I gained mental relief and proved that "immortal Mind heals what eye hath not seen" (p. 179). An outpouring of poison without pain was proof that I had been physically relieved of a condition which I did not know existed. In fact, no one in the family knew of this experience till long afterward.

Much happiness and much protection have come into my life through an understanding of Christian Science. Sin, disease, and a sense of separation have been healed. I find my life brightened with better friends, many more opportunities for good, a larger appreciation of the higher things of life, and a more compassionate love for mankind. I am grateful to loving friends and practitioners who have helped me understand Mrs. Eddy's rediscovery of the truth.—(*Mrs.*) *Esther G. Barnes, Bradentown, Fla.*

About a year ago I contracted one of the numerous forms of skin disease commonly known as "itch." I tried various medical remedies; but as nothing seemed to give relief, I finally wrote my sister, a Christian Scientist, asking her if she thought Science could help me. She placed the case in the hands of a practitioner; and inside of two weeks from the time I wrote the letter I was wholly healed, even of the blemishes caused by this disease. I have had many other healings, both physical and otherwise; and I take sincere pleasure in testifying to the practical efficacy of Truth, as revealed in the teachings of the Bible and in "Science and Health with Key to the Scriptures" by Mrs. Eddy.—(*Miss*) *Laurel I. Opheim, Fergus Falls, Minn.*

When the knowledge of Christian Science came to me, I was feeling that the difficulties of life were too great. I seemed to have more troubles than anybody I knew. Some of the members of my family were so-called incurable invalids, suffering from an inherited illness, of which I myself was very much afraid. I was also much depressed by the thought of financial difficulties, from which there seemed to be no way of escape; so that the outlook for me was quite hopeless. The commonly accepted religious and medical beliefs were inadequate, as remedies for my troubles. I suffered much from depression and some other minor troubles.

When the knowledge of Christian Science came to me, I had been told by the doctor to wear glasses when reading, on account of bad headaches, from which I suffered much. I had treatment from a kind Christian Science practitioner; the headaches

stopped, and I sold my glasses. I used to get run down, have sties on my eyes, and suffer from anæmia. All these troubles stopped; and many others, such as constipation, gout, and neurasthenia, disappeared as I got to know more and more of this wonderful Science. I also found a way out of my financial difficulties, which had seemed to me so overwhelming.

I now understand that what I thought I was suffering from was unreal. Substance and man are not material, but spiritual. There are no inherited troubles; the belief in condemnation and God-bestowed punishment is untrue. God knows nothing about evil, and so cannot punish it. Our troubles and illnesses are erring beliefs. These beliefs cannot be disposed of by thinking of evil as of something which must be got rid of, but by the activity of right ideas. I cannot say how very grateful I am for this knowledge, which enables me to be really happy, and to know for others, as well as for myself, that the thought of suffering is entirely one of mortal mind. The only thing that God does is to bless; and the only thing that man, as the reflection of God, experiences is blessing.—(*Miss*) *Elizabeth E. Douglas, Edinburgh, Scotland.*

After many years of treatment by prominent nerve specialists in this country and Europe, going from place to place seeking relief from climate for a so-called serious nerve trouble, and finding only temporary help, I became interested in Christian Science, and was completely healed, after a nervous collapse which confined me to bed many months. Other complaints are, one after another, yielding to the power of Truth, as I more earnestly work to correct old habits of thought, to recognize my own responsibility, and to read and study the Bible, together with our textbook, "Science and Health with Key to the Scriptures," and other works by Mary Baker Eddy. Looking back, I can see the lack of earnest work on my part, leaving it largely to the practitioner, and the necessity of learning through much suffering, mentally and bodily, my own responsibility. Deepest gratitude, and the desire to help any who may be in similar bondage, impel this testimony to the power of Truth.

For this awakening, for the benefit mentally, morally, and spiritually, for the loving help from practitioners and the kindly cheer of friends, I am indeed most grateful.—*Samuel Bollings, St. Louis, Mo.*

It is with deep gratitude that I testify to the following healing, which took place under Christian Science treatment. In July, 1914, I became conscious of difficulty with my throat, which gradually increased for two days, until I was obliged to leave my work in the bank where I was employed and seek help from a Christian Science practitioner. The difficulty still seemed to increase, and my throat was closed to the degree that swallowing was impossible. Intermittent fever developed and my throat became white. At the close of the third day I suddenly became aware of a de-

cided improvement, with a return of appetite for light food. I arose from bed, and felt much better. The improvement continued throughout the next day, which was the Sunday following the attack. Monday morning I dressed, and left for my vacation in the mountains. Here I was obliged to walk the greater part of a mile and a half from the railroad station up steep mountain roads to the camp where I was to stay. Although I was not able to swallow solid food for a week, during this time the improvement was easily discernible to others, and by the end of the first week in camp I was able to sing for their entertainment.

This is but one of many blessings which have come to me through the application of Christian Science, as taught by Mary Baker Eddy. I am grateful for her faithful work in pointing out the way to those who are today ready for Jesus' method of healing and regeneration. Gratitude can never be expressed in words for the heritage which is ours through the study of our dear Leader's writings. —*Herbert E. Cather, Worcester, Mass.*

When Christian Science came to the attention of our family, I was in a condition where I was entirely without hope, and only wishing for death to bring me relief. I had a complete nervous and mental breakdown, constant headaches, and was unable to sleep at night, dress, or care for myself. Nothing gave me any joy; and I spent all the time planning some way out of my misery. My religion, which I had always depended upon for help in my needs, gave me no comfort; and this seemed the hardest to bear.

At this time, after doctors had said they could do no more for me, I was treated in Christian Science by a practitioner; and, although I now feel the foundation was being laid all the time for my healing, at that time I saw no results. Another practitioner was tried; still, apparently, I was the same. Finally, a third practitioner was secured, who was willing to take me into her home where all the members were Christian Scientists; and I was lovingly treated by the practitioner, and helped by the rest of the family, till I was healed. My healing seemed a slow one; and had not the practitioner had a firm hold on Truth, I am sure she must have been discouraged; but she never wavered; and after eleven months I was healed, and able to go home and take up my duties again. It was like being lifted from the darkest pit into the blessed sunlight. This healing has stood the test of seventeen years; and during that time I have had many proofs of the efficacy of Christian Science, whatever the need.

I have been grateful for the slow healing, which gave me the opportunity to get an understanding of Christian Science, whereby to stand when the testing times came, as they do come to every Christian Scientist. I have also found in Christian Science a thoroughly satisfying, practical religion; and the Bible, with "Science and Health with Key to the Scriptures" by Mary Baker Eddy to explain it, has become nearer and dearer than ever before. I am grateful for an

increased appreciation of the life and work of Mrs. Eddy, and what her standing alone for the truth has meant to the world; and for the Manual of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, which she has given us as a guide; also for the church services, including the Wednesday evening testimony meetings, which are a continual help and inspiration.—(*Mrs.*) *Susan E. Bearse, East Providence, R. I.*

WHEN Christian Science was presented to me, I was a nervous wreck, caused by stomach trouble from which I had suffered eight years. I was afraid to eat, for fear it would cause severe suffering; at times, it was so intense that I prayed to die. After two Christian Science treatments I was quite a different person. I was able to eat anything without discomfort.

I am also grateful for the healing of gum disease, known as pyorrhea; but I am most grateful for the spiritual uplift, and the great joy that Christian Science has brought into my life. I am grateful to God, to Christ Jesus, the Way-shower, to our Leader, Mary Baker Eddy, and to the faithful Christian Science practitioner who so lovingly guided me from darkness into light.—(*Miss*) *Stella Cassard, Baltimore, Md.*

SINCE beginning the study of Christian Science I have received many blessings. I want to speak of a beautiful healing from sprained ankle. I struck my foot violently against a sharp corner of a marble stairway. The pain was intense; but after doing some work mentally, as taught in Christian Science, I was able to limp about for some time. Later, however, the ankle became very much swollen and inflamed. I was unable to walk. The pain became so intense that a Christian Science practitioner was called in, and worked for me for some time. The pain was relieved; but the fear that I would be unable to attend to my work was paramount; and so, to human sense, the healing was not accomplished. Later, I took a taxi home, as I was unable to walk, and went to bed. At seven o'clock the practitioner was asked for absent treatment. At seven-thirty I fell asleep; awaking at ten, I found that the pain was much relieved, and that I could walk a little. Again going to bed, I did not awake until the next morning, when I found myself perfectly healed. I feel assured that had I been under medical treatment, I would have been laid up for weeks, as I have seen such cases last that length of time and longer.

I am very grateful to God that Christian Science was brought to my notice. I am very grateful to the revelator of the truth to this age, Mary Baker Eddy. I am grateful to our loving practitioners, who not only help us to overcome our beliefs of sickness and sin, but help us to a higher understanding of this demonstrable truth, which enables us to help ourselves and others, in the way the Master taught. I am very grateful for the privilege of membership in the Christian Science church.—(*Miss*) *Emma R. Harris, Atlantic City, N. J.*

TESTIMONIES

Good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. They should be written legibly; and the addresses given should be complete. The title "Miss" or "Mrs.," as the case may be, should be added. Married women should sign their own names in full, instead of the names of their husbands.

Testimonies should be verified by three members of The Mother Church, including the clerk or some other officer of a local church, who has either witnessed the healing or can vouch for the integrity of the testifier. In the verification of testimonies by an officer of a local church the title of the office should be given. An affidavit made before a Notary Public is acceptable, if the testifier does not know three members of The Mother Church.

Compliance with the foregoing will greatly facilitate the work of the Editorial Department.

Correspondence relating to testimonies should not be addressed to individuals, but to the EDITORIAL DEPARTMENT, THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BACK BAY STATION, BOSTON, MASSACHUSETTS.

✧ ✧ ✧

SUBSCRIPTION RATES TO THE CHRISTIAN SCIENCE PERIODICALS

The Christian Science Journal	$3.00 per year
Christian Science Sentinel	$3.00 per year
Der Herold der Christian Science	$2.00 per year
Le Héraut de Christian Science	$2.00 per year
The Christian Science Monitor	$9.00 per year
The Christian Science Quarterly	$1.00 per year

For rates on *short term* subscriptions, see p. iv of *Journal.*

ORDERS

All orders for Mrs. Eddy's writings, literature, subscriptions, and miscellaneous articles should be accompanied by remittance.

Address orders and make checks payable to

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

BACK BAY STATION, BOSTON, MASSACHUSETTS

THE
CHRISTIAN SCIENCE
JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

VOLUME XL SEPTEMBER, 1922 NUMBER 6

"UNDER AUTHORITY"

WILLIAM P. MC KENZIE

PRIMARILY, that person is considered valuable who has a proper sense of responsibility. The shiftless, unreliable person, upon whose promise and demonstration one can never depend, must be kept under tutelage; and it is often harder work to oversee the irresponsible than to do the task involved. In its true sense, responsibility is response to the demands of divine Principle, and should be accompanied by strength and peace. It is acceptance of the fact of duty and recognition of obedience; it is the acknowledgment of the necessity for following the example of Christ Jesus. Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 18): "His mission was both individual and collective. He did life's work aright not only in justice to himself, but in mercy to mortals,—to show them how to do theirs, but not to do it for them nor to relieve them of a single responsibility." Erroneous and evil suggestion, however, attempts to reverse everything good; consequently, men are tempted to make responsibility personal, and to bind heavy burdens upon themselves. Nowhere is this false sense better expressed than in the words, "My mother's children were angry with me; they made me the keeper of the vineyards; but mine own vineyard have I not kept."

Every observer of human life has noticed many instances of men who have acquired great wealth passing away from their acquisitions in what should be the prime of life. In order to gain their object in life, they condemned themselves to hard labor and servitude,—a life sentence, indeed. A prison sentence is hard, not simply because of the labor, for all men labor, but because the one sentenced suffers the deprivation of fields and trees, brooks and flowers and birds. Curiously enough, the seeker for self-interest shuts out all these, also leisure, culture, rest, interest in humanity; and for what?

Figures in a ledger! Here is a sense of responsibility that kills.

Furthermore, the selfish and ambitious person binds heavy burdens upon others, judging his employees on the basis of their ministry to his acquisition. If he have poor workers, he puts them under greater exactions of time and labor, so that they shall become profitable workers; and if he have those who are loyal and useful, already helping on his prosperity, they, too, are sentenced to more exacting labor and given less leisure, that the profits already shown may amount to an even greater percentage. This material sense of desire and demand upon one's self and others is evidently limiting; for such false responsibility detracts from life and joy and all things real and good. False theories and selfish ideals, and the fears which they initiate, are spoken of by Mrs. Eddy, in "The People's Idea of God" (p. 11), as "the modern Pharaohs that hold the children of Israel still in bondage." She continues: "Mortals, *alias* mortal minds, make the laws that govern their bodies, as directly as men pass legislative acts and enact penal codes; while the body, obedient to the legislation of mind, but ignorant of the law of belief, calls its own enactments 'laws of matter.' The legislators who are greatly responsible for all the woes of mankind are those leaders of public thought who are mistaken in their methods of humanity."

The centurion whose servant Jesus healed without needing to go to his house, illustrating thus what is meant by absent healing, understood intuitively the right sense of responsibility. He had his one hundred to control; and they were obedient. In his respectful message to Jesus he said, "I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it." It is to be noted that he does not speak of himself as a man in authority, but as a man "under authority." To others he must give obedience; he was responsible for doing so. He might have said that the final authority under which he served was the empire, or the emperor; but, evidently, he recognized in Jesus responsibility to an authority other than could be seen. He could send his soldiers to go and disperse rioters; but when his servant lay helpless, there was nothing visible that he could fight. He needed aid, not material but spiritual; and he recognized that, in obeying God, Christ Jesus was under authority, and yet could say with authority to the leper, Be clean: to the lame man, Rise and walk; and so would be able to say with authority to his sick lad, "who was dear unto him," Be strong. He knew that there were unseen beneficences to be dispensed, and likewise evil influences to be dispersed; and that when his servant had come under the authority of that which Christ Jesus represented, he would be well, because that authority was divine authority.

We are able with gratitude to observe that release from the burden of personal authority which comes from the acceptance of true respon-

sibility, illustrated in the case of parents. Feeling personal responsibility for the welfare of children, they are too apt to burden themselves, the children, and others by a multitude of anxieties. Many a mother grows weary and vexed and loveless because she is continually viewing the possibilities of evil for her little ones; and when they express natural faith in good, and trust in a power that guards, she chides them for not having solicitude regarding evil's power. When the father or the mother in the family becomes truly responsible, acknowledging God as authority, and viewing man as called upon to be obedient unto good, not to worry about evil, a great change at once appears. Authority which tried to be personal and so was capricious becomes reliable, fair to all, helpful, beneficent. Parents in such a case teach their children to obey that which they themselves obey, even divine Principle; and it may be found at times that the children are able to teach their elders, by revealing the beauty and simplicity of faith in Principle as the saving power.

It will be a fine, fair world when the rule of Principle is understood; and instead of some men being personal and arbitrary rulers, some being prejudiced judges, some being cruel governors, and others unjust taskmasters, all will be "under authority." Then we shall have those who are servants working "not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men;" and the masters will be found doing exactly the same thing, hence loving their workmen and caring for them in their interests, as the properly responsible parent cares for children. Then the nations will understand the sense of true responsibility; and those that are wealthy and wise and advanced will lovingly help the faltering footsteps of those who need tuition and kindly help.

This issue in the world's history, however, comes back precisely to the proper culture of the individual, as Christian Science constantly shows. In "Christian Healing" (p. 5), Mrs. Eddy speaks about the various hypotheses that "obscure the one grand truth which is constantly covered, in one way or another, from our sight." And she adds, "This truth is, that we are to work out our own salvation, and to meet the responsibility of our own thoughts and acts; relying not on the person of God or the person of man to do our work for us, but on the apostle's rule, 'I will show thee my faith by my works.' This spiritualism would lead our lives to higher issues; it would purify, elevate, and consecrate man; it would teach him that 'whatsoever a man soweth, that shall he also reap.'"

✧ ✧ ✧

Know then this truth (enough for man to know),
Virtue alone is happiness below.

Pope.

THE BOOK OF JOB

SAMUEL FREDERICK SWANTEES

THROUGHOUT the ages, one of the most important as well as one of the most difficult lessons to impart to mankind has been the distinction between true and false theology, or the right and the wrong concept of God. The book of Job brings out forcibly this distinction between the true and the false sense of God. Its unique place in the Bible fulfills a very definite purpose, and is not, as so many seem to think, simply that of a beautiful poem or drama, from which we may quote at random. The book of Job clearly presents the utter unreliability of any form of false theology which teaches an undemonstrable knowledge of God, or which offers a concept of God based wholly or partially upon the evidence of the physical senses. Incidentally, the book of Job is also one of the earliest records of the power of spiritual understanding to overcome fear and all error. Coleridge says: "The Book of Job is an Arab poem antecedent to the Mosaic dispensation. It represents the mind of a good man not enlightened by an actual revelation, but seeking about for one."

The understanding of God always has come and always will come in the form of spiritual revelation; which is only another way of saying that it cannot come through the physical senses. Spirit never being in matter, and never controlled by material belief, imparts its own spiritual revelations to hearts hungering and thirsting after righteousness, and teaches mankind the truth about reality. Coleridge, therefore, stated the case correctly when he said that Job was not enlightened by a revelation, but was earnestly seeking for one. Herein lies the great appeal of the book of Job to humanity; for may it not be said of all of us that before the revelation of Truth in Christian Science has found us, we are like Job when he still had no revelation? Nevertheless, blessed are we if we also are seeking for such.

Let us point out some of the strong characteristics of Job, which may help others in finding the true God. In all of his terrific mental struggles there is not a tinge of doubt in Job as to the great fact that God is. One could never have made an atheist out of Job, for the patriarch's cry is always summed up by these words: "Oh that I knew where I might find him!" Moreover, there is not the slightest hint that Job is looking for any form of material relief,—which to-day we would possibly call medical help. He is perfectly convinced—and this should be a great help to every one who is seeking Christian Science healing—that if he can only get a right concept of God, his physical ailments will vanish. Job saw, at least dimly, that right understanding of God was his health. This, however, he had not learned from arguments like those advanced by his three friends, but he had evidently reasoned it out for himself; and to this fact he held with commendable tenacity, even though his three friends condemned him for doing so.

It is this constructive reasoning that makes the book of Job so full of meaning and dramatic interest,—reasoning constructive to a new and higher concept of God, but destructive to the false beliefs of the physical senses.

What we have just referred to,—namely, Job's attempt to reason himself, as it were, out of the meshes of false theology,—is the very thing that gives this book its great dramatic place in the world's literature. When thus understood, it is seen to outrank any other dramatic poem in any language. This book or drama naturally divides itself into five parts: the prologue; the speeches of Job and his three friends, Eliphaz, Bildad, and Zophar; the speech of Elihu; the speech of the Lord; and the epilogue.

In the prologue we have the story or legend about Job. In this story it is clearly set forth that Job was a very pious man, but that Satan—the adversary—persuaded God to allow evil (Satan) to destroy all of Job's possessions, including his children, and to smite Job himself with a dread disease. It is easy to see from this that the prologue is nothing else than a description or picture of Job's state of mind; or, shall we say, his misunderstanding of God.

The prologue of the book contains an exact description of the kind of concept of God held by the great majority of mankind to-day. Here Satan, or evil, is considered as real, and as having power to oppose God. Worse than this, Satan is supposed to work with the permission of God; so that it seems as if God made use of the most diabolical schemes in order to find out the integrity of His children. The book of Job, therefore, points out most clearly that a false theology is largely responsible for mankind's belief in sickness, sin, and death as realities and as agents of God working with the direct permission of God. It also points out the necessity that this kind of theology must be seen in all of its falsity, and mentally destroyed. Job, desiring to account for the things that seemed to happen all around him, on the basis that matter was real and the creation of God, had to admit, as a consequence, that God was a god of wrath. The false logic of this material conclusion thoroughly awakened him to the necessity of a higher or more spiritual understanding of God; and this caused the seeming struggle which the book of Job sets before us.

We now come to the speeches between Job and his three friends. Here it is easy to see that Eliphaz, Bildad, and Zophar are the spokesmen of a false or material theology. In all of their speeches there is not a hint of healing, nor even a desire expressed that there might be relief from suffering; but, contrariwise, there is a superfluity of condemnation. These friends have, from beginning to end, only an imperfect man in view; therefore, their concept of God is also erroneous, for to see man as fallen and imperfect is also to see God as imperfect. On page 467 of "Science and Health with Key to the Scriptures" Mrs. Eddy says, "Reasoning from cause to effect in the Science of Mind, we begin with Mind, which must be understood through the idea which expresses it and can-

not be learned from its opposite, matter." Seeing little else than unrighteousness, God, who is "of purer eyes than to behold evil," seems to be so busy punishing the wicked that one really wonders if it is possible for Him to consider the righteous. But Job desired to be taught the truth about the Almighty; he desired to gain a demonstrable understanding of God. The friends of Job did not have this desire, since they believed that they understood God, and therefore had no need for a higher concept of Him. That is the nature of false theology; it is so blind to its own ignorance that it does not feel the need of demonstration or of a more spiritual understanding of God. No wonder, therefore, that Job sees no value in the counsel of his friends!

Now, the words of Job in answer to his three friends may seem to sound harsh, as though he were finding fault with God; but what Job was really doing was arraigning, not God, but an unrighteous concept of God, which false theology had taught him, and which his three friends so strenuously upheld. They all agreed to the belief, which always accompanies false theology, that evil may be used by God to accomplish a good purpose. In his impatience—not patience—with suffering Job showed sound reasoning, for it drove him nearer and nearer to the truth, both about God and about suffering also; because he had to see suffering, not as an agency of God, but as the effect of a false, carnal belief in a power apart from God. The whole theory of God, as a false theology presented it to view, was obnoxious to Job; and he condemned it unsparingly. Nevertheless, what Job actually did was just to deny a material concept of God and creation; and this was no more in substance than what every Christian Science student is doing when he declares that "there is no life, truth, intelligence, nor substance in matter," as Mrs. Eddy tells us on page 468 of Science and Health.

Here let us also remember the radical difference between the theology of Christ Jesus and the ecclesiasticism promulgated by the three friends of Job and their large following throughout the world to-day. Jesus said, "Judge not, that ye be not judged." He condemned evil unsparingly, but not persons, reasoning much with his adversaries to show them the error of their thinking, but always forgiving them, even on the cross.

In the speech of Elihu, beginning with chapter thirty-three, we have a true concept of God coming into view. He insists upon the infinite rightness and justice and wisdom of God, not, however, as an excuse for anything material or evil that may seem to happen according to the senses. In the thought of Elihu it is utterly impossible for God even to be associated with the belief in evil. "Far be it from God," he says, "that he should do wickedness; and from the Almighty, that he should commit iniquity." Elihu also insists that we cannot find God through matter, or understand Him through the physical senses. Elihu, therefore, holds plainly before Job the concept of an infinitely perfect God, a God who is "perfect in knowledge." Mrs. Eddy says (Unity

of Good, p. 7), "An acknowledgment of the perfection of the infinite Unseen confers a power nothing else can." This is exactly what Elihu implies in every statement he makes about God. Elihu, therefore, presents God as infinite in righteousness, justice, mercy, and knowledge or wisdom, and man as governed by the spiritual understanding of God. Thus Job is made to see an adorable God, a perfect God, and man in His image and likeness.

In the chapters following Elihu's speech we have in the speech of the Lord an account of God's wisdom and His infinite care for His creation. Destruction has vanished; and in its place there is pictured such a grandeur of creation that Job is overwhelmed by the wisdom, as well as the love, which it all displays. Thus, the new-old idea of Love is imparted to Job. Awakened to the sense of the infinite and unimpeachable perfection of God, he now has a new view of creation, in which is manifested the wonderful care of God for His universe: and the whole earth is bathed in the light of divine Love. Is not this what Truth and Love always do when spiritual perception reveals the truth, and the new heaven and earth appear to us in Science?

Finally, in the epilogue we have the healing of Job fully established, showing that Job's understanding had been enlightened and his thought purified,—changed from the contemplation of the imperfect and unreal to the recognition of the perfect and real, from the fearful and destructive to the loving and sustaining. Then there came the demand of God that Job's three friends were to make sacrifices for themselves, and that Job was to pray for them. His prayer, now the prayer of understanding, was acceptable to God, while theirs was not, for they "have not spoken of me the thing that is right, as my servant Job hath." What else can this mean than that the false theology which his three friends had so earnestly defended was unqualifiedly condemned by God?

The book of Job presents, in logical sequence, the change of the concept of God in human consciousness from the mortal, imperfect, and scholastic to the immortal, perfect, and scientific. It brings out the impossibility of worshiping or adoring God, good, until our concept of God is perfect,—that is, logically and scientifically correct. Ritualism and creed may fill humanity with fear, but they can never make any one adore God, much less love Him. To adore God, He must be understood and esteemed as perfect, divine Being, the infinitude of Love. This is the lesson Job had to learn in order to be healed; and this is the lesson the book of Job is teaching humanity to-day.

✧ ✧ ✧

Whate'er the senses take or may refuse,—
The Mind's internal heaven shall shed her dews
Of inspiration on the humblest lay.

Wordsworth.

CONSENTING

RUTH INGRAHAM

IN the eighth chapter of Acts the martyrdom of Stephen, first of many to drink the cup of our Master, is related with brief simplicity. In the narrative, one who later changed his name, in penitence and deep humility, is introduced to Scriptural history in these words: "And Saul was consenting unto his death." Saul, who afterward became Paul, the mighty messenger to the early church, preaching the gospel of life eternal, is first found consenting to that which denied this very gospel, agreeing with those who were being used as active instruments of destruction, submitting to the beliefs which actuated them.

How often are we who have the revelation, through our Leader's writings, of the Science of Life, found "consenting unto . . . death"? One hears the declaration made all too frequently by students of Christian Science: "Oh, well, so long as we are on this material plane, we can't expect to live forever. Others, who knew more than we, have passed on; and we cannot hope to make the demonstration over death if they could not."

The first statement affirms the old, false-theology concept of a present necessity for material conditions, accompanied by failure, decay, and death, thus denying the most self-evident propositions of Christian Science. The second statement would limit each life-work merely to a personal experiment, instead of acknowledging that each must finally, through Christian Science, demonstrate in ever advancing ratio his unity with the divine Principle of all life and harmony. Even Jesus, our great Exemplar, said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do," indicating that the application of Principle was unlimited in range, and that continually greater demonstrations of divine power must be expected by all who consecrate themselves to the acquirement of spiritual understanding. The world has advanced in the proportion that each succeeding generation has builded on the good already established; and it has failed to advance whenever held by the belief that the acme had been attained in any given line of human endeavor; and that, therefore, further effort would be useless or unnecessary. As popular thought is more and more pervaded by the leaven of Truth working through the channels of Christian Science, even if not yet acknowledged by name, that which yesterday was considered impossible of accomplishment, and which today is debatable, to-morrow will be found entirely within the realm of the possible, the reasonable, and the actual.

Mrs. Eddy fearlessly declared that there are not two kinds of life,—one to be lived on the mortal plane and ended by death, the other to be immortally enjoyed, or suffered, in some remote state thereafter. She declared that man is living eternal

life now; and that Life is God. True, she counseled her followers not to make statements for which they could offer no proof; but she also affirmed, throughout her writings, man's present ability to demonstrate harmony and immortality. Innumerable citations might be given to establish this point; but the best results may be attained by each student's taking up the subject thoroughly for himself, with the help of the concordances to our Leader's writings.

One object of this article is to call attention to some of the ways in which so-called mortal mind is daily found consenting unto death. From earliest infancy it teaches the child that some day he will grow old and die. This is so frequently taught and believed that current speech abounds with such expressions as: "It will last him all his life;" "I shall never forget it to my dying day;" "It is a life position;" "It won't happen in our time;" "You'll not live to see it." A little thought may bring to recollection a host of similar phrases, and perhaps convict the reader of having very recently consented in some such careless words. With still greater frequency is consent indirectly given in remarks concerning age and the infirmities usually associated with certain periods of years. If we would not be found "consenting unto his death," we must not consent to the steps by which we approach this acceptance; and the belief in advancing age tends inevitably this way.

Reference to earlier years is often made in such a way as to emphasize the belief of age, by the implication that practically all that is good and desirable to live for is embraced within a certain time limit, and that thereafter strength, ability, comeliness, even courage and hope, must necessarily wane, until they disappear entirely from one's experience. For this pernicious belief, so like a slowly numbing poison in effect, a powerful antidote is to be found on pages 244 to 249 of our textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. Among many life-giving declarations of Truth to be found there on this subject are these (pp. 246, 248): "Man, governed by immortal Mind, is always beautiful and grand. Each succeeding year unfolds wisdom, beauty, and holiness." "Men and women of riper years and larger lessons ought to ripen into health and immortality, instead of lapsing into darkness or gloom. Immortal Mind feeds the body with supernal freshness and fairness, supplying it with beautiful images of thought and destroying the woes of sense which each day brings to a nearer tomb."

It is time for Christian Scientists to prepare for translation, instead of death. It is time for them to uplift the thought of the world to a joyful acceptance, to an expectation of this as a possibility. It is time to amend our speech by the elimination, so far as practicable, of all words recalling or emphasizing the cruelly erroneous beliefs of age and death. Simply through careless speech to fasten a mesmeric lie upon a brother or a sister is a very serious offense. No one welcomes a thought of age for himself. He who proclaims, with the arrogance of youth, "I am young, but

these are old," is forging the first link in the chain which eventually would bind him to the sad, unwilling admission, "I, too, am old." There is here, as everywhere, then, an opportunity to practice the Golden Rule.

Speaking of a disease-belief which is characterized by an assumption of great courage on the part of the sufferer, Mrs. Eddy explains the anomaly by saying that "it is a stage of fear so excessive that it amounts to fortitude." And she adds that the belief "presents to mortal thought a hopeless state." "The patient," she says, "turns involuntarily from the contemplation of it, but though unacknowledged, the latent fear and the despair of recovery remain in thought" (Science and Health, p. 375). Thus it is with the belief of age. There are those who consent to it by inviting and accepting the beliefs about it in advance, through an intense fear of its inevitability. There are others who struggle to ward it off with every material expedient, only to have it apparently thrust back upon them by the seeming force of human education and opinion. It appears to such as these to be irresistible, merely because they lack the spiritual understanding revealed in Christian Science wherewith to meet and nullify the mortal mind lies in regard to it. Sad, indeed, is the mental state of one who is struggling without the help of Christian Science against the false beliefs which would claim to doom him to helpless decadence, whose unspoken fear tells him he can look forward only to twilight, deepening into night. Shall we who have the word of Life be found "consenting unto his death"? Shall we not, rather, be found holding to the truth of spiritual being, which Christian Science teaches, and which will establish here and now the righteousness of life eternal, together with all of the indestructible health, strength, vigor, usefulness, and joy that must necessarily be concomitants of the Life which is God? Shall we not use our God-given mental might in making protest against that which would claim to quench life?

If humanity's great want is analyzed to its ultimate, it is found to be a yearning for love. Consequently, one of its greatest fears is the fear of the loss of love. This is what would claim to darken multiplicity of years—fear that one may become so useless, so unlovely, as to lose love. How then is this fear to be healed? Manifestly by "consenting" only to divine Love, its all-presence and all-power. Let us learn to love so unselfishly, so universally, so splendidly, that the darkness of false belief which would gather around us shall be dissipated into its native nothingness, and all who come within the circle of this divine radiance, this reflection of the one Love, shall lose the sad beliefs and dreams of years, of age, and of death, seeing themselves and one another as God is seeing us all, now—His divinely loving, divinely happy, divinely beautiful children, coexistent and coeternal with Him.

✧ ✧ ✧

Let us think less of men and more of God.—*Bailey*.

TRUTH VERSUS SUGGESTION

HENRY H. LINDSEY

WHY those who seek God have not more readily found Him has been a world-wide question. His mercy has been implored for centuries. What is it that still appears to separate men from Him? Surely, since God is good and our loving Father, He would not willingly withhold from us His goodness.

To-day, Christian Science is reassuring untold multitudes that we are not separated from God; that we can understand Him and avail ourselves, day by day, of the present good that He gives. It reveals that God has placed no obstacle between us and Himself; and, further, it makes plain those things that appear to have shut us out from His presence and His universe of health and harmony. It shows us that there is a way to gain our God-given dominion and freedom, to communicate unhindered with Truth, and learn to pray the prayer that is always answered.

As God is good, evil, the supposed opposite of good, is all that can claim to hide Him from us. Consciously to draw near to God, it is necessary to recognize the evil in human thought that is claiming to act as a barrier to conceal God from us. To detect how evil belief operates in human thought is to win more than half the victory in conquering the belief in it. When we see the way out of evil, it is easy to escape from it. Truth, or God, is everywhere; and only the false beliefs of a material universe prevent us from recognizing this fact.

Human consciousness is much like a stream through which material thoughts seek to flow. It is in this sense that the word "river" is defined by Mrs. Eddy in "Science and Health with Key to the Scriptures" (p. 593): "Channel of thought. When smooth and unobstructed, it typifies the course of Truth; but muddy, foaming, and dashing, it is a type of error." The calm flow of good in thought brings peace; but by the flow of so-called evil, which tries to pour in from the world in an overwhelming flood, we have, perhaps, found ourselves at times swept far away, or in a directly opposite course from the one we intended to pursue.

Good and evil are opposites: the one, good, comes naturally to man from God when the testimony of the five physical senses is silenced; the other, evil, is made up of the pictures, thoughts, and impressions which seem to come through the physical senses of sight, hearing, touch, and so on, promising happiness, but resulting only in discord, sickness, and trouble.

We learn in Christian Science that God is ever present, and therefore right here; but the evil that seems to enter human thought would claim to shut us out from the divine Mind, or God. Then, if we will only learn to put out, or turn aside, this stream of material thoughts and beliefs which leads to sin, disease, and death, we can begin to understand our nearness to divine Principle, and find peace and rest and joy unspeakable.

The name given to the relationships seemingly existing in human thinking, by those who have studied these so-called thoughts or beliefs and how they appear to govern humanity, is association; and, while it is considered to be governed by law, so-called association is but another name for suggestion. We quickly learn in Christian Science that there is no law here at all, but merely belief, which governs those who accept it; just as any other belief rules the lives of those by whom it is adopted. This theory claims that every material thing or thought in the universe is related to or associates itself with some other object or thought that is like it, or is in some way similar. The thought we entertain now is supposed to suggest the next material concept or belief that enters consciousness, unless we can find a different basis for thinking.

Outside of Christian Science men exercise little check over this flow of wrong thought, believing that it is normal and must be submitted to. On this enslaving basis, whereby one thought after another follows or forces itself upon attention, one is at the mercy of any thought that presents itself. People think sinfully, ignorant that they have power to rise above the influence of suggestion, which is carrying them downwards. Mortals resist to the utmost any attempt to deprive them of the material sense of life; yet complacently consent to being deprived daily of the true, God-given understanding of Life, God, through allowing evil to enter thought. Evil acts are but the offspring of evil thoughts. We can never do wrong so long as wrong is not allowed to enter consciousness. Accidents, sickness, sin, all proceed from wrong thinking, and are averted by thought based on God.

In reading the newspaper headlines of a holdup recently, the writer recalled that there had been a number of similar occurrences near his home, some of them quite recent. With that he remembered he must, that evening, pass the very places where they had occurred. On this followed the thought that he himself might possibly be waylaid, and that he had a sum of money with him which he did not care to lose. Then began a speculation as to what means should be resorted to for safety or escape.

It was at this point that the writer awoke to the error that had entered thought. Before him was only a harmless headline of common newsprint; and, yet, mentally he stood with hands in the air before a highwayman! Quickly it was realized that there was nothing rightfully belonging to God's man that could be taken from him; that in the infinite universe of good, God had created nothing that could harm, or take that which did not belong to it, or that could so much as entertain such a desire; that while the material senses testified to such a possibility, when the truth of God's presence, protection, and perfect creation is realized, all erroneous conclusions regarding this creation are dispelled and rendered powerless. In this consciousness of perfect safety all fear disappeared; and the journey was made in freedom and assurance.

In the same way, how many times have we pictured ourselves at the mercy of some disease or difficulty, until at length—unless Christian Science was applied—these very experiences seemed to come to pass? Is a so-called contagious disease ever contracted physically until after it is contracted mentally? Let us think this over; for, if we will only carefully guard our thoughts, we shall soon learn that evil thinking is the source of every supposed condition of sin, sickness, and evil that ever came into our lives. These cannot come from God; therefore, they can only seem to come through the beliefs of the false, material senses. All this time we may have been believing that sin, sickness, and death were things unavoidable and unconquerable. Now, we learn that to be free from sin, sickness,—all evil,—we need to stop entertaining the evil thoughts which produce them. Thus, we shall find that we can rise above these dream-experiences.

Many who have known nothing else than materiality will ask: But from where else, except from the material senses,—from the evidence we have taken in, through them, of a material world,—is there any source of knowledge or intelligence? If error appears thus able to impart its evidence, how much more must God be able to make truth known? Although one may believe he has learned everything in the past through the so-called material senses, he is helped into better conditions than he has ever before known when he begins to cease accepting their undesirable testimony, but accepts instead a new, spiritual sense of being. As spiritual sense takes the place of material sense, one obtains practical proof of God's nearness, power, and protection. We read in Science and Health (p. 214), "When it is learned that the spiritual sense, and not the material, conveys the impressions of Mind to man, then being will be understood and found to be harmonious." The modes through which the prophets communed with God were above those of the beliefs of material reason or suggestion. Spiritual sense is that God-given faculty whereby the truth of all things, as it exists in the universe of God, is revealed to man. Through it no evil experience, not a single wrong thought or act, ever entered.

Truth reveals itself to us whenever the errors obstructing human thought are removed. In Genesis we read that "God created man in his own image;" therefore, man normally expresses the goodness of God. When the error of material thinking, or suggestion, ceases, men begin to express more of Truth, more of good. This is not visionary, but very practical. When sinful thinking ceases, men begin to express sinlessness. When the thoughts of disease and sickness that have come to us through the suggested fears of material belief cease, both consciousness and body begin to manifest a better sense of health. Truth, being ever present, quickly manifests itself in harmony when the errors hiding its harmony are cast out.

Rising above the processes of mortal thought, good is revealed to us naturally and easily, just as the dissolving of the mist reveals the golden

sunlight. Unfoldment in permanent health and harmony is one with unfoldment in spiritual understanding. This unfoldment may begin with reason based on God as Spirit, and the understanding of the goodness of everything in His universe; but the continuous reflection of Truth marks that growth in spiritual sense which comes in proportion as thought is purified: good appears in its normality, healing is more frequently instantaneous, and man begins to find himself continually in contact with the divine, even while still in the daily walks of life.

Truth, established in thought, breaks up the operation of all error, and brings with it an unbounded sense of freedom and permanent spiritual being. Therein we obtain dominion over evil, and can tread down this serpentine subtlety which seeks to wind its way through human consciousness. With thought fixed in divine good, evil is rendered inactive. The serpent of sin is the subtlety of mortal thought which must be cast out. Mrs. Eddy says, "When the mechanism of the human mind gives place to the divine Mind, selfishness and sin, disease and death, will lose their foothold" (Science and Health, p. 176). Man is reflection; and God needs no aid of mortal thought to be reflected by His idea, Man. A clear and purified consciousness, free from all evil and reflecting the qualities of God, is the real need of mankind.

UNDERSTANDING AND DEMONSTRATION OF DIVINE PRINCIPLE

MATTIE C. BASSETT

A COMFORTING result obtained by one student of Christian Science is traceable to her persistent efforts to demonstrate its divine Principle in her daily thoughts. In her early life, comfort was largely identified with cessation of effort; to find a place or a period of ease,—an easy place, or a time when she could choose her own occupation and do as she pleased, rather than as compelled by circumstance,—this was her goal. To have achieved, to be protected, served, rewarded, even while others were perhaps bearing the burden of the day,—this was, to her, the height of ambition. Those who seemed to have attained it, as, for instance, girls with an established career, or those who, having married well, had come into possession of a home of their own, with money, servants, husband, children, opportunity, prestige, and the like,—these were the women whom she accounted successful.

In later years, more sober issues swept away these outgrown ideals, replacing them with broader standards and loftier ambitions. Gain was then measured by worth; and happiness was found to be in the effort and ability to accomplish, rather than in accomplishment, as a gift or talent. And yet, even then, the factors of personality and self-seeking intruded themselves; and the uncertainty as to what, in reality, constituted true worth, either in

one's self or in another, raised a question which was always a stumblingblock,—always a will-o'-the-wisp, alluring and leading, but never answered, never definite, never rightly understood.

It was at this time that Christian Science came to the writer, unfolding the issues of Spirit, and changing the viewpoint of life from a material to a spiritual basis, from the mortal to the immortal. Once more, standards must be swept away, leaving her for a time unsettled and confused. Again, her Lord was taken from her; and she knew not where they had laid him. The new standpoint of thought was scarcely discernible to her, or usable; and, yet, the old sense of materiality and personality was condemned, forbidden ground. Often, as Lot's wife, she found herself standing there, looking longingly back, helpless, hopeless, a victim of belief in a material past,—a "pillar of salt." That there was nothing to be gained by a mental attitude with such barren results was clearly seen; and her first real satisfaction came when she perceived and accepted the fact that others had seen and were following the risen Savior; and that she, also, could, and indeed must, or there would be no saving Principle for her. Then she turned forever from a desire and longing to cling to a dead past; and, instead, resolutely faced the living present with its promise of fulfillment.

It was clear that if Christian Science was the teaching of Christ Jesus, the acknowledged Way-shower for all mankind, it being a spiritual, practical interpretation of his teachings, written in language to meet the needs of to-day, and demonstrable by others, it could also be demonstrated by her. This was, however, possible only through her own individual understanding and application of its teaching. It was easy to say, Be a Christian; love, do good to others, be self-sacrificing, endure; but, again, what did it really signify? In trying to be good, others called it being peculiar! In trying to love, the requirement seemed to be the necessity of praising another's effort, even though it seemed wrong and misguided to one's self! There must be one Principle, and that sufficient for each and all, at all times, and in all places, under every circumstance, or there was nothing. Thus, the Principle of Christian Science, the Science of the Christ, was sought, discerned, and accepted. In it was found revealed the ultimate of life, the object of living, the goal,—to glorify God, Spirit, and to help to bring His spiritual kingdom to earth through the healing Christ, Truth, thereby delivering men from evil, and solving the human problem.

Now, real comfort was experienced. The outline of the fundamentals of life had been attained; and it proved itself a sufficient "reason of the hope" that is in one. The flaming sword, turning in every direction to "keep the way of the tree of life," was now understood to be divine Principle,—even that almighty and eternal I AM, that Truth, which is the discerner of the thoughts of the heart, the sifter of the chaff from the wheat, that deific dominion and domination, which is all-inclusive, abso-

lute, everlasting. Inexorable, unerring, it knows and preserves its own, the eternally true, which forever separates from itself the false. In right mental activity, it operates to sustain good and to destroy evil, as light obliterating darkness, as Truth casting out error. Applied to our thinking, it is the right idea casting out the wrong belief. To illustrate: A material sense of assurance, though affirmed indefinitely, can never cast out a material sense of consternation; but the right idea of assurance, based on the understanding of God's allness, can, and does overcome the false. The belief of life in matter, together with its offspring of mental suggestion,—fear, helplessness, hopelessness, defeat,—goes down before the assurance of the right idea of life in Spirit, with the one governing Principle perpetually operative to control and to sustain. Thus is restored the foundation of peace, security, hope, success.

In speaking of the truth of being, Mrs. Eddy tells us in "Science and Health with Key to the Scriptures" (p. 423): "This corrective is an alterative, reaching to every part of the human system. According to Scripture, it searches 'the joints and marrow,' and it restores the harmony of man." In return, this divine Principle, revealed through the healing Christ, rightly demands everything of man. Thus, the understanding of the truth of being dawned upon the thought of the student. Every morning, thereafter, on awakening, she paused to commune with divine Principle, her Principle, her Father-Mother God. Allowing the truths about God and man to unfold to her, she learned what her day's living was for, and what constituted it.

Under this régime, the student had something definite to measure up to and to demonstrate. She found that this could be done, irrespective of place, time, or condition. She could do this whether she were alone or with companions; whether she were in a palace or cottage; whether in sickness or in health. When she learned to contemplate herself as God's image and likeness, as spiritual, whole, complete, she was not thinking of man as mortal, discordant, and miserable. When she was clinging to the fact that man's creator, the everlasting Father, the King of kings, is also the creator of all things real; that to Him belongeth all power, substance, honor; and that it is His "good pleasure to give" this kingdom to His offspring, she was not thinking of herself or of any one as being poor, outcast, or dependent upon others. She prayed in the early morning hours to learn to know herself as a child of God. She might not be able, then, to realize the full import of the words, "Our Father-Mother God, all-harmonious" (Science and Health, p. 16), or "I and my Father are one;" but she could, and did, understand the symbols of it,—to her, perhaps, a spring morning, the rising sun, the sparkling dew upon the grass, the flowers in bloom, the birds in song, the sense of life resounding in one sweet concord, all expressing types of the glory of God. She could rise in thought, and joyously, responsively, affirm in the

words of a much-loved hymn, written by Samuel Longfellow:—

> I feel Thy touch, eternal Love,
> And all is well again.

She could think of the qualities apparently expressed in the waters of the brook and the sea; sparkling, tireless, radiant, never wearing out, never depleted or exhausted, but, instead, perpetually renewed, refreshed, restored, regenerated,—a "smile of the great Spirit," as they were designated by the Indians. Then could she exultantly, buoyantly, exclaim: So is spiritual man, in God's image and likeness!

Thus, in place of complaint, doubt, and sorrow, there is gradually, but surely, coming into her life a spiritual uplift; accompanied by growth in health, strength, capacity, joy, as well as in a lessening of pain, discord, and dissatisfaction. The comforting assurance of understanding what constitutes the world's work, and of consciously having part in it, as well as of being able to help others in awakening to know and to find their place in it, exceeds any goal or attainment ever before conceived of by her; and the values of her previous concept of life have fallen by their own weight, having proved themselves valueless, and, so, undesirable. There is something now to live for, to work for, and to sacrifice one's false sense of self for; and in this great process of working out one's own salvation, one's own desire for personal good, place, or power is being silenced. Only that which is "added unto" us by the loving Father-Mother God, as we seek first "the kingdom of God, and his righteousness,"—the right way,—is desired. Even that we forget, in leaving it to Him, knowing it already is man's.

This student has thus found it of inestimable value in her own daily experience, as a working Christian Scientist, thus to become obedient to our dear Leader's admonition, found in "The First Church of Christ, Scientist, and Miscellany" (p. 210): "Beloved Christian Scientists, keep your minds so filled with Truth and Love, that sin, disease, and death cannot enter them."

CHRISTIAN SCIENCE DEMONSTRATION NOT MATERIALIZATION

EUGENE P. COLLINS

THE vocabulary of Christian Science, as Mrs. Eddy has established it, is abundantly large and adequate. Therefore, to inject into this vocabulary words which our Leader never used, or to bring into prominence and frequent use terms which she used infrequently, is unnecessary practice, and one which honest students will carefully avoid. The principal danger of this practice lies in the fact that it tends to break the seventh commandment; and, consequently, destroys the ability to demonstrate Christian Science.

The experience of the early Christian church should be an example to Christian Scientists in this respect.

So long as the church held to the new tongue in thought and in practice, it prospered in its healing mission. But when it began to apply to its spiritual practice the terms of pagan ritual and ceremony, the first step towards the materialization of Christianity had been taken. The next step was easy. It was the complete loss of the spiritual signification of Jesus' teachings, and reversion to the practice of material ceremonies and rituals. Speaking of this period in the history of the Christian church, a historian declares that "religion had disappeared, and theology had come in its stead;" and, on page 4 of "Science and Health with Key to the Scriptures," Mrs. Eddy says, "Whatever materializes worship hinders man's spiritual growth and keeps him from demonstrating his power over error."

Careful study, with the help of a dictionary, of the words used by our Leader, in every instance when tempted to question the propriety of their use, will reveal the wonderful wisdom of Mrs. Eddy in her choice of words. One will realize more and more fully that every word used by her was chosen because it was the best one available to elucidate her meaning.

Another angle of this subject of not sticking to the vocabulary Mrs. Eddy has given to Christian Science, is the perverted use of words. By this is meant giving a word a meaning opposite to or different from that in which Mrs. Eddy has employed it. In this connection, the word "materialization," instead of "demonstration," has come to the writer's notice several times of late. The former word, or its concomitant forms, appears but six times in the entire writings of our Leader; and but two of the six appear in Science and Health; and always with a meaning wholly the opposite of that of the word "demonstration."

Our Leader has made it plain that Spirit, Mind, is never matter. And matter never expresses Spirit; nor can it perform the functions of Spirit. Jesus said, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Christian Science does not demonstrate things. It demonstrates that which is alone capable of being demonstrated—divine Principle. It demonstrates the allness of God, Spirit, with the accompanying proof of the nothingness of matter. Therefore, when, through Christian Science treatment, a diseased physical condition is healed, a sin overcome, or the necessary supply realized, the result is a demonstration of the nothingness of matter, and not a materialization of Spirit. The point, that Spirit never becomes matter, is fundamental in divine Science; as is shown by reference to our Leader's statement on page 288 of Science and Health, "Spirit is not, and cannot be, materialized."

When honest efforts to realize the truth concerning any phase of inharmony fail to bring the desired results, we may well examine our thinking, in order to determine whether we are not trying to demonstrate some "thing" rather than the divine Principle of all harmony. For, unless we build on the foundation laid by

Christ Jesus when he said, "It is the spirit that quickeneth; the flesh profiteth nothing," we cannot hope to establish a scientific sense of harmony in everyday affairs. Far from being the bringing about of materialization, Christian Science demonstration is the putting aside of material sense testimony, and the recognition of the spiritual facts of being. It is the process referred to by Paul when he speaks of putting off "the old man" and putting on "the new man, which after God is created in righteousness and true holiness."

To speak of scientific demonstration as materialization may evidence either an ignorant or an intentional confusion of Christian Science with spiritualism, a confusion which is without valid existence in the thought of any student familiar with our Leader's clear and definite teachings with regard to spiritualism. A spiritual idea cannot be materialized; neither can a material belief be spiritualized. But spiritualization of consciousness destroys material sense and its false testimony, thus bringing a greater sense of harmony into human experience. On page 396 of Science and Health, Mrs. Eddy sounds a warning, which, if heeded, will keep us off the rocks of the vain effort to demonstrate "things," or to heal matter. She says, "Keep distinctly in thought that man is the offspring of God, not of man; that man is spiritual, not material; that Soul is Spirit, outside of matter, never in it, never giving the body life and sensation."

From beginning to end, the Scriptures and the writings of our Leader iterate and reiterate the necessity for spiritualization of thought, and scientific demonstration of the allness of God and His spiritual creation. This is, however, the direct opposite of materialization; because it results finally in the elimination of all the claims of materiality.

[Written for the *Journal*]

UNCHANGING LOVE

VIOLET DALLIN

Father-Mother God, unchanging Love,
Give me an understanding of Thy gift,
To feel Thy tender presence, far above
The struggling senses, thoughts adrift.

Unfold in me the truth, that I may find
Humility to serve no other voice
But Thine,—Thy call—one Mind,—
And ever in that work rejoice!

Reflect through me Thy love, that I may give
The living bread—and not a stone—
To all who ask; so, I may live
Unselfed, and seek Thy love alone.

WELLS OF UNDERSTANDING

CHARLOTTE PAULSEN

THERE is no human heart but yearns to know of spiritual good. The plea of the woman of Samaria, "Sir, give me this water, that I thirst not, neither come hither to draw," has been heard down the centuries. Mankind had come often, and a long way, to draw at the well, but there had been no quenching of the thirst to know; for material sense has no real quality whereby spiritual good is discerned. At length the plea found its full measure of divine content in the clear depths of spiritual truth, presented to this age in the discovery of Christian Science.

The story of the well—a symbol of knowledge—is of exceeding interest in Bible narrative. Its recurrence in the journeyings of Abraham, Isaac, and Jacob unquestionably presents it as states of thought, through which each individual passes as he seeks to know more about God, and strives to reflect what he understands. The regeneration of human thought is a process during which each must dig his own wells; and, if the strife of evil beliefs for conquest of these wells permits no resting beside them until the journey's end, we, having the faithfulness of Abraham as our example, will sometime know the peace of that understanding which brought to him abundant room and fruitfulness in the land.

Evidence of our knowledge of good best appears when charity and justice give freely of the waters of life, even to those who seek to destroy our wells. So, to have reached Beersheba in our mental journey is to understand the spirit of fellowship, and the well of brotherly love beside which Abraham and Abimelech entered into a mutual agreement for fair dealing that was designed to bless their descendants also. It was an eternal compact of love for all mankind. "Seven ewe lambs" typified the first fruits of the Spirit, and represented a perfect expression of Mind, a full offering of unselfed love by which the covenant was sealed. Thereafter, Abraham sojourned in the land of the Philistines "many days."

Daily experience interprets these incidents with much profit to the student of Christian Science; for he discovers their treasure as he uses the textbook, "Science and Health with Key to the Scriptures," written by Mrs. Eddy, and through it comprehends the spiritual import of the word that is to be his guide to Life eternal. To some, the story of the wells may have served as a corrective of unprofitable experience; to others, it may prove a preventive of much unhappiness; for all at some time come by way of the wells into a diviner sense of the allness of good, and the understanding of the illusive nature of a belief in evil. Abraham's journey is common to us all, when faith guides thought in a direction that seems "nearest right under the circumstances" (Miscellaneous Writings, p. 288), in which the steps taken have opened for us wells of wisdom and love. Then, perhaps, doubtful argument and human opin-

ion, like wandering, warring tribes of Philistines, stop up those wells with earth. The temptation to regard understanding as a personal possession hides the divine idea for a season. Material sense finds no satisfaction in spiritual good, and would have us believe that the waters of inspiration are dried up and gone.

God is infinite in resource, however; and when the wells need to be opened, He reveals the right idea to accomplish His purpose. And so the child of promise, the spiritual representative of Love, appears like Isaac to dig again, according to a higher plan, our wells of understanding. For now we have learned to subdue the contentious belief of a self apart from God, and to vanquish evil suggestion by a truer comprehension of divine selfhood.

The Samaritan woman had come as far as Jacob's well, which of all the wells was the deepest and most significant. Jacob had reached high attainments in self-discipline. The stone of hard experience upon which he had rested did not deter the heavenly intuitions, or angels, from lifting him into a conscious sense of the divine presence. On the day that Jesus met the woman at this well, human thought had risen to even a higher sense of God's nearness,—her divine intuition having glimpsed the Christ as the "divine manifestation of God, which comes to the flesh to destroy incarnate error," as Mrs. Eddy defines it on page 583 of Science and Health.

This understanding of the Christ came to Mrs. Eddy first in physical healing. She tells her story of the meeting at the well, when she says, "The first spontaneous motion of Truth and Love, acting through Christian Science on my roused consciousness, banished at once and forever the fundamental error of faith in things material" (Retrospection and Introspection, p. 31). Her abandonment of an injured sense of self was as natural and spontaneous as was the uncovering and relinquishment of sin in the woman of Samaria. The heart purified of sense and self has within it the well of water which Jesus offered; and, because it is a well of living water springing up eternally, it soon overflows in compassionate love to all mankind. Hastening to share the vision of the Christ heals any reluctant parting with the appetites of the flesh.

To be ever conscious of the inspiration of Truth is to possess the constant joy of knowing. It is to be free from human cravings; to walk but never be weary; and to drink without bitterness or sorrowful regret. The prayer without ceasing is a continual drawing at the well, which brings an ever increasing sense of the Father's loving-kindness, and an abiding affection for His dear children everywhere. "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink," will always be the rebuke to the stranger at the well, until spiritual sense enables us to see the Master's vision. Then, leaving the waterpot of selfish desire unfilled, we are conscious only of the love that turns us toward the city and would bid all men, "Come and see."

Through the discovery of Chris-

tian Science the beloved student knows what Jesus knew,—that Christ is always here; and this understanding of God's ever-presence, manifested in divine sonship, is the Savior of the world,—the Comforter for all time. To have that same Mind which was in Christ Jesus is to know God as Mind. This is the well of understanding to which all must journey; for, to be whole, each individual must find its healing waters within the Christ-understanding. Every Christian Science service, every silent prayer or Christian Science treatment, is a meeting at the well where we may know God aright; and to know Him aright is eternal Life.

INDIVIDUAL RESPONSIBILITY

MARY HELEN LUDLOW

HOW often our hearts fail us as we become mesmerized by the belief that some act in the past has been a mistake which can bind all our present and future, and keep us in bondage to its material results! We consent to submit to the material conditions which so hamper us, forgetting that in Christian Science we are given the power to cure wrong conditions. When God appeared to Moses, He did not tell him to help the children of Israel endure the hardships in Egypt. He said, "I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey."

God did not need to show the Israelites how to endure the hardships of the plagues to which the Egyptians were subject because of their more material beliefs. He spared them from being touched by them. When they started from Egypt to the Promised Land, God went before them, and led them in a cloud by day and a pillar of fire by night. He furnished them with food and water, and their clothes waxed not old during the time when they seemed to be entangled in the wilderness. His encouragement He never took from them; nor did He cause compassion for the fate of the Egyptians to turn them back. He had caused Moses to show many signs of His power unto the Egyptians while they were in Egypt; but He did not allow the children of Israel to be robbed of their heritage by a false sense of sympathy for the Egyptians. The progress toward the Promised Land was not hindered by any false sense of the Israelites' bearing the responsibility of the happiness or salvation of the Egyptians. That redemptive work was His to do in His own way; and the Israelites' progress was not delayed in the least by it. Moses was able to see that it was their duty to go ahead to claim the Promised Land as soon as possible. He knew that by so doing they could furnish the surest proof of God's power to the heathen.

When the prodigal son saw the mistake in the course he had been pursuing, he immediately said, "I will arise and go to my father." There was no uncertainty about his being

able to go; there was no doubt in his thought that the citizen could find another swineherd; there was no false sense of responsibility to the swine. He knew that they belonged to the citizen, and that the citizen could care for them. The prodigal's return was made immediately after he had determined it to be the right course. He might have been mesmerized into believing that he should force himself to become content with the husks, and to endure them until death set him free. But he was a wiser son, and understood better the love of his father. He knew that his father, who had abundance, was ready to overlook his mistakes and give him suitable food and a comfortable home. He had no fear that his father would say: Son, you have made a very serious mistake; I have all things and abound, but your conduct has cut you off from enjoying these things now! You must wait a good many years before they can be yours! You will first have to learn to endure the husks to which your youthful folly has reduced you, and find all your happiness in prayerful hope that at some day in the far-distant future you will be able to obtain and enjoy these good things!

Can we not be more like the returning prodigal? Can we not give the Father an opportunity to show His love for us? When we find ourselves in a far-distant country, seemingly reduced to husks, and all as a result of our own folly, cannot we too say, "I will arise and go to my father"? Need we spend years trying to satisfy ourselves with the husks, or to endure the tortures of some Pharaoh? There is a way out of every difficulty. Every problem has a right solution; and we have the ability to find that solution now. We need only to realize the ever-presence of the Christ, Truth, and its unfailing power to meet the situation, whatever it may call itself, and claim for ourselves the ability to lay hold of this idea. It is for us to know that the Pharaoh who would hold us in bondage—whatever the form in which he may present himself, whether it be as a seeming lack of money or friends, unhappy home-surroundings, unsatisfying work, or ill-health—is not able to contest the power of our God to deliver us; and that we do not have the responsibility of the happiness of this Pharaoh, even if he chance to call himself friend or family. His salvation is with God; and after we have shown him all the signs of God's power that we can, we are then free to develop in Truth as rapidly as our unfolding understanding will permit. It is for us to know that "each individual is responsible for himself," as Mrs. Eddy tells us in "Miscellaneous Writings" (p. 119); and that in assuming responsibility for others not only are we hampering our own development, but in carrying the burden of responsibility for another we are robbing him of his own proper individual growth. We must "loose him, and let him go,"—free from the thoughts whereby, though we hope to help, we only hinder our loved one.

We must find the cure, and cease hunting for the endurance to bear something it was never intended we should bear. We must arise and go

to the Father, and claim the ever present opportunity of manifesting individual progress in the understanding of man's oneness with infinite good, which is God. We cannot expect to realize or enjoy the rights and privileges of the sons of God, if we force ourselves to stay in a far country, where we find only husks or plagues. We must, like the Israelites, "go in and possess the good land." Let us not be like the seven tribes of Israel, whom Joshua admonished for being slack in possessing their promised land. Let us find our promised land in the cure of the ill, and not rob ourselves of our rightful heritage and others of the benefit of seeing the manifestation of God's power. Let us, knowing that God's will is being done with regard to our loved ones and to ourselves, and that His will is wholly good, leave the responsibility with Him, and advance into the individual liberty of the sons of God.

[Written for the *Journal*]

LIBERATION

RAY G. BROWN

"Truth will at length compel us all to exchange the pleasures and pains of sense for the joys of Soul."—Science and Health, p. 390.

My cherished sin! would'st closer creep?
Of pleasure's harvest we will reap:
Full gayly down life's path, we two
Have tripped along to measures new;
We'll cheat old time, and make it fly,
My cherished sin, just thou and I!

My heavy sin! the way grows long;
A discord creeps into our song.
Strange pain of flesh and troubled mind
Obscure the happiness we'd find;
Yet, even thus, what would life be,
My heavy sin, apart from thee?

Thou loathsome sin,—the light at last!
A dismal dream, the mist thou'st cast!
My all I'd give from thee to part;
But, still, thou ling'rest in my heart:
Thou loathsome sin of grief and ruth,—
A myth, in combat with the truth!

Ah, blessed Truth! I'm free! I'm free!!
I live and move and breathe in Thee;
For ev'ry pain, my heart is glad,
For ev'ry grief and hour sad
That turned me safely home to Thee,
Thou blessed Truth! I'm free! I'm free!!

THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY MARY BAKER EDDY, AUTHOR OF THE CHRISTIAN SCIENCE TEXTBOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ALBERT F. GILMORE ELLA W. HOAG, DUNCAN SINCLAIR
Editor and Associate Editors

EDITORIAL

ON PRACTICING THE PRESENCE OF GOD

THERE is a beautiful story of a holy man of the Middle Ages who so fully recognized his relation to his heavenly Father, and became so imbued with the sense of His immanence and power, that he declared it to be his chief aim as well as his constant obligation to practice the presence of God. Christian Scientists early learn that the demand upon them is insistent to live in the certainty of the ever-presence of divine Love to the degree which enables them to exemplify before the world the real man, the image and likeness of God. To be apart from the world, while yet being in it; to be separate, that is, to abandon the familiar and ofttimes supposed pleasurable ways of the flesh for the more truly satisfying path of Spirit which alone leads to unfoldment of the true selfhood; to be instant and faithful in recognizing the nothingness of evil's claims to reality, while knowing the allness and goodness of divine Love,—this is the "practice of the presence of God."

Mrs. Eddy has expressed one phase of this necessity and obligation in definite language in the Christian Science textbook, "Science and Health with Key to the Scriptures," where she says (p. 451), "Christian Scientists must live under the constant pressure of the apostolic command to come out from the material world and be separate." Christ Jesus emphatically expressed the other phase to his followers in the well-known words, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Surely, nothing less than the understanding and faithful demonstration of divine Principle could follow this high example.

Christian Science teaches us that the attributes of God, His perfect qualities, are made manifest as they find expression in human lives, reflecting the attributes of His being; and, accordingly, that we know no more of the real man than we know of his Maker. The earnest seeker after Truth who strives constantly for that spiritual illumination which signalizes the presence of God is approaching the state of perfection comprising man's real selfhood, the true state of his being, to be realized in its completeness only upon awaking in His likeness.

With the revelation of Truth in

human consciousness, in proportion as the facts of true selfhood appear, mortal man loses his character as a material creature, "whose breath is in his nostrils," and there begins to appear, through gaining the Mind of Christ, the true sovereignty and dominion to which man is entitled. He fulfills his obligation to practice the presence of God by keeping his thought so filled with divine Truth and Love, with the assurance of the presence of good, that error finds no lodgment therein. This is the sure means both of spiritual growth and of never-failing protection. Of the necessity for constant realization of the truth of being, Christ Jesus declared, "I must work . . . while it is day: the night cometh, when no man can work." To him work was the realization and demonstration of the all-power of God, proving by actual deeds the immanence and availability of God to break the claims of matter, as expressed in terms of material laws. Thus he overcame "the world, the flesh and the devil."

The story of the foolish virgins in the gospel of Matthew illustrates the necessity of constant realization of God's presence, and also of the results of disobedience. At ease in the flesh and yielding to its demands, they slothfully delayed in their first and highest duty to Principle,—to prepare themselves for the coming of the bridegroom by having their lamps filled and trimmed. The story takes on a new significance when viewed in the light of the definition of "oil" as found in the Glossary of the Christian Science textbook (Science and Health, p. 592),—"Consecration; charity; gentleness; prayer; heavenly inspiration;" for this definition emphasizes the gravity of the situation in which the unprepared virgins found themselves. Without consecration, charity, and heavenly inspiration, of necessity they lost their right to enter into the presence of the Christ, whose fellowship may be had only by the exercise of just those qualities. From this standpoint, the penalty, which without this understanding may appear hard and unwarranted, is seen as an inevitable consequence of their own mental condition; for the door is shut to those who have not prepared themselves to enter into the sure understanding that God, divine Principle, creates man as His spiritual idea; and that God is the only creative power.

How perfectly do the wise virgins, on the other hand, typify the alert Christian Scientists, with lamps filled with the oil of consecration! Conscious of the presence of God, good, they are awake to the demands of divine Mind, so that no mesmerism of the senses, no love of ease in the flesh, is able to put them to sleep; but, ready and instant for the coming of the Christ-idea, they are about the Father's business, practicing the presence of God with a perfect purpose. So clearly has our Leader pointed out the necessity for constant realization of the facts of spiritual being that he who delays, and fails to follow, is deliberately yielding to evil influences.

Always seemingly at work to counteract the activity of good, evil, with its claim of potency and of its right to

the same consideration as good, is all too often overlooked; for evil claims to simulate God, both as omnipresence and as omnipotence. No Christian Scientist can find the excuse of not having been warned of the danger of the subtle and seemingly potent arguments of evil, for our Leader has made the way so plain that "he who runs may read." Of the Christian Scientist who, having laid aside this or that group of false beliefs, yet still clings to another because of some lingering sense of pleasure to be derived from its indulgence, and is not yet willing to lay all on the altar of Christ, it may be said that his preparation is not complete, his consecration not entire, his armor not whole.

This situation can scarcely fail to invite the attention of some form of malevolence, ever ready to occupy the consciousness receptive to error. But we are not left without remedy, for the application of compelling Truth is not alone equal to the keeping out of all falsity, refusing it admission to thought, but also equally capable of the more difficult task of expelling it when once admission claims to have been gained, the chief requisite being that its true character be recognized. Our Leader tells us that the mere uncovering of error goes a long way toward destroying it and the residuum disappears into its native nothingness before the ministration of divine Love.

To practice the presence of God, then, is both a preventive and a healing measure. On page 426 of the textbook, Mrs. Eddy says: "The discoverer of Christian Science finds the path less difficult when she has the high goal always before her thoughts, than when she counts her footsteps in endeavoring to reach it. When the destination is desirable, expectation speeds our progress."

ALBERT F. GILMORE.

CHRIST JESUS, THE WAY–SHOWER

PERHAPS there is no term more frequently applied to Christ Jesus by Christian Scientists than that of Way-shower. They love to think of him as having walked all the way which each mortal must tread in order to reach the final goal of heaven. They are glad to know that he has tested and taken properly every step in the journey. They recognize, as Paul tells us, that he "was in all points tempted like as we are, yet without sin;" therefore, that he not only taught the way, but gave a practical example of how to take each step properly, progressively, and triumphantly. They dwell with love and reverence on his marvelous victories over sin, disease, and death. They concur with Mrs. Eddy in what she says of him, in "Science and Health with Key to the Scriptures" (p. 26), "While we adore Jesus, and the heart overflows with gratitude for what he did for mortals,—treading alone his loving pathway up to the throne of glory, in speechless agony exploring the way for us,—yet Jesus spares us not one individual experience, if we follow his commands faithfully."

Yes,—Christian Scientists are

quite sure of the grandeur of Jesus' demonstration; but what of following his commands? How many really study his life and works with the intent of discovering what the necessary steps are, and how to take them if one is to walk in his pathway? Instead, are not many satisfied to view them in a certain general way, and while willing even to rhapsodize over his wonderful life-work, how many stop to realize that since he is our Way-shower every word and deed of his is of paramount importance to each and every one, if we are to go and "do likewise"?

The Christian Scientist who has even a little understanding of the letter of Christian Science is quite aware that the way Jesus walked was the way from sense to Soul. It was the way out of the beliefs of a supposed existence in matter—separated from God—into the proof that man is always and forever the son of God, the image and likeness of infinite Spirit,—Life, Truth, Love,—always and forever at one with the Father. This every Christian Scientist accepts without questioning. But are we all awake to the necessity of carefully and earnestly studying our Master's life in order that we may win thereby the illumination needed on our own pathway? How often, instead, do we stumble blindly along without even endeavoring to find out what Jesus did under circumstances similar to those we are encountering?

One reason for this is that false theology has set up many a barrier against such study. In the interpretation which scholasticism has given of the earthly experiences of Jesus as being so far removed from ours, it almost closed the door on our discovering in him the blessed Way-shower. Christian Science has, however, opened it wide, that we may find what mines of wealth are there for us, through studying his character from the standpoint of its revelations. It shows us that he walked so close to God that he was ever ready to prove the presence of good, and its power to vanquish evil. He demonstrated that the Christ is always present to replace human belief with the truth of being. This understanding of the Christ—the real selfhood or spiritual man—Jesus always used by replacing the human with the divine. This gave him the humility which always knew the might of acknowledging no Mind but the divine. It gave him tenderness, compassion, love. It inspired him with strength and the moral courage which were always ready to uncover, rebuke, and destroy every claim of error. It kept him in an unfaltering adherence to divine Principle! Let us remember that every divine quality he expressed, every recourse he had to the Christ, is as possible to us as to him, —if we will walk in the same absolute obedience to God. It is not only the right but finally the necessity of every individual to follow him in his demonstration of complete spirituality.

Many a hungering heart has cried out in its longing for light, If only Jesus were on earth to-day, then my sickness could be healed, my sin might be forgiven! And Christian Science is here showing that every-

thing Jesus said and did and taught is possible of such understanding to-day that the works he did and commanded us to do may be performed here and now. Mrs. Eddy admonishes us again and again that we must walk in the way Jesus marked out; and how can we find the way or the manner of pursuing it without becoming familiar with our great Way-shower's life on earth? What rich harvests would inevitably come to one who contemplates, reverently and consecratedly, the glories of his character! Then what a joy and privilege to so study Jesus' life and work that we, even as his disciples of yore, may sit at his feet and learn from his deep wisdom and the grandeur of his experiences just how to prove him indeed our Way-shower!

So often, however, students are satisfied with merely endeavoring to understand Jesus' words. They even congratulate themselves on a clear comprehension of them, when in fact they understand his words only in the proportion that they are able to do his works. The proof Mrs. Eddy offered to the world that her teaching was the correct interpretation of Jesus' words, was in the sick who were healed and the sinful who were reformed.

In the great desire to find and express the Christ, the Christian Scientist is apt to forget that he can only come into this knowledge and demonstration by walking in the footsteps of Jesus. Then he must understand Jesus: he must understand not only his teachings, but his works, for thus, and thus only, can he find the Christ, Truth, even as Christian Science reveals it. It is the great illumination that Christian Science throws on Jesus' life and teaching which makes it the Comforter. For did not Jesus himself say, "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you"? Then, shall we not endeavor to become better acquainted with Christ Jesus, our Master, our Way-shower, that we may thereby understand how to walk in his footsteps? For as Mrs. Eddy writes in "Miscellaneous Writings" (p. 110), "What grander ambition is there than to maintain in yourselves what Jesus loved, and to know that your example, more than words, makes morals for mankind!"

Ella W. Hoag.

ON REJOICING

IN his first epistle to the Thessalonians Paul gives many exhortations towards the perfecting of the Christian faith. After admonishing the church to "ever follow that which is good," he tells them to "rejoice evermore;" or as the Greek text may be rendered, to "be always joyful." Now, unquestionably, the early Christians, just as Christian Scientists to-day, did not always feel in a mental condition which could be designated one of rejoicing. Still, it is a fact which cannot be gainsaid, that an understanding of God, such as the Apostle to the Gentiles pos-

sessed and which Christian Science enables any one to obtain at the present time, carries with it cause for rejoicing, because of the increased happiness it brings with it.

We can never think of Jesus as one who did not often rejoice. Indeed, although his work was constantly among the weary and heavy-laden, with the sinful and the sick, he possessed such a profound spiritual understanding of the allness of good, such a prophetic knowledge that evil and all its seeming effects would ultimately be entirely destroyed through spiritual understanding, that he must have gone about his labors with a happiness of heart which would often make itself manifest in rejoicing. In Luke's gospel it is recorded that the Master "rejoiced in spirit" as he pondered the beneficent nature of the revelation of God, the Father, which he had brought to the world. He also expressed himself very clearly on the subject of rejoicing to the seventy who returned to report to him the successful result of their healing mission. When they told him of their successes, he immediately turned them away from effect to cause. "Notwithstanding in this rejoice not, that the spirits are subject unto you;" he said, "but rather rejoice, because your names are written in heaven." They were to rejoice in the knowledge they possessed of the truth, in the spiritual understanding which had enabled them to impart the truth to others and to heal others of the false beliefs of sickness and sin.

Christian Science has given to the world the Science underlying Jesus' teaching. It has revealed the law which underlay all of his sayings and all of his demonstrations; and it shows how this spiritual law is as available to-day as in his time to do the same wonderful deeds of healing as he did, and to inspire the same happiness as he possessed. It is a fact, often remarked upon by many who are not themselves Christian Scientists, that those who have accepted its teachings are among the happiest people they know. And there is not a Christian Scientist but could testify that his life has become far more joyful than before he knew of Mrs. Eddy's discovery, and gained some understanding of its import; while all Christian Scientists are aware that perfect happiness will come only when the last false belief in the reality of matter or evil has been destroyed.

Sometimes when the way is rough to human sense and the feet seem to bleed and the heart to grow faint, mortals are apt to become despondent. Then is the time for the Christian Scientist to summon to his recollection the blessings which Christian Science has brought him, to remember the healings he has experienced from sickness and from faults of character, and, above all, to turn once again to the truth which liberates. In the Glossary of "Science and Health with Key to the Scriptures" (p. 596), Mrs. Eddy gives a wonderfully instructive and helpful interpretation of the word "valley." She shows that it signifies "depression; meekness; darkness." And she goes on to say, "Though the way is dark in mortal sense, divine Life and Love

illumine it, destroy the unrest of mortal thought, the fear of death, and the supposed reality of error. Christian Science, contradicting sense, maketh the valley to bud and blossom as the rose." Every Christian Scientist knows something about this valley, which will be entered to some extent in belief, until all the claims of material sense are destroyed. The Christian Science practitioner often comes across it in his encounters with the sorrows and diseases of his fellowmen. A mist hangs over this valley, the mist of erring human belief. But he is wary, if he is wise. He knows that evil in every form is always suggestion, and never the truth of being; he knows that Spirit, divine Principle, is ever present as the one reality; and he strives to stand firm in his understanding of Principle, in order to dispel the mist and to transform the valley. As he realizes the truth about divine Life and Love he protects himself, and helps to restore peace and joy to others.

A valley into which human beings sometimes plunge is the fear that something may happen to stop the progress of the Christian Science movement and prevent the fulfillment of its great beneficent purposes to mankind. There is not the faintest ground for the fear. He who is afraid that the mission of Christian Science will not be successfully prosecuted until the Mind of Christ has been acknowledged by the whole world as the one and only true consciousness, does not yet understand the Principle on which the teachings of Christian Science are based. Should fear of this nature tempt a Christian Scientist, he should at once turn to Principle and declare the truth about Principle,—its allness, its perfection, its omnipresence, its omnipotence; and he will ascend out of the valley.

This turning to Principle for succor in every trial is the putting into operation of the law of Love. Our beloved Leader says: "In Christian Science, the law of Love rejoices the heart; and Love is Life and Truth. Whatever manifests aught else in its effects upon mankind, demonstrably is not Love" (Miscellaneous Writings, p. 12). The world to-day needs happy, joyful, and contented people. It is a lacerated world. It almost tore itself to pieces a little while ago. It thought that "the law of Love" was not the law of fixed Principle; and some portions of it, in consequence, almost perished. But the spiritual or real universe is forever governed by the law of Love, the law of fixed Principle; and all the erroneous thoughts which oppose the law of Love must inevitably perish. It is the knowledge that creation, reality, is the manifestation of perfect Mind, infinite Love, and that creation is governed by Principle, unerring and eternal because it is Love, which gives cause for rejoicing to the Christian Scientist. To him the storms of life are but the evanescent illusions of mortal mind. He knows that trials strengthen his faith in and allegiance to Principle, and help to bring thought into obedience to the law of Love.

The aim of all mankind should be to obtain an understanding of the divine nature; the aim of all Chris-

tian Scientists is to increase the understanding of it they already possess. With the growth of spiritual understanding, love to God will increase; and in the same ratio men will be able to rejoice in the eternal marvel that Love is without limitation, that good is infinite and supreme, and that this knowledge of divine Principle constitutes life everlasting.

DUNCAN SINCLAIR.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

Applications for admission to membership in The Mother Church may be sent to the Clerk at any time throughout the year. They are acted upon by the Board of Directors only at their semi-annual meetings for the election of new members as provided by the Manual of The Mother Church, Article XIII, Section 2.

The next meeting of the Board for this purpose occurs November 3, 1922. Applications to be acted upon at that time should reach the Clerk by October 20, 1922. Applications received too late for consideration in November will be placed on file for the June 1, 1923, admission.

The receipt of all applications is acknowledged by the Clerk; and on the date set for consideration, notice of acceptance or rejection is sent to those whose applications have been received in time for the essential preliminary attention. Should an applicant not receive such notice, he is requested to communicate with the Clerk before forwarding a second application.

Additional application forms may always be obtained by addressing the Clerk, GEO. WENDELL ADAMS, 236 Huntington Avenue, Back Bay Station, Boston, Massachusetts.

NOTICE

As there is great need for additional *Heralds* on the continent of Europe, Christian Scientists who are unable to make use of their *Heralds* will be glad to know that they may instruct The Christian Science Publishing Society to place their subscriptions for these, or such part of the subscriptions as are unexpired, with our committees overseas. Christian Scientists may also send in to the Publishing House copies of *Heralds* they have on hand, for dispatch to destinations where they will be of greatest service.

TESTIMONIES OF HEALING

The statements with regard to healing made in the following testimonies have been carefully verified, and their truthfulness established. Records of the investigations are kept in the Publishing House.—The Editors.

At a time when all material means resorted to had failed, and it was said I had but few weeks to live, we turned to Christian Science; and I was quickly healed of what had been pronounced tuberculosis by physicians whose care I had been under continuously for a very long time.

I had suffered for a number of years, not knowing what it meant to be completely free from pain, or distress of some kind, and manifesting alarming symptoms so frequently that fear seemed a constant companion. I loved life, and clung to it tenaciously, feeling I had a right to live, and confident that if we but understood the teachings of Jesus I should be free. However, when Christian Science was first brought to our attention, it did not occur to me that this might be a way to the healing I longed for, and I refused it; but at last, when there seemed no hope, we turned to it, with little faith and no understanding. When it came to me, I had been confined to my bed for a number of weeks, and the many and varied disease pictures seemed very real; but in spite of all this I was soon made to realize, from the relief received, that a power I had not known was at work for my benefit. My first evidence of its efficacy came after my first treatment, when, for the first time in two years, I slept naturally for a number of hours without a drug. I never again was given a drug of any kind.

Although examinations previously given had revealed to the physicians a diseased condition of one lung and the other practically consumed, and other parts of the body affected by the disease, every trace of pain and disease was removed by Christian Science treatment; a noticeable depression over the right lung very soon vanished, and I was able to fill both lungs perfectly in breathing. Mrs. Eddy says in "The First Church of Christ, Scientist, and Miscellany" (p. 105), "After my discovery of Christian Science, I healed consumption in its last stages, a case which the M. D.'s, by verdict of the stethoscope and the schools, declared incurable because the lungs were mostly consumed." My healing was not only a proof that her statement was undoubtedly true, but also proof positive that those who faithfully follow her teachings can also heal so-called incurable diseases, and bring comfort and relief to suffering humanity. This healing was accomplished over twenty years ago; and in these years the blessings from Christian Science have been innumerable and varied. Greatest of all, however, is the understanding I have gained of God's infinite goodness and loving care. I am inexpressibly grateful for all these blessings, and for the spiritual impetus that Christian Science is bringing to all mankind.—(*Mrs.*) *Mary Bayrd Colby, Boston, Mass.*

For three years I was a great sufferer from tuberculosis of the kidneys and lungs, also heart trouble and nervousness. The last two diseases mentioned had given me trouble for nine or ten years. Different physicians told my husband there was no hope, unless I could be operated on for the kidney trouble. The heart was in bad condition, however, and so they were afraid I could not stand it. My husband decided there would be no operation, but took me to Florida, where my parents lived. While in Florida I had more medical treatment; but it failed again to cure me.

In June, 1915, we decided that I should try Christian Science. A practitioner was called, and I was indeed grateful; for that evening I rested better than I had in many months, and I slept soundly all night. In three weeks, I returned to Texas, feeling much better but not entirely healed. Having much confidence in the Bible and in "Science and Health with Key to the Scriptures" by Mrs. Eddy, I thought my study of them was all that was necessary; but the letter only had been understood, and not the spirit. By the fall of the same year I lost confidence in my study; and, not having made myself acquainted with any Christian Scientist nor attended church, I became discouraged, and put away the books.

Then I was, indeed, a dweller in darkness and doubt. To the human sense there had been every possible means resorted to. My condition was serious, and aggravated by dejection and secret apprehension of mental trouble. Life was truly miserable, and I wanted to die. The question was, "What shall we do now?" Again Christian Science was taken up; and in six months my healing was complete. The healing was slow, but the understanding of Truth was gained. Since that time, my health has been better than it ever was before in my life. The wonderful spiritual uplift is even more to be grateful for than the physical healing.

My gratitude to Christian Science is of the deepest.—(*Mrs.*) *Bertha M. Colbert, Waco, Tex.*

The first touch of the transforming power of Truth came to me through the healing of my wife, who attending physicians said could never recover, although everything that medical practice could do had been done, and their efforts had been faithful and untiring over a period of years. Right at that time a dear friend urged us to try Christian Science, and a practitioner was called by telephone, with the result that my wife was almost instantaneously healed. From that joyous hour Christian Science has been our only physician.

I had been suffering for many years with a malady which physicians assured me could not be cured, even though a major operation should be performed. Nevertheless, within a few weeks after my wife's healing I decided to try Christian Science, and accordingly asked for help from a Christian Science practitioner, and was healed—much to the surprise of my doctor friends, who promptly assured me that "it would come back." That was over eight years ago, and there has been no return of the trouble. My healing was not instan-

taneous; and this afforded me opportunity to do a great deal of studying of the Bible and the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, which was necessary for my spiritual growth, even though I had been a careful student of the Bible and a church worker for twenty years.

About three years ago I had blood poisoning in the middle finger of my right hand; but, while the appearance of it became very alarming, I was able, through the knowledge I had gained of Truth, to be on duty at my place of business every day, suffering very little pain and inconvenience. However, we had received a rush order for some of our merchandise, which required me to do a lot of climbing around in our warehouse, and to assist in lifting and loading heavy articles. In doing this I lost my footing; and when I threw out my right arm in an effort to check my fall, the hand struck a projection, tearing off the bandages. Immediately I declared the truth and went on with my work. After completing this work I went into a drug store to have my friend the druggist assist me in putting on another bandage, since it was very awkward for me to do this myself. The druggist became very much alarmed at the black appearance of my hand and arm, and was very much surprised that I would not allow him to apply any remedies. Right at this time a physician happened to come in; and, seeing the condition, he declared that the hand—and probably the whole arm—would have to come off in order to save my life, and suggested that I go immediately to the hospital. Neither the physician nor my friend the druggist could understand my cheerful answer that I was not suffering any pain. The physician went out saying: "Well, Christian Science will never save that hand." Thanks be to God, and to the loving work of a Christian Science practitioner, I was using that hand within two days, operating my typewriter as usual, with very little inconvenience, and suffering no pain.

I am truly grateful for the knowledge I have of Christian Science, and for the loving thoughts of all those who have helped and are helping me on my journey out of materiality; and especially am I grateful for our literature, and for Mrs. Eddy's wonderful book "Science and Health with Key to the Scriptures."—*Edwin N. Day, Twin Falls, Idaho.*

In 1915 Christian Science was suggested to me as a chance to save the life of our very delicate baby boy. Then I repulsed it; indeed, I remember saying I never wished to hear it mentioned again. How ashamed I have felt since; for in 1918 it was again brought to me and I accepted it gladly, eagerly, for during those intermediate years of fear and distress I had been seeking for God,—just that, I think,—for I had been going from church to church, always dissatisfied. I was just at the stage of attending a very high church service when Christian Science with its absolute simplicity saved me.

In the first place, I was healed instantaneously and completely of acute quinsies and ulceration of the mouth

and tongue. After my friend had left me—with much to think about—I prayed as I had never prayed before, that if this teaching was the truth God would reveal it to me; and instantly the quinsies and the fever and soreness left, and I was perfectly well. The doctor called the next morning and was amazed. On examining my throat, he just said, "It's a miracle." And I think he knew, for the Christian Science Welfare Rooms were next door to his surgery. My husband most willingly took up the study of Christian Science with me, and together we have worked out our problems and overcome many manifestations of discord and disease. The baby who was once so fragile is now an exceptionally healthy boy, and does not know the taste of medicine or what a day in bed means. None of us, a family of five, have had one whole day in bed through sickness since the day I was healed. To say we are grateful is a mild way of expressing something which can never be expressed in ordinary words.

But we had a big problem of place and supply to work out. It seemed, after mental work, that we had to live in a north of England manufacturing town. Being artists, and our own home in the south, this was very depressing to us. We tried every way to get out of it, applying continually for appointments in more congenial surroundings. When we had progressed in Science far enough to be willing to leave all to God, knowing that He would supply a home for us in His good time, we gave up all idea of applying for a larger salary; and then we were led to the place we are now in, which is my husband's own beautiful country, with beauty unspoiled by man all around us. While others were still waiting for houses, we had one offered to us at a reasonable rental almost at once, and later a delightful home was offered to us by a relative, most unexpectedly, who said she would like to buy us a home. We have been living happily here for some months now, and are grateful every minute of the day. I am grateful that I was led to seek God so that I was ready to recognize Him when Christian Science was brought to me the second time and I had been healed of my prejudice.

Another thing I should like to express gratitude for is the change in our elder boy. He was at boarding school when we first accepted Christian Science, and the headmaster, a clergyman, was exceedingly antagonistic to Science; and for five terms the boy was in the sick room part of each term. He did not do well in lessons, and was counted, I believe, a failure. We took him away, and he is now at school near home and has been moved up each term; he was the only boy to be moved up the first term, and was second in English and second in French out of twenty-three boys last term. This is a change; and he has never been ill since he left that school.

I have been healed of hernia, of acute attacks of neuralgia, constant sore throats, and fatigue. We are beyond words grateful. No words can express what Christian Science means to us; the understanding so far as we have attained,—and it is only a little way yet,—of the Bible and the

Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, is a constant joy to us. We rejoice to be able to read the Bible without that extraordinary self-consciousness that used to accompany it. The Christian Science literature is simply invaluable. I could not do without it. The money that I used to spend on cigarettes now goes to Boston for my subscription to the periodicals.

What I have written here is only a small portion of what I could write; for there is something to be thankful for every day.—(*Mrs.*) *Winifred Blatchford, South Devon, England.*

THE following is one of many proofs of the healing power of Christian Science which I have had since turning to it, ten years ago. I was riding beside the driver in the front seat of an automobile, and we were descending a grade toward a cross street upon which street cars ran. The terraces on each side of the street we were descending were so high that we could not get a glimpse of the traffic on the cross street until we came onto it. As we got halfway down the block, an automobile, going very rapidly, crossed our street from left to right. The driver, beside whom I was sitting, being new at driving, cut off the gas and threw out the clutch, and, in the excitement of the moment, failed to put on the brake sufficiently to more than slightly retard our progress. We coasted out onto the street car track, just in time for a street car, as large as an ordinary interurban coach, to strike us.

I had time for just one glance at the approaching car as we collided. Only about half of the automobile had crossed onto the track, so that I received the full impact of the blow, sitting, as I was, on that side of the front seat. It was Sunday, and the car was loaded with people on the way to a park at the edge of town. It was traveling at the rate of not less than twenty miles an hour, and the motorman had been as unable to see us as we to see him, because of the high terraces.

Our automobile was smashed almost beyond recognition. My last conscious thought was that there are no accidents in divine Mind. Some time later, when I regained consciousness, I was at home, and a Christian Science practitioner was sitting beside the bed. I could not raise my right arm or use it, except below the elbow. Something in the region of my collar bone seemed broken. I was told later that I had the entire use of my arms and legs during the time that I was unconscious; that, while I acted a little confusedly, I knew what I wanted and where I wanted to go; that I extricated myself from the smashed machine, walked without assistance to a near-by house, and sat down on the steps. While my wife was in this house telephoning for help, my sister, who had been spending the day with some friends just a block from where the accident occurred, and who, having heard the crash, had walked up the block to see what was the difficulty, discovered me. She asked me what had happened, and I answered her questions. She sent down to her

friends, and got their machine and took us home. I entered the machine without assistance, and got out of it when we reached home, in a comparatively natural way.

The blow that I had received on my head, and which had produced the unconsciousness, also produced a partial paralysis of my right side. The street car company sent their doctor to examine me; but I refused to see him. Christian Science treatment healed me. I was out in the yard the next day, and back in my office before the end of the week. The marvelous protection that was given to all of us in this accident is a proof of God's ever present care. No one else in the party was more than severely shaken up. What might have been the result of any other treatment I do not care to contemplate.

I am grateful to Christian Science for this protection and healing, but am more grateful for the healing of atheism that has come to me through the study of this Science; for when I turned to Christian Science I was not seeking a religion—I was simply seeking health. But as I read and studied the textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, I found that I was studying a philosophy, a divine philosophy, which was teaching the reality of a living God and the perfection of His spiritual universe, including man; and, of necessity, it taught the unreality of all discordant conditions of every kind and nature. I found, also, that it proved its teachings by healing discordant conditions; and these proofs, having come to me, healed me of atheism and gave me God, a religion, and a church. I am indeed more grateful for this than for all else.—*Daniel D. Calkins, Tacoma, Wash.*

It is a great pleasure to give this testimony of the marvelous care and healing power of God. My first experience of Christian Science healing came over twenty years ago; and I wish to state that God's care and protection have been with me ever since. My first healing came at a time of such great need, and was so complete, that I feel I must tell of it, so that it may bring help to some one in as great discouragement.

When I was about twenty years of age, I was taken ill with peritonitis. My mother called the family physician, in whom she had great faith. He treated me for weeks, to no avail. The pain continued with such intensity that he finally resorted to the expedient of giving me drugs to deaden the pain, and at last gave up the case in despair. Then we called the best specialist available in Rochester, and he treated the case; but little improvement was noticed. The pain had been so extreme and continuous that I was very thin and nervous. Finally, a friend who had been in the West during my five months of illness returned, and asked to bring a Christian Science practitioner to see me. I knew nothing of Christian Science; but, despairing of any help from medicine or doctors, I rather listlessly consented to see a practitioner. After three treatments I was absolutely healed; and three days later I went back to business, the first time in five months.

Since that first healing, God's power has been our unfailing physician at all times,—even in cases of rheumatism, diphtheria, and acute indigestion. When sickness and trouble come, we can look to God with assurance and confidence; and in place of discouragement and despair, I rejoice and give thanks that I have learned that God's statutes are sure; and I give praise and honor to Mrs. Eddy, who has made it possible for us all to know the truth, and the power of God, here and now.—(*Mrs.*) *Jennie M. Webb, New York, N. Y.*

I HAVE very great reason to be grateful to Christian Science for the wonderful help and guidance I have received through its teaching. For the past several years it has met my every need. I came seeking this truth not for physical healing, but for a better understanding of God and of the Bible; and now I know that "he is a rewarder of them that diligently seek him."

My first healing was that of a tooth. The root and gum had become badly diseased, so the dentist told me; and after several examinations he said he did not know what to do with it, and put me off for a month. Then I decided to try Christian Science. I left his office one Friday, went home, and called for help in Science immediately; and when I went back on Monday, much to the dentist's astonishment the tooth was entirely healed. He knew what I had done, and said to me, "Only God could have healed it." Since then my healings have been numerous. Divine Mind has been my only physician, and I have found God to be "a very present help in trouble."

I am grateful that my little son is learning how to apply Christian Science to his various needs. He too has had many healings. Influenza, measles, colds, and many other ills have been quickly healed, proving to us that the word of God is living and active. I consider it a great privilege that he can attend a Christian Science Sunday School. He is taught many beautiful truths there; and I am thankful that I am a teacher in that Sunday school.

My sincerest gratitude goes out to Mrs. Eddy, who gave to the world the Christian Science textbook, "Science and Health with Key to the Scriptures," and for all of her writings, including that set of Rules and By-laws known as the Church Manual, which, if we will abide by it, will lead us into great peace. I would like to express thanks for the help given me whenever I have called for it. The response has always been so lovingly given. My daily prayer is that I may do some good to others.—(*Mrs.*) *Sallie R. Faris, Cincinnati, Ohio.*

WHEN Christian Science was brought to my home I was in a very discordant condition, suffering from depression and many other ailments. I began at once to read the textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and as I continued to read I was filled with hope and joy to know that God is an ever present help. My love for God was awakened, and by knowing that He is the only power, the belief in evil, as having power, greatly dis-

appeared from my thought. Conditions which used to annoy me were removed with this small understanding of Christian Science.

I received physical healings also, one of which was of throat trouble from which I had suffered for many years. These attacks came on frequently, often at times when my help was most needed in the home, and lasted a week or longer. This condition entirely disappeared under treatment in Christian Science. Before knowing of Christian Science I met with an accident. The wound healed but I was in constant pain, and the dread of a disease developing kept me in daily fear. This also has ceased to trouble me.

I am very grateful for the loving help for these troubles I have received from practitioners. With each I tasted afresh the calm joy and power of the truth declared, and gained a clearer understanding of God as Life, Truth, and Love. For the many blessings and benefits I have received through the consecrated life of love, purity, courage, and patience of our Leader, Mrs. Eddy, which enabled her to give to mankind this message of healing, I am truly very thankful.—(*Mrs.*) *Marion Robertson, Glasgow, Scotland.*

WORDS cannot express what Christian Science has meant to me in the last fifteen years. My first healing was of a difficulty with which I had suffered for two years. I had had much medical attention and one operation, but was left in a worse condition than ever. At this time Christian Science was recommended to me; and, with the help of a practitioner, I was healed in one week. I was not only grateful for the physical relief, but the better understanding of God and of the Bible was the source of much joy to me.

In the early spring of 1916 I was called upon to prove whether or not I had supreme trust in God. I was taken suddenly very ill with what was diagnosed by the physician as an abscess, which was discharging into the blood; at the same time a tumor was discovered. An immediate operation was advised; and, then, only a very little hope of saving my life was held out. But knowing, as I did, that God is all-power, I was willing to trust myself in His hands; and with the loving and patient help of a practitioner I was healed. This healing was slow, but sure; and as I grew in understanding I also manifested greater physical harmony. I was unable to eat for about three weeks; and of course no medicine was taken. Thus it was proved in some measure that Spirit alone sustains and nourishes. Hemorrhoids also made their appearance, but were quickly reduced to their native nothingness. Many other complications were destroyed by the power of Truth. This healing has meant so much to me; for now I know that "though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me," and that "love never faileth" (Rev. Ver.). We have had many other healings in our family. Rheumatism, eczema, influenza, ptomaine poisoning, and numerous children's diseases have been overcome.

I am very grateful for the Christian Science Sunday School, and for the privilege of teaching in it. I stand in awe before the wonderful insight of our Leader in establishing Christian Science on a sure foundation, and the many channels for growth she has planned that are open to the earnest student. It is my greatest desire to live worthy the name "Christian Scientist."—(*Mrs.*) *Clara Burns, Davenport, Iowa.*

In gratitude for the great help that I have received in reading of the many healings published in our periodicals, I take great pleasure in adding to these testimonies.

In my youth I had what in the old-fashioned way were called chills and fever, the chills returning at regular intervals and causing great suffering. Moving to the North I was relieved of this condition for a time, but later the symptoms all began to return. At this time I had become interested in Christian Science; and with the help of a member of my family (the treatment continuing about three weeks) the clouds of darkness suddenly disappeared, and the healing was complete.

This occurred a number of years ago, and I have never had any return of this trouble. At another time, while teaching, a condition of great mental confusion and depression appeared. I asked for help from a Christian Science practitioner and that very afternoon the whole condition lifted as a curtain. I was instantly and completely healed.

I wish to express my love for Mary Baker Eddy, who has given to humanity "Science and Health with Key to the Scriptures;" also to the faithful teacher and practitioner who has helped me with so many problems.—(*Miss*) *S. Lucetta Canfield, Orange, N.J.*

TESTIMONIES

Good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. They should be written legibly; and the addresses given should be complete. The title "Miss" or "Mrs.," as the case may be, should be added. Married women should sign their own names in full, instead of the names of their husbands.

Testimonies should be verified by three members of The Mother Church, including the clerk or some other officer of a local church, who has either witnessed the healing or can vouch for the integrity of the testifier. In the verification of testimonies by an officer of a local church the title of the office should be given. An affidavit made before a Notary Public is acceptable, if the testifier does not know three members of The Mother Church.

Compliance with the foregoing will greatly facilitate the work of the Editorial Department.

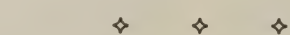
Correspondence relating to testimonies should not be addressed to individuals, but to the Editorial Department, The Christian Science Publishing Society, Back Bay Station, Boston, Massachusetts.

CHURCH TREASURER

PER CAPITA TAX.—The annual per capita tax for which the Manual provides (Art. VIII, Sect. 13) is due from members of The Mother Church, June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, that being the beginning of the church year. If a remittance for church dues is more than the amount required to balance one's account, the surplus is credited for the current year, unless otherwise directed by the sender.

CONTRIBUTIONS to The Christian Science Benevolent Association are acceptable; and contributions may also be made to the General Fund and the Real Estate Fund of The Mother Church.

Please make all remittances payable to EDWARD L. RIPLEY, Treasurer, and send them to him at 236 Huntington Avenue, Back Bay Station, Boston, Massachusetts.



SUBSCRIPTION RATES TO THE CHRISTIAN SCIENCE PERIODICALS

The Christian Science Journal	$3.00 per year
Christian Science Sentinel	$3.00 per year
Der Herold der Christian Science	$2.00 per year
Le Héraut de Christian Science	$2.00 per year
The Christian Science Monitor	$9.00 per year
The Christian Science Quarterly	$1.00 per year

For rates on *short term* subscriptions, see p. iv of *Journal.*

ORDERS

All orders for Mrs. Eddy's writings, literature, subscriptions, and miscellaneous articles should be accompanied by remittance.

Address orders and make checks payable to

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

BACK BAY STATION, BOSTON, MASSACHUSETTS

THE
CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

VOLUME XL OCTOBER, 1922 NUMBER 7

OUR FATHER'S BUSINESS

MARY ALICE DAYTON

AT the early age of twelve years the boy Jesus recognized that he must be about his Father's business. This indicated that his outlook on the world was different from those contemporaries who claimed to understand divine law. He did not shut out spiritual facts, and he was conscious of the omnipresence of God, good. He was forever reflecting the divine Principle of health and holiness. From his pure birth he possessed this true sense of sonship with God; and, consequently, had dominion over materiality. It is natural to believe that as a good carpenter he may have learned lessons that made him a wise master-builder of a true temple. He must have valued honest toil and good workmanship, doing faithfully what his hands found to do. Later, he was able to build a safe structure on a sure foundation of Truth, "an house not made with hands, eternal," because spiritual. It was not a material temple through which Christ Jesus revealed the all-power of God; nor was it through long prayers, ceremonies, or burnt offerings that he illustrated omnipresent Love. His one aim was to glorify his Father, divine Love. It was the truth of being which he demonstrated. His own sense of existence, transformed and redeemed "from the law of sin and death," was the proof he gave of man's immortal individuality as the child of God.

To establish the reign of harmony on earth, to bring good news to oppressed brethren, was doing his Father's business. A consciousness of unity with good replaces human concepts, and enables those who follow the Master to begin to do what is pleasing to divine Mind. Thoughts which reflect Godlike qualities glorify God, as good, as Mind. Mrs. Eddy wrote of the worthy clergymen she knew in her childhood (Message for 1901, p. 32) that they lived close to God, were "full of charity and good works, busy about their Master's business." It is right thinking that

achieves the Science of immortality. It is possible for every one to accept the ideals of Christian Science and begin to live according to its precepts, "all finding their place in God's great love," as our Leader writes on page 182 of "Miscellaneous Writings."

God's business, being an ever active reflection of infinite Love, could not be theoretical or abstract. It is not an intellectual entertainment or a mental diversion. It is not merely a hope or promise of some future state of ease. The Master made it a practical demonstration of real manhood. He intended his students to be active; for he sent them out to heal the sick. Evidently they caught some of the same spirit which inspired his active service; for they obeyed, as history records, restoring health, explaining the spiritual sense of the Scriptures, teaching, and forming churches on his teachings. They went out as sheep in the midst of wolves, enduring all manner of persecutions for Christ's sake, that the truth might be established in the hearts of men.

The true spiritual idea is active, reflecting the ever active Principle, Love. Its presence is felt. Its workings are not hid. It resists evil and rebukes false claims of opinions to be law. It applies only spiritual remedies for human ills. Disguises in medicine are stripped off. Deceptions are exposed. Thought is led to honor God as supreme, and to keep the Mosaic Decalogue. The idea of Truth speaks the truth to the neighbor and inculcates love for the neighbor as for one's self. Only correct and demonstrable views of God are entertained or circulated where Truth governs; and the stranger within thy gates, even divine Science, is welcomed to the heart and home. In such ways is proof given that mankind is uplifted, reformed, and quickened when man's relation to the Father is perceived. One then loves to be about His business, expressing true individuality.

Paul discerned that presenting the body "holy, acceptable unto God," was doing God's will, manifesting the liberty of the children of God,—freedom from mortal beliefs. He counseled, "Be . . . not slothful in business; fervent in spirit; serving the Lord." As sonship with God replaces mortal concepts, the student of spiritual Science finds a spiritual structure. History repeats itself. In the reappearing of Christ's teachings in "Science and Health with Key to the Scriptures" by Mary Baker Eddy, the same demands are felt. Spiritual motives, with no taint of self or worldliness, and a ready sympathy with human need for more love, as well as understanding of God's power to supply this need, are essentials of true Christian healing. By these signs, manifested by the followers of the spiritual idea to-day, God is found to be at hand, not afar off; and His business is eternal, waiting to be presented through an awakened sense of His goodness.

Consideration of the practical form which to-day illustrates the call to be about the Father's business, involves a history of the Christian Science movement. The inspired motive of the Discoverer and Founder, Mrs. Eddy, to honor God with a system of healing based

on the words and works of the Master, led her to give definite instruction in Mind-healing. To do this she organized her work and chartered a college. She published a textbook on her method, founded a church, equipped it with needful literature, public lectures, reading rooms, Sunday schools,—all under the care of The Mother Church. Experience taught her that protection for this infant idea of Truth was essential to its preservation; and, guided by a higher than human wisdom, this wise Leader safeguarded her discovery from all wolves in sheep's clothing, —spurious imitators. Until Christian Science should become established, it must be protected legally from human philosophies and mortal opinions, and by positive requirements of loyalty in the church members.

It must be rendered impossible for any vague notions to be built into the structure which Love was erecting in the Church of Christ, Scientist. Every feature, therefore, in this movement is marked by trustworthy, intelligent directions. The pattern was given in the mount, and must conform to the Golden Rule. Only what truly represents divine Principle could have a place in the Father's business; otherwise, this dispensation of the Spirit could not be built on the Rock, Christ, and become permanent to human consciousness. To be appreciable and efficient, Christian Science must conform somewhat to established agencies of good on earth to-day. But its animating motive is unselfed love; and, in its purity, it serves God through serving mankind. It cannot be commercialized, even if money compensation for services is at present allowed to its practitioners. The power used is spiritual; yet it deals with humanity at the point of physical needs, due to spiritual ignorance.

During many years of prayerful study of the Scriptures, and, later, of active labor to establish the Cause of Christian Science, Mrs. Eddy proved that our Father had a real business, and that all had the privilege and duty to engage in His service. The call to rise and build, to heal and teach, heard by one ready in spirit and pure of heart, must become audible to others: and He extended the same identical lines universally. Christ's teachings vitally concern the welfare of all; therefore it takes precedence of all other business, and must be given to the world in a way to secure the widest and wisest attention. Jesus' work was not hid in a corner: his disciples traveled far, preaching the gospel to all nations.

In all her undertakings Mrs. Eddy was led to wait on God, and then to discern the needs of her fellow-men, that the ministry should be perfect and illustrate the loving care of the infinite Father-Mother, God. In order to have her work properly established, it seemed necessary to create trusts and commit them to loyal students, working for God's kingdom to come on earth. Every detail was carefully considered, that the human sense of justice might be found in accord with the enlarged thought of God, and progressive steps be attended by life and peace. Distinct

types of service were provided for. The ideal of perfection in thought and deed was maintained through them all, as well as dependence on the spirit of Love. The honest intent to bless one and all alike has drawn the receptive to Christ's teachings, as explained in Christian Science.

Mrs. Eddy could always lean on God and trust Him to support His work. When deeding land to the original Mother Church she wrote (Miscellaneous Writings, p. 140), "This was God's business, not mine." He could make the title clear. She was not afraid to relinquish all earthliness in order that God's business should not fail. In critical hours she called on students who were spiritually awake, to contribute support financially to keep the *Journal* at a proper standpoint, as well as to contribute to its columns out of their experiences. The same privilege of sustaining the church and its edifices when building was presented to the members. Our Father's business was a safe investment; the responsibility of disseminating the truth could not be evaded. The unselfish consecration, loyalty, and reflected obedience of those taught in Christian Science were ready when the summons came to go forward. As the law of the church unfolded to our Leader, the Manual took form. Therein are found many directions for carrying on the Father's business. There are fixed rules, which define the demands of Principle, obedience to which alone can insure the prosperity and cooperation of all who are engaged in the service of Truth. The By-law (Art. VIII, Sect. 15) "Church Organizations Ample" should inspire all loyal members to ask, "Lord, what wilt thou have me to do?"

Those who are doing their Father's business will sooner or later find themselves in the Christian Science fold, by the law of spiritual gravitation or attraction. They are like-minded. Naturally, being occupied with what is pleasing to the divine Mind, these have no time to meddle in others' affairs, but rejoice to make God's business theirs. Overcoming prejudice against a new and spiritual remedy is one way of preparing thought for its general acceptance. Putting aside pride of opinion, correcting self-ignorance with spiritual understanding and willingness to learn all things rightly, supply work for the Christian Scientist. Entertaining and circulating only true, demonstrable views of God; reducing the Golden Rule to practice in true brotherly love, doing as we would be done by; obeying the First Commandment, acknowledging one power; applying spiritual means to cure human ills; stripping off disguises from false promises of help or healing; rebuking claims of mortal opinions to be law, —these demands of Science furnish occupations for every hour; and they bear fruit, and bring in the reign of Truth and Love. Quibbling over nonessentials in doctrine really never stops God's workmen; although, in the earthly history of the spiritual idea of good, such seeming hindrances may make them pause and wait on God for more grace, and know that the spirit of Christ must govern all business transactions,—and notably those of Christian Scientists.

The fact that the spiritual idea is revealed so distinctly in the Christian Science movement makes the way plain. The chart has been evolved,—the Bible, the textbook of Christian Science, "Science and Health with Key to the Scriptures," and the Church Manual,—and it is guiding its progress. God's will is being done on earth, and calls audibly to all to come into the ranks and let His will be done. Whatever improves the condition of mankind, enlarges its understanding of Love, purifies its motives from selfish limitations, destroys faith in evil, heals spiritually by overcoming sinful desires, is preparing men to be about the Father's work.

At the present moment this is God's business,—to establish the divine order on earth as it is in heaven, to put the spiritual above the personal sense of law and government, to detect the secret influences which are at work resisting the unfolding of scientific understanding, and to meet and overcome these with obedience and love of good. We are all bound, as students of revealed Truth, to engage in this struggle for the right and for the real betterment of humanity, and so bring God's kingdom to view.

HOREB

MABEL REED HYZER

"WE should strive to reach the Horeb height where God is revealed; and the corner-stone of all spiritual building is purity." Mrs. Eddy has written this very succinct sentence on page 241 of "Science and Health with Key to the Scriptures;" and it is an admonition worthy of the most careful consideration, if we would follow in her footsteps and progress as we should. If it had not been possible to reach the Horeb height, Mrs. Eddy would not have counseled us to strive to do so.

A careful study of the significance of Horeb as referred to in the Old Testament reveals among other things that it was on mount Horeb that Aaron and Moses met for council when the former was commissioned to assist Moses in his great work of leading the children of Israel forth from bondage. A little later, we find Moses receiving the Ten Commandments on mount Horeb; and still a little later, Moses seems to have gone to mount Horeb to have revealed to him the substance of that powerful speech which he made to the children of Israel at the end of the fortieth year of their wandering in the wilderness. At another time, Moses spent forty days and forty nights on mount Horeb; and when he descended he was able to instruct the Israelites in every detail of the tabernacle which they were to build, and which was the symbol that had such a powerful influence toward purity and freedom in all their after-experience.

These events indicate the significance of mount Horeb to Moses; and may they not indicate in a great measure what our mount Horeb should mean to us? To Moses it was very evidently the place "where God

is revealed;" and is not such a place well worth striving for?

In a brief further search for information concerning the Biblical mount Horeb, we learn that it was identical with mount Sinai, and was located in the wilderness of Sinai. It seems, then, that Moses not only climbed this mountain, but he proceeded there from the wilderness. It is sometimes helpful to analyze words in order to arrive at an intelligent spiritual understanding of whatever we may be considering; and in this instance it is useful to know the derivation of the word "wilderness." It is made up of the Anglo-Saxon word *wilder* meaning "wild animals," with the suffix "ness," which makes it one of the few concrete nouns formed in this way. From this, the student can readily deduce the conclusion that it may be in the nature of, perhaps, unattractive circumstances from which we must start our ascent of our mount Horeb.

Having decided to start, it is essential that we decide upon our guides; for guides are not only helpful, but often necessary, in strange places. Now, at this time we are reminded that Mrs. Eddy repeatedly tells us in her writings that our constant guide must be the Bible. Do we give to it the careful daily attention one gives naturally to a guide one has chosen for some new journey? Do we read our guide in the spirit of searching deeply for real wisdom; in the spirit of willingness to follow; in the faith that it will ever lead us correctly and triumphantly? We do not now need to read the Bible with that sense of obscure or doubtful joy with which some of the past generations have read and pondered it. We have the great blessing of Mrs. Eddy's works to elucidate its meaning; and these works include not only a "Key to the Scriptures," but several other books full of clear interpretation of the Scriptures and their import. And it is imperative that every student of Christian Science should determine to possess a complete set of Mrs. Eddy's works. There is not one we can afford to be without. Taken as a whole, there is a completeness to these works that does not permit any one of them being slighted.

One young student vaguely realized the importance of possessing the complete set; and so, one by one, they were acquired until all but one of them had been obtained. Then the student, unconsciously congratulating herself on having achieved so much, and listening to the fallacious argument that the other book was not necessary, allowed a long time to slip by without making an effort toward completing her demonstration. But at last, being perplexed over a problem that did not readily yield, she began to ask herself if she had done all that she could. The answer came quickly in the reminder that she had not yet secured all of Mrs. Eddy's books; she not only had failed to show in that way her loyalty to the Cause she loved, but had, perhaps, deprived herself of the very instruction she needed in order to proceed. The remaining book was quickly obtained, and her reward was indeed great.

It has been the experience of many

that in the reading of Mrs. Eddy's books we cannot afford to acquire the careless habit of reading "just anywhere" for a few minutes each day. As we become more acquainted with their contents, we naturally have certain passages that seem to meet our particular need, and to which we turn often. But Mrs. Eddy has not only written, but has assembled each of her books in a very carefully chosen order; and often it is well to read each book consecutively, that we may not miss any of the precious truths therein.

Just here we may say that when we mention our literature to others, we do so only with the thought of the great good and the unlimited joy it will prove to the reader, thus finding our "own in another's good" (Science and Health, p. 518). A Christian Scientist, when inviting a friend to attend the Christian Science services, added, "I only ask you because I know it will be a real pleasure to you." We must be sure always that our motive is really "another's good."

There are other books which The Christian Science Publishing Society makes available for us. The first one published was "The Building of The Mother Church," by Joseph Armstrong. This book has, indeed, proved an inspiration to all who have read it. Perhaps it is overlooked by many, who think it but a book of figures or information of a technical nature concerning windows or building material; but instead of treating of these things, it is a loving statement of a wonderful demonstration, and the steps by which it was accomplished. Every one may be benefited by reading this book. Another book is "The Life of Mary Baker Eddy" by Sybil Wilbur, which is read by loyal students, because they love their Leader, and want to know about her and her life-work, in order to be able to speak with authority when occasion presents itself, as well as to avail themselves of the great good therein. A book recently published is "Christian Science War Time Activities," a report to the Board of Directors of The Mother Church by the Christian Science War Relief Committees, containing many interesting accounts of the admirable service rendered by Christian Scientists the world over in alleviating suffering and hardship incident to the World War. Every Christian Scientist should also own the Hymnal for its beautiful songs of praise and thanksgiving. The Bible, Mrs. Eddy's works, these books, and the Christian Science periodicals compose a library which would equip us—if we would study it earnestly—with that faith, based on spiritual understanding, that could say to yonder mountain, "Be thou removed."

Having our guides in the strife to reach the Horeb height, we must next bestir ourselves to activity. Remember that Mrs. Eddy says, "We should strive to reach the Horeb height;" not that we should strive alone to get some one else there, or that we should expect another to strive to get us there, but that it is we ourselves who must act for our own advancement.

And the very first step we must take is the step of healing. There is no one too young in the study of Christian Science to be able to

heal. There is constant need for healing. Do we realize that, for example, an exhibition of selfishness needs healing, not condemnation? Do we realize that a sense of lack, wherever it may be, needs healing, not pity? Have you ever taken the trouble to point out to a busy, and perhaps discouraged, mother some attractive trait in her children that has delighted you or others; and have you noticed her face light up with the smile of appreciation; and did you realize that that smile indicated the healing of that discouraged thought? Or, as a Christian Scientist recently pointed out, have we done what we could to heal a congested traffic condition in a crowded city street by being patient, thinking lovingly of all involved, and knowing that "order is heaven's first law"? There is scarcely a place in which we may find ourselves in these busy days, where we cannot exercise the power to heal and to preserve harmony.

Now, how shall we, whether we have just begun to study Christian Science or have been studying a very long time, go about to heal whatever we see in ourselves or in our environment that is not harmonious? We know that a student of Mrs. Eddy's works soon learns to be alert to the daily need of his own healing. However, wherever, or whenever the occasion presents us with the privilege of healing, let us remember the very first sentence in the chapter on Prayer in Science and Health (p. 1), "The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love." The intelligent understanding and application of this sentence is sufficient to heal any untoward circumstance we may encounter. None is too great and none too small to yield to the demonstration of the truth embodied in this one sentence; and no student is too young in Science to understand and apply it.

How diligently the child strives to make his first "A"! No amount of talking could invest the child with the power to make it. One can only furnish the example, and bid the child copy; and this he will do, not only once but many, many times. And how great is his joy when he succeeds in making one fairly presentable! Once, each of us was striving to make "A's." And some of us, perhaps, do not make very good ones yet! But this is not because the "A" is difficult to make, or because we are incapable; but because we do not practice sufficiently. So, in Christian Science we must practice each bit of Truth we know; for knowing brings with it the power to utilize it.

Now, there are other steps to the summit of mount Horeb, many of them; and each step is, be it said, some form of healing. What does it mean to heal? A standard dictionary defines the verb "to heal" thus: "To restore to a state of health or soundness, to reconcile or remove as differences or variances." So, any untoward condition has need of, and is capable of, being healed. Perhaps we need a greater sense of order in our own affairs to enable us to climb more readily. What a joy to a real housekeeper is a well-ordered house! How one loves to enter a home where

order is kept! And what still greater joy it is to meet one whose thinking is well ordered, and who manifests that order in small ways as well as large! Perhaps we have retained far too long a borrowed book. This is not the kindness or courtesy which is the prime requisite of a well-ordered life. Perhaps we have neglected to answer a letter received from a friend, not realizing that we have in the mere writing of a friendly note an opportunity to express love and courage, whether the friend is a student of Christian Science or has not yet realized that joy. In the writer's early experience in Christian Science it seemed so much easier to be kind to those who were also students than to those who were not. But one day, while watering the rose garden, it occurred to her that it was a great temptation to give more water to the budding bushes than to those bushes which yet bore no signs of roses. The lack of wisdom in such a proceeding brought home the perception of the demand to be just as kind to those persons who are not yet students as to those who seem to be our companions in the walk. Perhaps those bushes which give no apparent sign may yet bear quite as fine flowers.

And so there are many, many steps to take in the wilderness and up the Horeb mount; and the steps for each of us may seem to be quite different. But this we do know: that the only way to reach this height "where God is revealed" is the loving way. Each minute of each day is a test of our traveling. As we travel forward we learn not to say so often, "I have not the time," or, "It is too much trouble;" for, as we progress, we lose some of the sense of limitation, and we find in the clarified atmosphere of Truth the freedom that comes from right thinking, and the peace which is only found in divine Love.

So, let us each day awaken joyfully to our opportunities to love, to serve, to be faithful; and many times each day we shall, doubtless, find ourselves quite close to the Horeb height; for truly runs the counsel and the promise in the hymn:—

> Press forward to the Horeb height,
> Look up and thou shalt see the Light,
> Acquaint thyself at once with Love,
> And Truth shall guide to Light above.

HEAVEN

SAMUEL JOHNSTONE MACDONALD

HEAVEN, it will be readily admitted on all sides, is of universal interest. Men always have believed in the existence of heaven; they have differed widely and variously in their concepts of it, but they have, each in his own fashion, looked up and looked forward to some vision of enduring rest, peace, pleasure, or bliss. Even those who deny positively and emphatically the existence of heaven and postulate annihilation for man, unconsciously make this supposed peace and rest in extinction their concept of heaven. Though it be but a negative heaven, it is none the less the negator's heaven. If it be only "a

fool's paradise," it is manifestly the heaven of the fool. In spite of all this phantasmagoria of human beliefs, it should be possible to reach, with the aid of reason and revelation, an intelligent, correct, and satisfying concept of heaven. Let us make the effort; let us think calmly and fearlessly of heaven.

If a premise may be found upon which there is general agreement, we have then a good starting point for our reasoning; and we may find such a premise in the following statement of truth: Heaven is where God is. This statement is almost axiomatic, self-evident. God's abode must be the perfection of harmony; for to admit the possibility of less than this is to deny that He is God, supreme good. God must be perfect, and cannot be less than omnipotent; hence, in His presence must be always "fulness of joy," as the psalmist declares. Manifestly, the "fulness of joy" must be heaven; hence, wherever God is, heaven is.

We are taught in the Scriptures that God is omnipresent; and reason assures us that He must be omnipresent. God must be unceasingly and eternally conscious of all His universe, otherwise the universe could not be enduring: it could not be free from friction, discord, disintegration, and destruction, except for God's eternally sustaining presence; and, inasmuch as God's universe is universally sustained by Him, He must be universally present. It follows, then, assuredly, that God's entire universe is heaven, because there is no part or place therein from which God is absent; and therefore, since God is omnipresent, heaven is omnipresent.

Who or what is it that says, No? It is the testimony of the so-called human senses. These testify to the absence of God,—the presence of discord, sin, sickness, suffering, sorrow, and death. Which, then, shall we believe? Shall it be God or material sense? Shall we rely upon fair, reasonable, and imperative inferences regarding the nature and attributes of God, or upon the admittedly fallacious and frequently misleading testimony of the human senses? Let the Apostle Paul answer for us, "Yea, let God be true, but every man a liar."

There was a time when all humanity without exception accepted with implicit confidence the testimony of the human senses that the universe created by an infinite creator was finite,—a flat, circular earth, circumscribed by an impassable horizon and canopied by an inverted cerulean bowl. Copernicus, Galileo, and others cooperated in exposing and destroying this lie; and ever since there has been constantly unfolding to awakening consciousness the infinite immensity of the universe. A finite concept of heaven as a locality, definitely situated somewhere in space, was a natural and perhaps necessary corollary to a finite concept of the universe; consequently, when our liberated thought rises above limited concepts of a finite universe, it cannot fail sooner or later, likewise, to rise superior to finite fleshly dreams of a heaven of ethe-realized earthly joys circumscribed by boundaries and barriers.

But when mere reason speaks, how-

ever clear and potent its voice, we do not need to rely upon its guidance alone. "To the law and to the testimony," declares the prophet Isaiah: "if they speak not according to this word, it is because there is no light in them." Let us, therefore, turn to the testimony of Jesus upon the subject of heaven; for he is, assuredly, unquestionable authority for all who call themselves Christian. We read in Luke's gospel: "When he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." Surely, no declaration could more plainly intimate that heaven, or "the kingdom of God," is neither localized nor in any way apparent to the human senses. The Pharisees were unable to understand this statement of Jesus, so completely obsessed were they by their material concept of a localized paradise; and material sense has ever since held fast to its dreams of sensuous bliss in a spatial heaven.

Mrs. Eddy, the Discoverer and Founder of Christian Science, who opened her consciousness without fear to the reception of spiritual light, gained a far truer, more exalted concept of heaven than was held in the darkened ages; and she thus expresses it on page 291 of "Science and Health with Key to the Scriptures": "Heaven is not a locality, but a divine state of Mind in which all the manifestations of Mind are harmonious and immortal, because sin is not there and man is found having no righteousness of his own, but in possession of 'the mind of the Lord,' as the Scripture says." She also gives us definitions of "Heaven" and "Kingdom of Heaven," on pages 587 and 590, respectively, of Science and Health, which aid in uplifting and spiritualizing the student's thought. And, in order that her service to the student should not be incomplete, she points out to him the way to heaven on page 242 of the same great book: "There is but one way to heaven, harmony, and Christ in divine Science shows us this way. It is to know no other reality—to have no other consciousness of life—than good, God and His reflection, and to rise superior to the so-called pain and pleasure of the senses."

UNREALITY OF EVIL

MARTIN F. JACKSON

THE teaching of the nothingness of evil in Christian Science is sometimes puzzling to the uninitiated; and descriptions of evil and its seeming operations, if unaccompanied by the demonstration of its unreality, only tend to confuse the more.

God is All-power; and evil, being the admitted opposite of God, must be powerless. God is Truth; and evil, being the admitted opposite of God, must be a lie. God is omnipresent; and evil, being the admitted opposite of God, must be absent. Evil is only illusion putting forth a false claim to existence; hence, the

knowledge of evil that one must have in order to destroy it is a knowledge of its nothingness; for this is all one can ever really know of it.

Thus we see that it is not Christian Science which makes evil unreal. Evil is unreal to begin with; and Christian Science simply awakens us to this fact. Mortal man is in bondage to false belief. This was proved by the experiment of the Oxford boys who caused a criminal to die by allowing some warm water to trickle over his arm, because he, thinking he was bleeding to death, fulfilled his own belief. Had a Christian Scientist been called in he would have awakened him from his self-imposed illusion. He who thinks he lives in matter has no more basis for his belief than the one who thought he was bleeding to death. Each, in bondage to false belief about man, accepts it as fact. For one to say, however, there is no evil and then pursue sinful habits and ways of material thinking is not to realize evil's unreality, but to allow that its seeming existence is real,—to be asleep to its unreality. To be awake to evil's unreality helps to make manifest, here and now, good as all and omnipresent.

A single denial of error is not enough to annul accumulated false beliefs; but a constant, conscious perception of good is necessary to destroy evil's claims to reality. To realize that man is eternally at-one with Spirit, by always thinking spiritual thoughts, is our way of salvation from believing in the reality of matter or evil. The peace that passes all human understanding is gained through the continual knowing of God's allness. This brings the right perception of the nothingness of evil. As one realizes the somethingness and allness of Spirit, one understands the nothingness of nothing. To be ever conscious of the real is to be never conscious of the unreal. One should cultivate spiritual thinking; for thinking thus is all that can save from wrong thinking. Keeping one's thought forever upon God, knowing He is the only power and substance, brings into our experience the basic law of Christian Science.

What separates one mortal from God separates all mortals from God; and it is the belief of life in matter. The "one event" that "happeneth to them all" is the saving of each and every one from this belief. In Exodus it reads, "The rich shall not give more, and the poor shall not give less than half a shekel,"—the rich cannot give up more than the belief of life in matter, nor the poor less than the belief of life in matter. Each must abandon all belief in any other power or presence than God.

It is not enough for one to cease believing in the reality of evil for himself; he must cease believing in its reality for others also: otherwise, there is in his own thought some measure of evil. One's thought, embracing a neighbor and holding him as a sinner, maintains the belief of evil in one's own consciousness, darkening one's own thought and shutting out a recognition of the allness of good. To be even perplexed over another's error is a subtle way whereby evil claims place and reality in our own thought.

If one believes he has a headache, this is material sense arguing within one's self. If he believes his neighbor is a sinner, it is the same material or personal sense still arguing within himself. If some one points out a ghost down a dark hallway and another sees the ghost, the latter cannot possibly see the same ghost the first person sees, because there is in reality no ghost there at all. The second person accepts the false belief given him by the first person, and then sees his own sense of a ghost. He sees what he believes,—looks at the object of his own belief. He could have rejected the belief in a ghost, had he only known the truth about ghosts. Evil is not an independent activity making itself attractive. One's belief in evil's reality and attractiveness alone does this. Good is the only independent activity and the only real attraction.

Self-hypnotism is the doorway through which nothing seeks to gain admission as something,—the doorway through which matter attempts to enter as substance, and evil as reality. But one's belief holds him in bondage only so long as he entertains it. It is, then, the belief in a mortal mind that one must abandon, by realizing that God is the only Mind. It is the belief that matter is real that one must give up, by knowing Spirit to be the only substance.

So-called personal evil is the evil which one has made his own, in belief, thus bringing it into his experience as a false claim, a specific error to be destroyed. So-called collective evil is the general belief of so-called mortal mind. It is the conscious and unconscious admission on the part of mortals of the reality of mortal thought, *in toto*. It is not enough, then, to give up one's individual belief in evil, but one must also give a complete denial to mortal mind. To believe in mortal mind is to accept a so-called source for all error, and thus to retain a belief in the possibility of evil becoming conscious or active in one's human experience. The belief of minds many is really but the one belief in mortal mind, the acceptance of which results in the belief in a material universe or compound error, including all erroneous thought; hence the necessity of knowing that God is the only Mind.

Thus material thinking externalizes itself in a suppositional material world. With the dissolution of material thought, through the perception of spiritual reality, the suppositional world will dissolve, and in its place will be seen that which is real and eternal,—the new heaven and the new earth,—just as the belief that the earth was flat dissolved. A flat earth was never made round. It was only a correction of thought that took place. Where did the flat earth go? It could not go to any place, because it never existed. Where does matter go? It does not go anywhere, because it does not exist. Jesus, on his ascension, did not take a material body with him, for "flesh and blood cannot inherit the kingdom of God;" nor did he leave a material body to be buried. His finite sense of body "was not," as the fullness of the infinite Christ was demonstrated.

Matter or a supposititious material universe is but the ghost of illusion, which gives way before the spiritual understanding of the facts of reality in divine Mind. Well and truly did our Leader write in "Science and Health with Key to the Scriptures" (p. 403), "You command the situation if you understand that mortal existence is a state of self-deception and not the truth of being." When we know that God is the only Mind, we cannot be hypnotized into the belief that evil is real; and this understanding destroys all belief in animal magnetism. Mrs. Eddy says in the Church Manual (Art. XXVI, Sect. 3), "Teachers shall instruct their pupils how to defend themselves against mental malpractice, never to return evil for evil, but to know the truth that makes free, and thus to be a law, not unto others, but to themselves."

INFLUENCING

MINERVA M. WEBSTER

EVERY student of Christian Science accepts the impersonal nature of evil, and is taught to see evil for what it is,—nothing. It is equally true that wisdom and intelligence are also just as impersonal as evil, that, as Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 13), "Love is impartial and universal in its adaptation and bestowals;" therefore, human personality does not give wisdom any more than it gives goodness or love. Wisdom is an individual spiritual inheritance; and no personality has any special claim to infinite Mind any more than he has to the sunshine. One need only step out of shadow, or, possibly, wait for a passing cloud to disappear, to receive all the sunshine needed. So, also, by looking beyond the mortal veil of material belief, which seems at times to dim the vision of unlimited good, it is possible to realize at-one-ment with divine Mind, just as surely as with Life or Love, and thus obtain sufficient light for any decision.

In this connection our Leader considered it wise and necessary to give a By-law (Church Manual, Art. VIII, Sect. 1) in which she instructs us that "the members of this Church should daily watch and pray to be delivered from all evil, from prophesying, judging, condemning, counseling, influencing or being influenced erroneously." Influencing another to accept a personal viewpoint is an undertaking fraught with danger. We know so little of the education, environment, or variety of experience that has tended to form another's mentality that we are ill-fitted to judge what is best for him. No person is infallible. Few have taken care of their own problems so perfectly—with never an error of judgment—that they can feel qualified to be a "Daniel come to judgment," thrusting opinions unasked upon another. The argument may be presented that it is one's eagerness to serve that prompts this; but often this zeal is the perpetration of selfish human will only. A desire to

influence may be instigated by an inclination to rule others; or it may be due to fear that the other cannot manage things for himself. This is a misconception, either of self or of others. We need not fear, nor endeavor to manage. Divine Love and wisdom are omnipresent, caring for all as well as for one.

If evil by the name of some specific claim of disease attempted to attach itself to a brother, we would immediately deny the material evidence; for we well know, as Christian Scientists, it would be erroneous not to do so. It is equally erroneous to believe man has only a limited degree of wisdom, or that another is not so able as ourselves to gain strength and greater understanding by trusting God to guide him in making his own decisions. It would be a false sense of kindness which induced a father to solve a child's arithmetic lesson from day to day, saying the problems were too difficult for the child. His intended kindness would be an injury rather than a help, depriving the child of the opportunity to gain understanding suitable not only for the moment but for future use.

With great wisdom Mrs. Eddy has provided that in order to become a member of a Christian Science church, one must first have proved that he possesses some degree of understanding by actual demonstration. This is one of the requirements for membership. Sufficient understanding to become a church member indicates ability to work out for himself his own sense of the church problems which may need solution. We, then, have no more right than the kindly intentioned but mistaken father to take the problem from the student and hand it back solved. This procedure would attempt to deprive our brother of the blessing and knowledge to be gained by proving his own reflection of divine intelligence, and thus coming nearer to divine Love and Truth. Such supposititious help would not enable him to work out the more advanced problems which to-morrow may bring. So-called mortal mind might argue, as in the case of father and child, that the experienced person has better understanding, and that it may be wiser—anyway much easier—to accept another's solution. We would be very imperfect mathematicians if we attempted to attain knowledge of numbers in this way. Grant that the beginner may make mistakes; through experience gained therefrom we have all learned valuable lessons. Divine Love is always guiding the earnest thought. To correct an error only means retracing mistaken steps; and there is no place where omnipotent Mind is unavailable.

It may be suggested that as the children of Israel were given a leader in Moses, later in Aaron and others, young church members need personal leadership; but Christian Science teaches that we are to live by the ensample of Christ Jesus. The children of Israel did not have the privilege of the teachings of Jesus, nor of the rediscovered revelation of Truth as given by our Leader. Jesus made it quite plain that he was "the way, the truth, and the life;" and in the Message to The Mother Church for

1901 (p. 34) Mrs. Eddy tells us, "Follow your Leader only so far as she follows Christ."

If in our church activities one comes to us and, though avowing no desire to influence in any way, suggests that it is advisable to vote in this or that way, for this or that person, we can be so alert that we shall instantly recognize error attempting to deprive us of the opportunity of learning to make our own decisions, alone with divine Mind. We can also see the nothingness of that fear which seems to mesmerize the one who comes to us into being unable to trust the working out of church problems, as well as individual ones, to the wisdom of divine Mind. While thus seeing clearly for ourselves, we shall also bless another.

There may be those who believe that it is only what they call "common sense" to employ material methods in church work, possibly not appreciating the fact that the same argument is frequently used regarding the healing of disease. If a member of one's family wished liniment for a pain instead of Christian Science treatment, one would allow him to have what he wished, even as we ourselves would be done by; for we would wish to be allowed Christian Science treatment rather than have medical aid thrust upon us, in case help were needed. We would leave him to the care of divine Love, knowing that this power is fully able to heal all erroneous conditions. We may also adhere to this rule with the members of our church family, allowing each and every one freedom to work alone with divine Principle.

A student wished to give her entire time to Christian Science practice in a large city. Caution—which many times is only a disguise for fear—suggested that it would not be wise to do this without a fixed income; so she waited until business affairs apparently supplied sufficient money to meet each month's needs. An office was rented, and a fixed expense assumed. For a most unexpected reason the usual monthly allowance was not paid for nearly six months. This proved to be a wonderful blessing. At one time the exchequer was reduced to twenty-three cents. This was five days before the first of the month, when the monthly bills were to be paid. Much healing work had been done, and there was the temptation to think that this or that person should be grateful and desirous of expressing gratitude in a material way. Needless to say this erroneous reasoning seemingly closed the channels of supply.

It was seen, however, that this was the time to look directly to the divine source of supply, and to stand as confidently as did Moses when he came with the children of Israel to the Red Sea. Josephus writes that though driven into a narrow place, hemmed in by inaccessible precipices and the sea, Moses "despised all danger, out of his trust in God and made supplication to God and called upon Him to be their helper and assist," saying: "Thou art not ignorant, O Lord, that it is beyond human strength and human contrivance to avoid the difficulties we are now under, but it must be Thy work altogether to procure deliverance to this

army which has left Egypt at Thy appointment. We are in a helpless state, but still it is a place that Thou possessest; still the sea is Thine; the mountains also that enclose us are Thine; so that these mountains will open themselves if Thou commandest them; and the sea also if Thou commandest it, will become dry land. Nay, we might escape by a flight through the air if Thou shouldest determine that we should have that way of salvation."

For five days the thought of this student of Christian Science was turned to divine Mind as the source of all supply. Man, as the image of God, reflecting infinite supply (spiritual understanding), knowing no limitation of good, was constantly held in thought. Every suggestion of fear or limitation was refuted just as fast as it attempted to find a place in consciousness. A greater degree of love was realized,—love which desired only to give, not to get, and which brought a readiness to "trust in the Lord, and do good," knowing that verily He would feed. At the end of this period, although practically no money had been received, fear had been destroyed, and peace and confidence had taken fear's place; so that this one went her way just as happily as if the needed money were in her pocketbook. She knew that the problem was solved, and the knowing of good was the possession of good. Needless to add, those mountainous-appearing bills were all paid; nor was it necessary for a single creditor to wait for his money.

To win heaven's favors, error's claims must be overcome; and real blessings can be gained in no other way. This student would not have received this blessing had not the battle been forced upon her. One who has proved the futility of working in any other way than by absolute reliance upon Principle can be patient with those who still fearfully cling to material ways,—with those, that is, who perhaps think that absolute reliance upon God is very beautiful theoretically, but not yet practicable. It is generally wise to let them use the "liniment" of "common sense" and "practicability," until they are fully persuaded there is a better way. What others think or do has no more power than we give it to close the channels of good to us or interfere with our demonstration.

Christian Scientists have enlisted to destroy evil. It makes no difference what the evil calls itself, where it seems to be working, or however puffed up with its own nothingness it may be. Evil is not real and has no entity, at any time, in any place. John tells us that "he that overcometh shall inherit all things." Nowhere in the Bible or in Science and Health are we told that he who dodges, avoids, or runs from error makes progress in so doing. Evil loses its power for us only when we no longer fear it. Our path is cleared and progress made as we remove the obstacles which each day attempt to block the way. A zigzag course around the rocks will never make for speed. As we realize more trustfully that "it is God which worketh . . . both to will and to do of his good pleasure," we can trust Truth to do the work.

BEING BORN ANEW

JULIUS L. BEER

IT is related in the gospel of John that a certain ruler of the Jews, Nicodemus by name, came to Jesus, evidently for instruction, and was told by him that "except a man be born again, he cannot see the kingdom of God;" and also, "that which is born of the flesh is flesh; and that which is born of the Spirit is spirit." To Nicodemus, steeped in the learning of the times, these tremendous statements of the Master were incomprehensible at first, as indeed they were to the great mass of his own people; and, yet, a few faithful followers did catch the meaning of what the Master taught, and they in turn began to impart the Word to those willing to hear. Thus a higher and more glorious hope was born, and a new era established in the world.

In time, however, superstition, dogma, and materialistic philosophy began to obscure the plain truth of the gospel, and the vitality of its message seemed almost lost. Conformity to doctrine and creed was given as great, if not a greater, place than consecration to loving service; and it could be said, as in an older day, that faith was again separated from works, and belief had superseded demonstration. In due course, when it seemed as if the old concept of life as a mystery, and all existence as being bounded by the cradle and the grave, were again likely to prevail, under the providence of God it was given to a pure and consecrated woman, Mary Baker Eddy, to reveal anew the truth. This wonderful revelation, which is a restatement of primitive Christianity, she called Christian Science; and to distressed humanity, yearning for deliverance from its woes, it says in the manner of Jesus, "Ye must be born again." A patient and sincere study of this Science will disclose how this regeneration may be accomplished, and indicate the steps that we as individuals must take in thus being born anew.

Jesus said, "It is the spirit that quickeneth; the flesh profiteth nothing;" and this vital truth, which is substantiated by the whole of Christian Science practice, spiritually interpreted means that all reality is in Spirit; that God is Spirit, and man and the universe are purely spiritual; that everything opposed to or unlike God, Spirit, is unreal, illusory, and destined to pass away. When this grand fundamental verity is realized by mankind, in however small a degree, in that solemn moment spiritual birth begins.

It is well for us in this hour of divine illumination that we understand both the meaning and the purport of this revelation, in order to realize it in human experience. Knowing the allness of God, or Spirit, the coexistence of God and man, the government of the universe by divine Mind,—and denying at every turn the reality of matter, a material world, a mortal, a human mind, and evil, in any and every form in which it may seek to assert itself,—we can begin to apply this newly found knowledge to all the problems of life and to every condition of existence. This is not so easy a task as it may sound or

seem. We now have to deal practically with the common beliefs of so-called human nature, with the native inertia of the so-called human mind, its invariable antagonisms to all things contrary to its preconceived opinions, its hatred for what tends to destroy its sense of ease and pleasure; and we must, accordingly, run counter to systems of thought and modes of conduct that have been accepted as true for untold centuries. This struggle with worldliness is full of trials, and calls for courage, faith, and prayer all along the way.

Human ties may seem to be severed. Friends may turn from us and even seem to betray. The labor of years may vanish in a day. Temptations will allure, disappointments vex, and even dire suffering seek to goad us into discouragement and rebellion. Then will strike the crucial hour when we must take our stand, and grasp more firmly the "sword of the Spirit," with which to cut our way through the jungle of obstruction. In the end, it will be found that the travail has been but a series of steps by which we have gradually laid off the seeming for the true, and gained a higher apprehension of spiritual being and nobler ideals of life and duty. Thus, a step in the new birth is taken.

We then realize that our new understanding of Truth is not only individual, but also progressive and universal in its application; and it must include in its scope all men. It is expressed in service, which is love in action; for, rightly stated, real living is loving. We learn that he is nearest to Truth who serves most and best; and the outcome of unselfish labor for the general welfare will be objectified in increased cooperation and a larger spirit of brotherhood. It demands aspiration, humility, purity, consecration, intelligence, courage; and it results in a fuller discernment of God as Love, and of how, through the unifying influence of the Christ, Truth, all men may be brought together within the all-embracing realm of God's goodness. Thus, another step in the new birth is taken.

We continue to advance and progress. Time glides on. Higher and higher stages of spiritual understanding are attained, with a corresponding loss of materiality, material desires, and an increasing lack of desire for the physical side of life. There is further unfoldment, more self-surrender, greater abandonment to the governance of divine Principle; and then there begins to dawn the vision of the new and eternal order, resplendent with beauty and glory,—and, as if touched by gentle fingers, we experience a sense of holy calm and indescribable peace. In that ineffable moment the world and all in it are lost to view. This process of demonstration will continue until we shall have awakened in His likeness,—our spiritual birth shall have become complete.

Without Christian Science and its redemptive power, mankind would still be groping with dim and uncertain light through the labyrinths of mundane existence. All honor to Mary Baker Eddy, the Discoverer and Founder of Christian Science! In spreading her message by means of her published works and the estab-

lished activities of the church she founded the evangelization of the world will go on. Her utterances reveal, as never before, the immense potentialities of right thinking; and their influence is already seen in the gradual spiritualization going on in contemporary thought. Every word of hers glows with love for humanity. These momentous, inspiring words, familiar to every student of Christian Science, "Divine Love always has met and always will meet every human need" (Science and Health, p. 494), remain words of hope and cheer, and, falling like gentle dew upon the parched hearts of men everywhere, revive their drooping spirits, nerve them to renewed efforts towards throwing off their bondage to matter, encourage them to seek and to find God, good, bind them more closely to their fellow-men, and enable them finally to earn and to win heaven,—not a heaven beyond the grave, but heaven, harmony, here and now, and ever within reach of the sons and daughters of God.

THE MOMENTS OF VICTORY

MARY C. FRANCIS

THE world has heard much of victory within the past few years. For a while, in the dark days of the late war, when civilization itself seemed to be fighting with its "back to the wall," there was little talk of victory. Defeat seemed to be in the air. Men's hearts trembled as the fate of nations apparently hung in the balance. Yet, the tide turned. That great moment arrived when an armistice was signed, when peace dawned, when victory illumined the earth. Since then there have been constant statements concerning victory and the victors,—of triumph, of earthly glory, of great fame, of worldly distinction gained on the field of battle.

Yet, the world has not attained real peace; and out of the political and economic turmoil we hear again an old warning, uttered in varying forms and at different times, to the effect that the most dangerous moment of all is the moment of victory. There is a word signifying supreme success far beyond any mere human triumph, which is conspicuously absent in all the pæans of victory with which we have grown familiar. The word is "exaltation;" and it may be found as part of Mrs. Eddy's definition of "ark," as given in the Christian Science textbook, "Science and Health with Key to the Scriptures" (p. 581), where she says, "The ark indicates temptation overcome and followed by exaltation."

In the Science of Christianity, where man is found in the image and likeness of God, perfect and eternal, all merely personal and temporary sense of triumph or victory disappears in a higher, spiritual understanding of what triumph really is. Mary Baker Eddy, the Discoverer and Founder of Christian Science, discerning this spiritual understanding through an inspired metaphysical discernment that was the outcome of many years of patient study, prayer,

and demonstration, has shown in all her writings a remarkable perception of terms for correct expression of spiritual verities; and the use of the word "exaltation" in this definition is a case in point.

Referring to the dictionary, we find that "exalt" is derived from two Latin roots, *ex* and *altus*, meaning respectively "out" and "high;" and all the derivatives of these roots retain these meanings, above all others. Thus, exalt means to raise high, to elevate, to lift up, to magnify, to extol, to glorify; and we find this significance continued in exaltation,—elevation, essential dignity, a sense of the sublime. It is further indicative of the deeper spiritual import of this particular word that nearly all of the examples quoted as illustrations are taken from the Bible. Metaphysically considered, therefore, escape from overwhelming danger or calamity, such as men experienced in the ark, or any deliverance from great temptation, was followed, not by the ordinary dangerous human sense of victory, but by that far more perfect and uplifted mental state that is ennobled into calm, that knows peace, that has found perfect poise, that rests in quiet, sublime dignity.

Is not this different from earthly triumph? Is it not better than the shouting of victory? The almost infinite difference between a sense of exaltation and the mere exulting of human triumph might be illustrated in many ways. A human sense of triumph might mean only a superficial estimate of the victory; might, indeed, easily mistake a temporary advantage for a real victory; might see shifting planes of thought as permanent gain. But no such mistakes are possible to the scientifically correct understanding that must precede exaltation; for temptation, any temptation, must be overcome—destroyed—before exaltation lifts thought on wings of light and soars far beyond all idea of resentment, anger, or revenge. In these latter sentiments lies the real danger of victory from the human viewpoint; for rarely, if ever, do these material victories, achieved solely on a material plane, and usually accomplished either by physical force or its more subtle counterparts, mean more than that for a time the balance of power has changed hands.

Human victories, therefore, are apt to impart to triumph the accompanying germs of secret antagonisms against the conquered, of latent but definite intent to accumulate yet more force for yet more victories; and in that loud and spectacular moment of victory—that dangerous moment—caution is thrown to the winds, and the human sense cries recklessly, "The world is mine,"—an apotheosis of the ego. The human, uninstructed thought is never able to perceive the eternal verities; nor can it ever rise above the physical plane, until through experience, sometimes like unto the sharpness of death, it learns that only obedience to spiritual law can bring peace. Then, and then only, is this false sense of triumph transformed into the true Christianly metaphysical understanding that knows with scientific certainty that sin is destroyed.

With this knowledge comes peace. But peace does not mean stagnation. Herein is another danger of human

triumph destroyed; for the immediate reaction of a human belief of victory is a relaxation of effort, a relaxation of which every civilized nation has had devastating experience in recent years. Fortunately, there is no relaxation, no stagnation, no reaction or inaction in Christian Science. Christ Jesus himself struggled with and mastered temptation in its utmost form before the devil left him, and "angels came and ministered unto him." He declared the truth up to the final moment on the cross; and continued his work of healing, comforting, and instructing after his resurrection, until his material body vanished in the supreme spiritual exaltation that carried him beyond the vision of men. We know, too, that our revered Leader, who found all her inspiration in the sacred Word, worked always with unremitting fidelity; and the great message which shines out through all her writings is the call to work, watch, and pray.

Exaltation is not mere attenuated ecstasy. It is not a vague state of mind seeing visions and dreaming dreams. It is a state of fully conscious activity; and it is not acquired without obedience, patience, humility, and work. There are many states and stages of victory; but when a victory is won, whether by an individual or a nation, whether it be in wars, on physical battle-fields, or the onward sweep of Christian Science transforming the world, there is no better caution to every one than that given by Mrs. Eddy on page 323 of Science and Health: "Beholding the infinite tasks of truth, we pause,—wait on God. Then we push onward, until boundless thought walks enraptured, and conception unconfined is winged to reach the divine glory."

MEEKNESS

REUBEN POGSON

MOSES, as the embodiment of justice, is known to us all. His summary judgment upon the Egyptian taskmaster, the rebuking of his quarreling brethren, his effort to secure fair treatment for Jethro's daughters,—these incidents show him in the form of an avenging justice. But Moses as the meekest man on the face of the earth, as he is described in the book of Numbers, rather defies the modeling clay in an attempt at mental sculpture.

The marvelous impressionism of the word-portraits of the Biblical characters tends to eliminate the infinitesimal detail which went to make up the prominent features of the originals. In these terse biographies no hint do we get of those deeper tones which the painter, experience, began to add to the mental canvas of Moses, from the first night when he became a hopeless fugitive. Yet the transition from sumptuousness to severity, swift as the change from day to night in that Eastern clime, would have made shadows of relief upon even a less impressionable temperament than the high-spirited Levite. The unresisting sands beneath his toiling feet told him of the transitory

resisting power of aggression. No stubborn effort endured!

What, then, was the secret of endurance? In some such way as this he must have begun his mental journey from trust in material strength to reliance upon omnipotent Spirit. When his indignation flamed out once more in mountainous Midian, the memory of the smitten Egyptian and of those unresisting tracts may have loomed up again. One may not definitely say; but may these not have set in motion the first dim ponderings which prepared him for the full revelation that God is the "I AM THAT I AM"? The lesson of nonresistance of those yellow plains probably furnished the basis of the primal glimmerings of that divine quality of meekness or pliancy which afterwards rose to full-orbed glory, mastering the envy and jealousy of Aaron and Miriam.

Meekness has little to commend it to those engaged in the struggle for material existence, because of their false concept of this attribute of the son of God. That it is part of the divine nature is easily seen if one scan the Scriptural pages. It often seems to be lost in the deserts and waste places of the national selfishness of idolatrous peoples; but, ever and anon, it springs up in an Enoch, a Moses, a Samuel, and appears like a verdant oasis, refreshing the thirsty seekers for the water of life.

Meekness is not to be confounded with servility, nor with that false sense of humility so cleverly portrayed by Dickens in Uriah Heap. There was nothing servile or falsely humble about any of the noble, majestic characters in the Old and New Testaments. Not one of them yielded to the coercion or allurement of evil. Wherein, then, lay their gentle strength? The literary impressionist who gave us the history of Enoch in five short verses recognized that the reason for Enoch's demonstration of unbroken life was no negligible detail. That detail is the briefest and most scientific definition of meekness that can possibly be given; and it is so important that the terse biographer mentions it twice: "Enoch walked with God. . . . And all the days of Enoch were three hundred sixty and five years: and Enoch walked with God: and he was not; for God took him."

Conformity to divine Principle—not conformity to a human standard, which is mere formalism—is true meekness. Obedience to Principle, in contrast to stubborn pride of power, constituted the meekness which expressed itself in the Gethsemane prayer, "Not my will, but thine, be done." The consciousness hardened by its own self-sufficiency and self-will cannot receive the impressions of the "finger of God." What constitutes the charm of the shepherd boy, David,—the charm that helps us to unsee the temporary, though great, moral deformity of his disobedient days? Is it not that obedience to the will of God which characterized this youth who "was ruddy, and withal of a beautiful countenance, and goodly to look to"? It was meekness that formed the basis of the might which the defender of the helpless sheep displayed

against the bear and the lion. When he came to the camp of Israel, it needed no great mental effort to see it as a magnified replica of the pastoral scene and encounters. The whole camp was like a herd of sheep paralyzed with fear of the lion of Gath. Read David's meek reply to this champion of material armaments, and one can see why he would write, "The meek will he guide in judgment: and the meek will he teach his way."

One who is meek makes his effort in the name of the Lord,—in other words, according to his understanding of the character of God. Thus, he can find the weak spot in the seeming intelligence of any gross giant of materialism, and pierce it with a small pebble. It makes little difference how alarming to human sense seem the various adversaries of Principle: they can be annihilated by a pebble of omnipotent Truth. And it may be noted that everything discordant, or capable of ending discordantly, is an adversary of Principle defying the God of Israel. In Matthew we read, "The kingdom of heaven suffereth violence, and the violent take it by force." The so-called carnal mind may hurl its violence against what it conceives to be the kingdom of heaven; but it is obvious that that which attacks a state of perfection must be imperfect, and for that reason overthrows in its delusion only its own imperfect concepts. It is this supposititious force of the carnal mind which the meek abjure; and by reason of such renunciation they "inherit the earth," which Mrs. Eddy defines in "Science and Health with Key to the Scriptures" (p. 585) as, "A sphere; a type of eternity and immortality." In other words, refusing to conform to carnality, they become plastic to the touch of Truth and receive its impressions,—become heirs of God's ideas.

It is this process of renunciation of or nonconformity to carnality to which Jesus referred when he said, "Whosoever will lose his life for my sake, the same shall save it." This losing of one's life is a gradual process, as in Moses' case. Mankind wants to establish justice quickly; and because the spiritual method seems slow to its impatient sense, it tries to obtain it by physical force. Human thought itself refuses to be benefited in this violent way, and turns sneeringly and accusingly to every Moses who expostulates against its self-destructive actions. Then comes the forced renunciation of material place and power, the flight across the desert of mortal hope, until one finds a condition of hospitality, quiet meditation, and instruction in the rudiments of divine metaphysics as from some homely priest of Midian. Moses was many years absorbing these lessons in meekness; and we can emulate this meekness best by keeping our gaze fixed upon the mighty victories he gained for humanity through it, and not upon his defeats.

We may be sure of this: that any position of power or prominence which has been gained without the exercise of this quality of meekness has its foundations upon the shifting sands of human egotism and will-

power. Sooner or later, here or somewhere else, such a builder will have to descend from his unstable pinnacle of false achievement, and commence all over again to build by reflecting the qualities of divine Principle. His first lesson must be in willingness to conform to the divine will; in other words,—to learn meekness.

One of the first things that a patient under Christian Science treatment needs to recognize is that Truth is already omnipotent; it does not have to be made so. No energetic shaking of the mental fist, no forceful emphasis, will add one jot to the power of Truth. It is the being "still" and knowing the omnipotence of Principle that demonstrates meekness and opens the way for the stream of unselfish love to operate in human experience. The lure of the serpentine lie, "Ye shall be as gods," runs through all the avenues of material existence. The clear insight of the author of the allegory of the garden of Eden into the arrogancy of the so-called carnal mind was fully revealed in its letter or spirit when Mrs. Eddy threw the searchlight of Truth on the Scriptures. No, humanity has no excuse for its apotheosis. In the article "Little Gods" (Miscellaneous Writings, p. 255), Mrs. Eddy says: "Man is not equal to his Maker. That which is formed is not cause, but effect; and has no underived power." And on the same page she further states, "Man should be found not claiming equality with, but growing into, that altitude of Mind which was in Christ Jesus."

[Written for the *Journal*]

A GLINT OF HEAVEN

CASSIUS M. LOOMIS

It came, but after weeks of pain, you say;
When darkened hours prevailed, with scarce a ray
To cheer you on your ever faltering way.
And you were patient, trustful, kind?

It came, you say, a glint of heavenly blue,
And 'round your couch Love's healing presence threw
A halo of assurance, strangely new.
And you had prayed aright?

Your pains, before so real, were they no more?
Had not your Christly healing closed the door
To error's specious claims forevermore?
Ah! but you were grateful. God be praised!

I'd tell thee more, but words would fail me quite;
Dear are the memories of that wondrous night.
In silent hope, 'tis now my chief delight
Just to be still and know!

THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY MARY BAKER EDDY, AUTHOR OF THE CHRISTIAN SCIENCE TEXTBOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ALBERT F. GILMORE ELLA W. HOAG, DUNCAN SINCLAIR
Editor and Associate Editors

EDITORIAL

GOODNESS MANIFEST

DAVID sweetly sang praises to God for His wonderful goodness to the children of men and for the righteousness of His judgments, voicing acknowledgments of God's goodness not only for himself, but for all who believed in the one God, Jehovah, as Lord of all. "They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness," he sang. And while we may be sure that David's concept of God had not advanced to the height reached centuries after by the Prophet of Nazareth when he asserted in the plainest of language, "God is a Spirit," yet there can be no doubt that the shepherd king recognized goodness as a spiritual quality, emanating from the "father of us all." Did he not declare in the incomparable twenty-third psalm, "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever," manifestly recognizing his right to partake of the bounty which God has prepared for His children?

Christ Jesus likewise invariably recognized God as the source of all goodness. "Why callest thou me good? there is none good but one, that is, God," leaves no doubt as to his convictions regarding the source of all good. Mrs. Eddy no less definitely recognized goodness as an expression of the divine nature of God. On page 119 of "Science and Health with Key to the Scriptures," she declares, "God is natural good, and is represented only by the idea of goodness; while evil should be regarded as unnatural, because it is opposed to the nature of Spirit, God."

It may be truthfully asserted that mankind's progress Spiritward has been proportionate to the recognition of God as good. As it has become known that God is all good, and in consequence has no attributes of evil, knowing no hatred, malice, jealousy, or revenge, humanity has slowly progressed in its uplift out of the depths of materiality. Since the infinite good which is God, knows no evil, evil has no existence outside of human thought. This understanding has given a mighty impulse to the effort to rise into the realization of man's true selfhood as the child of God, and of his forever existence in the spiritual realm, where abides only the perfect, the beautiful, the eternal all-good. This is the lesson that Christian Scientists are learning, step by step,—a lesson which enables

them to destroy the beliefs of evil, however manifested, and to establish the reality of good as God's infinite nature.

Notwithstanding the clear and emphatic Biblical teachings as to the source of goodness, and the consequent desirability of its attainment as a step toward happiness and salvation, humanity, ascribing goodness to men instead of to God, and looking to mortal mind for its source and origin, has been singularly blind to the true significance of the message. Is it any wonder, then, that goodness has come to be regarded as a personal quality rather than as a divine attribute, something vastly different from what its true name and nature warrants? The old Italian proverb, "If you would succeed you should not be too good," manifests a complete perversion of the meaning of both goodness and success. If success is to be won by other than righteous means, —that is, otherwise than through the expression of good,—what becomes of Christ Jesus' teachings in numerous parables, all of the same purport, that good results not from evil? "Do men gather grapes of thorns, or figs of thistles?" in pastoral metaphor conveys exactly this message. And he drove home the lesson in the next sentence, "Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." Does he not plainly posit the source of all goodness in God? Surely this is the purport of Jesus' message to men, made practical through demonstrable rules in Christian Science. And, moreover, the old proverb hints at success won on other terms than strict adherence to truth,—that is, to the goodness which is of God,—a complete contravention of the Master's precepts. It also intimates another fallacy, that the winning of success is even more desirable than the expression of goodness,—that is, than admitting into consciousness the truth which is of God; in other words, the manifestation of man's true being, which partakes only of the divine nature.

In speaking of the slowness of men in gaining perfection, Mrs. Eddy says on page 233 of Science and Health: "How long it must be before we arrive at the demonstration of scientific being, no man knoweth,— not even 'the Son but the Father;' but the false claim of error continues its delusions until the goal of goodness is assiduously earned and won." That mankind has been much more prone to follow the sentiment of the old proverb than the teachings of Christ Jesus does not alter the facts; nor does it lessen the necessity for every one who would conform his life to Truth's way to strictly obey the Nazarene's precepts. That humanity's choice has not been the wisest and best needs no other proof than is seen by the intelligent observer on all sides. There can be no doubt that the greatest factor in bringing discouragement and heart-weariness with its trail of disaster has resulted from failure to seek goodness and to pursue it to the point of winning it.

God's goodness is manifest in human lives when man's true being is recognized. Then, in proportion to the extent of one's vision, are opened

all the glories of heaven, of the spiritual universe with its infinite bounty and blessing. That this comes only by earnestly striving to enter in, Christian Scientists are well aware. Mere seeking for eternal goodness is not enough. The problem is not so easily solved; yet the solution is at hand and open to all. Our Leader has made plain the way; it is each one's necessity to follow it. On page 2 of Science and Health she says, in lucid phrase: "Goodness attains the demonstration of Truth. A request that God will save us is not all that is required." And in answer to the query, "Are we benefited by praying?" she says, "Yes, the desire which goes forth hungering after righteousness is blessed of our Father, and it does not return unto us void." Here is the conclusion of our Leader. To seek, even strive, through the desire which is prayer, will enable the student to manifest that goodness which is recognized as from God, the Giver of every perfect gift.

ALBERT F. GILMORE.

GOD PRESERVES MAN

AS soon as thought begins to become spiritualized, the individual commences to understand that man lives under divine protection, maintained and preserved by the Supreme Being, whom men call God. The fact is illustrated throughout the Bible. The patriarchs, awakened in some degree from the dream of life in matter, their thoughts turned to the living and true God, felt the divine presence, recognized their relationship to it, and were thereby supported on many an occasion.

In the Psalms, where the spiritual life of the Hebrew people is so vividly depicted in its rise and fall, may be read on many a page utterances testifying to the security some of them felt in the divine presence. Thus, in the sixty-second psalm it is written: "In God is my salvation and my glory: the rock of my strength, and my refuge, is in God. Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us." And does not the ninety-first psalm from the first to the last line simply pour forth a declaration of reliance on "the Lord"? The ninth and tenth verses, which may be taken as an example of the trend of the whole psalm, run: "Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling." The same is seen when one turns to the New Testament. In the gospel narratives Christ Jesus is repeatedly found pleading the loving fatherhood of God, illustrating the Father's care for His children, in many beautiful and simple similes. Thus, when he was counseling his disciples not to be too careful about earthly things, he said, "Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these." On another occasion he said to them, "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground

without your Father." Jesus knew more about God and man's relationship to God than did any other; and his revelation to mankind established the truth that this relationship was so absolute that nothing could possibly interfere with it. Had not God arrayed the lilies in all their simple beauty until they surpassed the splendor of Solomon? And did not His vigilance reach even to the humble sparrow?

Now, the meaning of these illustrations does not lie on the surface. The casual thinker may, indeed, find in them support for a faith which may help him in a measure to weather some of life's storms; but there are many others who, not content with a blind faith in God, are desirous of knowing what God's nature is, what the relationship is which exists between God and His creation, and how exactly this established connection results in the divine protection vouchsafed to His creation, including individual man. It is reasonable that men should desire to know these things. It is right that they should know them. And the question arises, Can they know them? Christian Science answers, Yes! All these things have been revealed, the nature of God and His spiritual creation, the exact relationship which exists between them, and how this relationship, established and sustained by spiritual law, preserves man. The revelation of Christian Science is very wonderful, and very simple.

Christian Science declares that God is Mind. Now, how does Mind express itself? Only in one way, in spiritual ideas. The universe, then, consists of spiritual ideas. It is inconceivable to think of these spiritual ideas as existing apart from Mind. They are inseparable; for ideas are the thoughts of Mind. God's consciousness of His spiritual ideas necessarily implies their preservation. The Scriptures refer to man as the image of God, or as the likeness of God. This is but another way of speaking of man as the spiritual idea of God. And, Mind being inseparable from its idea, man remains governed and sustained and preserved by Mind. In "Science and Health with Key to the Scriptures," Mrs. Eddy writes on page 151, "Every function of the real man is governed by the divine Mind." And continuing, our Leader says: "The human mind has no power to kill or to cure, and it has no control over God's man. The divine Mind that made man maintains His own image and likeness."

In the sentences just quoted Mrs. Eddy draws a clear distinction between divine Mind and the so-called human mind. She explicitly warns against the false belief that this so-called mind can either kill or cure anything real. Christian Science draws the plainest possible line of demarcation between divine Mind, in which the real man lives, moves, and has his being forever, and mortal mind, that counterfeit which simulates real, spiritual consciousness, and which has within its false selfhood all the erroneous beliefs of evil,—sin, disease, fear, and death. The practical issue before mankind must be to obtain a knowledge or

spiritual understanding of divine Mind and of the real man, thereby supplanting false belief, and so gaining the victory over human illusion. The issue is a very important one. It is one which Christianity has always held before mankind, and which in certain individual cases has been faced and met in some degree. As Mrs. Eddy has written (Science and Health, p. 387), "The history of Christianity furnishes sublime proofs of the supporting influence and protecting power bestowed on man by his heavenly Father, omnipotent Mind, who gives man faith and understanding whereby to defend himself, not only from temptation, but from bodily suffering."

Faith in good has often saved men from sin and temptation; and faith in good has also protected them from physical suffering. But what the world needed was divine Science, knowledge of God as the Principle of being, to raise faith from the region of the problematical to the realm of the absolutely certain. When faith is thus established, when it is grounded on absolute knowledge of God, there cannot be set a limit to its power to shield from evil and protect from disease. This is the same as saying that to the extent of one's knowledge of divine Principle, or in the proportion that one is governed by divine intelligence or divine Mind, one is harmonious and is protected from the false beliefs of mortal mind; and to the same extent one realizes man's harmonious and eternal being. "Controlled by the divine intelligence," Mrs. Eddy has written (Science and Health, p. 184), "man is harmonious and eternal."

Men must learn to know God—not merely to believe in Him—and to love Him; for "the Lord preserveth all them that love him." God is Love. And the knowledge of God, as Love, shows how intimate and how tender is the relationship between God and man. No words can adequately express this relationship. It is only as human consciousness becomes spiritually illumined, and material sense is overcome, that there is experienced something of the nature of that intimate relationship which preserves man, and which transcends human understanding. "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

DUNCAN SINCLAIR.

A PLEA FOR JOY

AFTER Jesus had been talking to his disciples of the necessity of their abiding in him,—living close to his teachings and keeping the commandments he had given them, even as he had kept the Father's commandments,—he went on to say, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." When he thus referred to joy, he touched upon one of the most important factors in successful work of any kind, and manifestly of that

which pertains to spiritual accomplishment. Without the element of joy any work would finally become spiritless, wearisome, unsuccessful. Joyless work always lacks spontaneity of right activity, and must finally die of its own inanition.

Now, true joy is a spiritual quality, and touches the heart to ever greater appreciation of spiritual good. It begins its blessings very early in the effort of Christian Scientists to keep the commandments. No least endeavor to obey but has its just proportion of joy, since nothing so fills the honest heart with peace and pure satisfaction as does the consciousness of rightly obeying. A wise writer once said, "When we speak of joy it is not something we are after, but something that will come to us when we are after God and duty." So joy is always a reward. It never comes unearned. To be truly joyful one's heart must be clean and pure, must be seeking for the things which really satisfy. And what can satisfy but the recognition and demonstration in some degree at least of one's unity with God, divine good? No understanding of real good but brings the light of joy with it.

While this is all true, joy at the same time must be cherished very diligently or it will seem to fly away. It cannot abide with ingratitude. To be unconscious of good would mean to be joyless; therefore, recognition of and gratitude for God's gifts must precede the consciousness of true joy. One must also be awake to its presence as a spiritual fact, or it will seem to disappear. In other words, like all spiritual qualities it must be loved and appreciated, or one will not be aware of its presence. Joy is also a childlike quality. Who has not been charmed with the spontaneous joyfulness of little children? And why do we so often find in them this lovely gladness? Is it not because of their freedom from anxious thinking, from false responsibility; and, above all, because of the absence of sordid selfishness? Like other spiritual good, joy's greatest enemy is selfishness.

Isaiah tells us that "with joy shall ye draw water out of the wells of salvation." Our beloved Leader talks much of joy in her writings. In "Science and Health with Key to the Scriptures" (p. 265) she says that "joy is spiritual;" but nowhere has she placed it in holier company than when she gave us that wonderful line in her Poems (p. 4), so familiar to every Christian Scientist: "O gentle presence, peace and joy and power." How often have we found those few words a veritable well of salvation! Those who have tasted ever so lightly of "the water of life" contained in the unfolding consciousness of divine Love's gentle presence, peace, and power know how surely joy is always there —that joy which is as deep as the sea and as high and broad as the sky; in other words, that joy which has not only undisturbed calm but the greatest light and freedom and brightness. Of all this we have caught occasional glimpses.

But there is another place where we are not so quick to encourage the presence of joy. When James tells us, "My brethren, count it all joy

when ye fall into divers temptations," ah, then we say, How can I be joyful? Indeed, the tendency under such circumstances is often even to resent the very mention of joy! When temptations seem to cluster thickly around one, it seems like mockery even to consider the possibility of joy; and still James goes on to tell us why we should be joyful under temptation. He says: "The trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." And this perfection is to come when we "count it all joy" to be assailed with manifold temptations.

Surely the reward is worth the effort. Surely we can afford obediently to rejoice "with exceeding joy," however deep may seem the experiences, since we know that to be joyful in the midst of them,—by praising God that we are going through them,—this is what will encourage and sustain us until perfection is attained. Then it is under temptation that joy becomes our great helper; for it carries us over every obstacle, leads us triumphantly through every quagmire, and encourages us to press steadily forward in spite of every hindrance until victory is won.

ELLA W. HOAG.

CHURCH TREASURER

PER CAPITA TAX.—The annual per capita tax for which the Manual provides (Art. VIII, Sect. 13) is due from members of The Mother Church, June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, that being the beginning of the church year. If a remittance for church dues is more than the amount required to balance one's account, the surplus is credited for the current year, unless otherwise directed by the sender.

CONTRIBUTIONS to The Christian Science Benevolent Association are acceptable; and contributions may also be made to the General Fund and the Real Estate Fund of The Mother Church.

Please make all remittances payable to EDWARD L. RIPLEY, Treasurer, and send them to him at 236 Huntington Avenue, Back Bay Station, Boston, Massachusetts.

NOTICE

As there is great need for additional *Heralds* on the continent of Europe, Christian Scientists who are unable to make use of their *Heralds* will be glad to know that they may instruct The Christian Science Publishing Society to place their subscriptions for these, or such part of the subscriptions as is unexpired, with literature distribution committees of branch churches and societies overseas. Christian Scientists may also send in to the Publishing House copies of *Heralds* they have on hand, for dispatch to destinations where they will be of greatest service.

TESTIMONIES OF HEALING

The statements with regard to healing made in the following testimonies have been carefully verified, and their truthfulness established. Records of the investigations are kept in the Publishing House.—THE EDITORS.

As a student of Christian Science during the past fifteen years, many blessings have come to me, many practical proofs of the healing power and ever present care and guidance of divine Love.

I was healed of consumption after all material means had failed. The textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, was brought to me in a dark hour, when members of my family were told that I could not possibly live more than three days, and probably not through the day. Science and Health was opened for me while I read these few words (p. 113): "God is good. Good is Mind." Immediately, a sense of quiet peace and security came to me; and from that moment I began to experience healing. The words I read did not at the time convey any hope of my being restored physically, but I prayed earnestly that I might live long enough to read the book through. I became so absorbed in the beautiful glimpses of the truth I received about God and His perfect creation that I could think of nothing else. After many months of reading, and striving to apply the teachings, I felt fully assured of my healing.

Then followed a number of experiences, covering a period of three years, in which I was tested to the very extreme in proving the truth of my healing. Twice I was refused a teaching position because it was known that I had had consumption. The first time I was disappointed about it; and symptoms recurred, until my life was again threatened; but through constant study of the textbook of Christian Science I was again restored,—this time, wholly and permanently. The second questioning of my fitness to teach occurred after this final healing; and, this time, I knew that God is a very present help in every need, and did not submit to this unjust decree. Earnestly and prayerfully I sought divine guidance. Finally, the school board announced their desire to reconsider, if I would consent to a physical examination and could pass the examination. Accordingly, I went to the physician whom they named, submitting to a most rigid examination, extending over a period of five days, which in every way seemed intended to prove that I had not been healed. After using the X-ray, the physician declared that of course I had had the disease, and in its very worst form, though it appeared to be healed. Several appliances which were used to determine and bring out evidence of the disease failed to show even a sign of its presence. At the conclusion of this examination I was given a certificate of health, and continued teaching for three years. As a result of this healing and its final proof, I experienced a wonderful quickening spiritually. I gained assurance, and a clearer understanding that God and His laws are available for the solution of every problem, and

never fail to bring improvement and the right adjustment if applied lovingly, unselfishly, and scientifically.

It is my desire that my adherence to its teachings may attest the sincerity of my gratitude for Christian Science, and my loyalty to every means for its advancement which has been established by our revered Leader.—(*Miss*) *Rena B. Parker, Portland, Ore.*

I WISH to express my gratitude at this time for the first healing that I experienced in Christian Science, which occurred about sixteen years ago. For many years I had been a great sufferer from stomach trouble, which seemed to grow worse rapidly. I had reached a point where hypodermics were of no use. After one of the paroxysms of pain had passed, a consultation of two physicians and a surgeon was held; and they pronounced my case one of gallstones, and advised an early operation. I consented to this, and the day and hour were set for the operation, a room in the hospital being engaged. Upon my return home my wife suggested Christian Science instead of the surgeon's knife. I had, previous to this, attempted to interest myself in the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy; but I thought it to be about the most uninteresting work that I had ever seen. However, when my wife began reading to me from this book it seemed to be entirely new.

Two days later I went to a practitioner, and stated my case. She took up the work in Science for me. The following twenty-four hours seemed to be a time of intense mental suffering and confusion, so much so that I called upon the practitioner again, seeking relief. She very kindly informed me that the discordant conditions would vanish. That Wednesday evening I attended my first Christian Science service; and about two o'clock the following morning I suddenly knew that I was healed. The consciousness of God's presence and power seemed to be all around me, and I could have shouted for joy. I awoke my wife and told her of my experience; and, of course, we rejoiced in this wonderful healing. It is needless to say that the operation never took place; and I have been free from that trouble ever since. From that day to this our family has relied entirely upon Christian Science.

I am grateful for the many physical healings that have come to us during all these years; but I am most grateful for the understanding I have that God is a present help at all times and in all places, and that this understanding is made possible through the inspired life and works of our revered Leader, Mary Baker Eddy.—*Frank L. Thurber, Lakewood, Ohio.*

IN a recent public lecture on Christian Science by a member of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, it was explained that when a patient is healed by the application of God's law as revealed in Christian Science, he generally knows that he is healed, that the healing is of God, and he

gives to God the glory, with the joy and gratitude which always follow spiritual healing. This part of the lecture brought to me a renewed sense of thankfulness that my first personal experience with Christian Science healing had been unmistakably of that description. This occurred about eight years ago, and the physical discord was that of the so-called grippe.

Having been to a Christian Science church but a few times, I knew nothing of the work of the practitioners, who lovingly devote all their time to the redemption of humanity from false beliefs; and my best impulse was to ask a friend for help. After a day which did seem long, and during which I had felt most feverish and full of aches, I went home and seemed impelled to take a nap before dinner time. Thirty minutes later, I wakened to find that I was buoyant with physical freedom. Having resorted to no material means, I was able to give to God the entire glory; and this brought to me a sense of joy, which I did not then understand and which has been the only recurring feature of the incident. My abiding consciousness that God's work was then done has been, to an immeasurable extent, responsible for my comparative freedom from physical ailments. However, I had to learn by degrees how wonderfully the divine Principle does operate to bring into my experience unnumbered instances of God's protecting care, in just the proportion that I learn to surrender an erroneous sense of personal responsibility to the true concept of God, as the source of all wisdom, power, and law. Already, the results of this surrender have been manifested at three different times in a much better position, also in an harmonious home, in a joyful activity in the local branch Church of Christ, Scientist, and in the endeavor to prove loyal to the teachings of the Bible, to "Science and Health with Key to the Scriptures" and our Manual by Mrs. Eddy.

For all of the benefits which the world is universally receiving from the application of this truth, I wish to express gratitude to God,—for Christian Science, for our Leader, Mary Baker Eddy, and for the true followers of the Christ, who have helped me and others along the way. I know that I can prove this gratitude in no other way than by a constant endeavor to stand ready to serve under God's law of ever present opportunity.—(*Miss*) *Elva M. Worthing, Springfield, Mass.*

Christian Science has brought to me a number of blessings, for all of which I am very grateful. Through its study I have been enlightened enough to be able to depend upon God, divine Love, for help in every instance. Christian Science taught me to learn the inner meaning of passages in the Scriptures, which are so wholesome and satisfying; the understanding of them satisfies the hunger for spiritual uplift.

About two years ago I was attacked with a disease known by the medical term, neuritis. My right arm became absolutely useless, and I suffered indescribable pain during an entire week. Pain not being a part

of the real man, who is God's child, I applied all of the truth I was able to declare for several days, but without gaining sufficient relief; and it was found that I needed help. A Christian Science practitioner was asked for treatment, and assured me that the ever present power of divine Principle is always ready to take care of us. In obedience to the laws of omnipotent Mind I realized that the healing could not fail. The loving-kindness of the practitioner was very consoling; and the Science work resulted in a complete healing within ten days. Now, whenever a thought tries to picture a return of this apparent difficulty, it is immediately dismissed from trying to work havoc by knowing the truth about God's perfect creation.

I am surely indebted to God for the many benefits I have received through the study of Christian Science; and am deeply grateful to Mrs. Eddy for the great good she gave the world through the guidance of divine intelligence.—*Frank L. Reissner, Indianapolis, Ind.*

In Revelation we read, "These are they which came out of great tribulation;" and I have thought how apropos this statement is to the experience of many Christian Scientists, I being one who has come out of the torture of Hades itself. Of one thing I am sure,—if I could be freed through Christian Science, any one can.

As a very young girl I was dissatisfied, discontented, a slave to fits of depression, emotional, temperamental,—always seeking happiness, but never finding it. Finally, at the age of twenty-five, I found myself at the end of a five years' domestic situation that could result in but one thing,—separation. My wreck of a life tumbled about my head, crushing me down with it. For nearly four years more I stumbled on alone, blind with misery, dead to all that was beautiful and helpful, conscious only of physical pain and mental wretchedness. The farce of having to try to earn something toward my support, when I did not want to live, almost drove me insane.

As a child, I had been very religious, having had tender training at home; but I grew to feel that if there was a God and He even permitted, much less sent, my trouble, I hated Him. And yet, in the still watches of the night, I have cried out, "God, if you're there, awaken me to a realization of your existence." I had come to the end of everything: health and happiness were gone; every hope in life was gone.

One night a friend and I were discussing the misery in the world, and she said she had wondered what those queer Christian Scientists believed, for they claimed to have found a way to solve their problems. I knew from having often passed Second Church of Christ, Scientist, in Kansas City, that their midweek meeting was on Wednesday; and as this was Wednesday, I suggested we attend the service. As I heard those earnest, intelligent people testify to benefits received, a tiny hope was born. If what they said was true, God had not made me the way I seemed to be, and through an understanding of God and my true selfhood I could be happy and well.

This hope grew; and the next Monday I turned to Christian Science practitioners in the classified telephone directory. I selected a name; and the gentleman who answered the telephone told me, in answer to my question as to whether or not I could receive help from reading "Science and Health with Key to the Scriptures" by Mary Baker Eddy, without consulting a practitioner, that I could. I purchased the book that evening; and the next day had an instantaneous healing of sick headache. Other physical troubles dropped away simply through the study and application of the truth of being set forth in the Bible and Science and Health. Pleurisy, from which I had suffered for years, and which kept me propped up in bed many nights, so that I might get my breath, disappeared permanently. Glasses, which I had worn twelve years, were set aside. Eczema, for which I had used many remedies internally and externally, left me during the first few months of study. Organic disorders were corrected; and I have had one small proof of the possibility of mental surgery. I almost severed the end of my toe, so that it hung by a thread of flesh. It was set in place and held there by a strip of linen. The pain, which was excruciating, ceased in about twenty minutes. The dry blood was washed away the following morning, and only a thin red line indicated where the tear had been. I put my shoe on, did much walking that day, and would never have known that I had had an accident. Mrs. Eddy's statement that "adhesion, cohesion, and attraction are properties of Mind" (Science and Health, p. 124), was proved true.

I could enumerate for hours the healing of all sorts of discord and distress. In nine years I have never resorted to one material remedy, nor been confined to my bed one hour on account of illness. Though I am unceasingly thankful for all this, the thought that I most want to leave with you is, that I have found happiness and the peace that passeth human understanding.

May my life attest my gratitude to God, to Christ Jesus, and to Mrs. Eddy, who was faithful to God's revelation of truth to her.—(*Miss*) *Maybelle Gowenlock, Chicago, Ill.*

HAVING so often received benefit from reading the testimonies of others, I have often wished to express my gratitude to God and to Mrs. Eddy, for the glorious truth as it is revealed to us in Christian Science, by giving to others my testimony of what Truth has done for me.

One night last October, just as I had taken up some important work, I became sick from hemorrhage of the stomach, which continued for a few hours, and many times I was almost unconscious; but I held to the truth as given to us by our dear Leader, and was enabled to overcome the evil so far as to be able to get up and go about my duties, though far from well. I got speedy and loving help from a practitioner, with the result that I was able to carry on my work and in three weeks was well.

Some years ago I had almost instantaneous healing from the effect of a fall with a heavy box in my hands.

Both ankles were very badly sprained, and I became alarmed when the pain and swelling began. I received help immediately from the same practitioner. In a few hours all pain and swelling were gone and next morning all that remained was a slight mark like a cut on the ankles.

On another occasion I was very ill with influenza and felt unable to overcome the evil myself. I wrote to the practitioner and next day was almost well. Before I gained some knowledge of Christian Science this same trouble kept me in bed for a long time with many after effects. For these and many other demonstrations of the power of the Christ, Truth, over every ill, I give grateful thanks to God.—(*Mrs.*) *Jessie Biggar, Falkirk, Stirlingshire, Scotland.*

Some years have come and gone since Christian Science flooded my life with its radiance, and redeemed me from the thought of self-destruction; grief and discouragement had made existence unbearable. The change which came to my consciousness through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy was so remarkable that I was convinced its pages contained something far above and beyond human opinion. I had had no religious training, having been brought up on Thomas Paine, Voltaire, and writers of similar trend, and knew nothing above materiality; but here was a book which not only stated that materiality was an illusion, but proved it by the healing effect of one touch of reality—the spiritual. Mrs. Eddy has said in Science and Health (p. 110), "No human pen nor tongue taught me the Science contained in this book, Science and Health;" and I felt this to be true,—that it was a revelation; further, that the Bible is the message, from time to time, of men who saw something better than matter, and that something just at hand. With this conclusion came the assurance that all healing is spiritual, and if spiritual, universal. And with this conviction of the illusory nature of matter and evil, the despair and hopelessness vanished; for I saw that the creator has made everything "very good," and that spiritual enlightenment is all that is needed to overcome discord of every kind.

I had felt I was not interested in the aspect of physical healing in Christian Science, as I had thought if I could find mental peace the physical discomfort could be endured,—the mental suffering had been past endurance. But after a talk with a Christian Science practitioner one afternoon, I was overjoyed to find myself free from a chronic intestinal ailment. I then began treatment for severe headaches and eczema, both of which were of long standing and had defied medical treatment. The healing was very slow; and many times after I thought it complete there would be a recurrence. The vivid mental picture and extreme fear required persistent work. Further, I had to learn to lift thought above the element of time. As time is unknown to God, man must rise above that limitation, and work on until the mesmerism breaks, regardless of the passing of weeks, months, or even years.

In the so-called natural sciences men labor to reach their goal, oblivious of passing time; how much more, then, in the Science of Being, the greatest of all sciences. "Now they do it to obtain a corruptible crown; but we an incorruptible."

I have learned that our heritage as children of God is good only; and that His plan is ever unfolding. It is interesting and comforting in the deluge of books which warn us of the approach of the fall of civilization, to note that Mrs. Eddy tells us in Science and Health (p. 406) of the approach of "the scientific period" in which all that is unlike the true likeness disappears.

As a child, I was taught to love intelligence and abhor superstition; and I love Christian Science because it is an intelligent religion, before which all superstition must ultimately vanish. Its message has indeed given me the "garment of praise for the spirit of heaviness;" and I acknowledge out of a grateful heart my endless debt of gratitude to Mary Baker Eddy.—(*Miss*) *Frances S. Weaver, New York, N. Y.*

It is a number of years now since Christian Science came to my knowledge and brought about such a transformation in my life. I had been most unhappy for some years. I had consulted several doctors, and was growing worse all the time. Each of the doctors said the only help for me was an operation, because every organ in my body was affected; but I could not leave my two small children, and had no means to pay for the operation. It was then my great good fortune to hear of Christian Science. I went to see a practitioner, but not with much hope, and I could not grasp much of what this dear lady said,—it was so strangely new, and so wonderful. I had treatment and felt better right away. I became more hopeful. In about two months' time I was completely healed, so that I could do my housework with joy. I have never used medicine in the twenty-seven years since my first healing. But what is more to me is the new understanding of God, the peace that can never be taken away. Many trials have come to me, but this truth has sustained me at all times.—(*Mrs.*) *Severine Rasmussen, Highland Park, Ill.*

For twenty-five years I was under medical treatment and was kept on a strict diet, being considered almost an invalid. Among my many ills were asthma, severe headaches, and kidney trouble. I was treated by physicians from various parts of the country, without relief. Finally, my husband was told by physicians that I could not live two weeks longer. It was then that, through a friend, I turned to Christian Science. I had not been under Christian Science treatment long before I was almost a normally well woman. I can honestly say that it is entirely due to Christian Science that I to-day enjoy excellent health; for I have not taken a dose of medicine since I first turned to Science, which was more than six years ago. I am very thankful for the physical healings, and for many other greater blessings that have come to me through Christian Science.

I am grateful to God, and to Mary Baker Eddy, who so ably unfolded the truth to us; and I am grateful to our dear practitioners, who so lovingly aid us in overcoming our difficulties.—(*Mrs.*) *Laura C. McCartha, Columbia, S. C.*

My first healing in Christian Science was that of a carbuncle, so called by the doctors. I knew very little about Science, but thought it the best way out of the difficulty. I asked for help of a practitioner, and Christian Science triumphed, as it does every time when honestly applied. Then I began to look into this teaching with interest; and from that time on it has helped me in every trouble, mental and physical. Christian Science has been my only remedy for about ten years.

Words fail to express my gratitude to Mrs. Eddy for the teachings of Christian Science. I am very grateful for the Manual, and for the patience of the practitioner. I am a member of The Mother Church, and also of a branch church.—(*Mrs.*) *Celinda J. Wescott, Portland, Maine.*

When I first purchased the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, it was not in search for or in expectation of any physical healing, but simply to see what Christian Science was all about. I had not finished reading the first chapter, on prayer, before I realized that this was the truth about God and the universe, including man. The first noticeable effect of Christian Science in my daily life was in my disposition; the tendency to quick anger, sensitiveness, and impatience began to lessen.

Eventually the time came for me to make my decision, whether I should resort to medical practice for physical healing or seek the aid of a Christian Science practitioner. A Christian Science healing that I had witnessed many years before came to my thought. This healing I had not credited at the time to Christian Science, but had openly scoffed at the idea. In the time of my own need, however, I remembered this first witnessing of the power of God to heal, the "signs following" being a proof that "with God all things are possible." I made my decision for Christian Science; and the healing from the effects of poison ivy, in an aggravated form on the face, was accomplished in two hours. This has proved to me that, as Mrs. Eddy says on page 206 of Science and Health, "whatever blesses one blesses all." Later on I was healed in one treatment, by a Christian Science practitioner, of a physical difficulty that had baffled many physicians, my grandfather and uncle included (both being doctors). This ailment, from which I had suffered many years, having been destroyed by Truth, has never recurred.

I have had the proof that the right understanding of God, which Christian Science teaches, can heal wrong beliefs concerning our disposition, overcome physical difficulties, afford us protection, bring us greater joy and happiness; and it can and does destroy here and now the power of the "last enemy." For what Christian

Science means to me and for the revelation of Truth to this age, as given to us by our revered Leader, Mary Baker Eddy, I can never express my gratitude in words.—(*Mrs.*) *Hope Le Bar Roberts, Philadelphia, Pa.*

In giving expression to my deep sense of gratitude for Christian Science, the words of our great Master, Christ Jesus, come to me, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Every healing in Christian Science is the fulfillment of that promise; and it was surely in an hour of great need and despair that this truth about God's love for man reached me.

My health seemed to be breaking rapidly from what is known in medical practice as a nervous breakdown; and fear and despondency had so consumed me that I was unable to eat or sleep. On several occasions Christian Science had been presented to me in a manner that led me to believe that it was rapidly becoming a great power for good in the world; and when I finally became willing and ready to accept it for myself, I was quickly and permanently healed. Several discordant conditions were overcome almost immediately, among them the use of glasses which I had worn since childhood.

I am sincerely grateful to God for the many blessings which have come to me through the study and application of Christian Science; grateful for the daily peace and happiness I feel through showing more love to my fellow-man. I am deeply grateful for the life and teachings of our Master, Christ Jesus; and for our dear Leader, Mary Baker Eddy, who in her wisdom and self-abnegation was able to present this truth to the world in a way so simple that the little child can readily grasp it.—(*Miss*) *Louise Corry, Cleveland, Ohio.*

TESTIMONIES

Good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. They should be written legibly; and the addresses given should be complete. The title "Miss" or "Mrs.," as the case may be, should be added. Married women should sign their own names in full, instead of the names of their husbands.

Testimonies should be verified by three members of The Mother Church, including the clerk or some other officer of a local church, who has either witnessed the healing or can vouch for the integrity of the testifier. In the verification of testimonies by an officer of a local church the title of the office should be given. An affidavit made before a Notary Public is acceptable, if the testifier does not know three members of The Mother Church.

Compliance with the foregoing will greatly facilitate the work of the Editorial Department.

Correspondence relating to testimonies should not be addressed to individuals, but to the Editorial Department, The Christian Science Publishing Society, Back Bay Station, Boston, Massachusetts.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

Applications for admission to membership in The Mother Church may be sent to the Clerk at any time throughout the year. They are acted upon by the Board of Directors only at their semi-annual meetings for the election of new members as provided by the Manual of The Mother Church, Article XIII, Section 2.

The next meeting of the Board for this purpose occurs November 3, 1922. Applications to be acted upon at that time should reach the Clerk by October 20, 1922. Applications received too late for consideration in November will be placed on file for the June 1, 1923, admission.

The receipt of all applications is acknowledged by the Clerk; and on the date set for consideration, notice of acceptance or rejection is sent to those whose applications have been received in time for the essential preliminary attention. Should an applicant not receive such notice, he is requested to communicate with the Clerk before forwarding a second application.

Additional application forms may always be obtained by addressing the Clerk, Geo. Wendell Adams, 236 Huntington Avenue, Back Bay Station, Boston, Massachusetts.

✧ ✧ ✧

SUBSCRIPTION RATES TO THE CHRISTIAN SCIENCE PERIODICALS

The Christian Science Journal	$3.00 per year
Christian Science Sentinel	$3.00 per year
Der Herold der Christian Science	$2.00 per year
Le Héraut de Christian Science	$2.00 per year
The Christian Science Monitor	$9.00 per year
The Christian Science Quarterly	$1.00 per year

For rates on *short term* subscriptions, see p. iv of *Journal.*

Orders

All orders for Mrs. Eddy's writings, other Christian Science literature, subscriptions to our periodicals, and miscellaneous articles should be accompanied by remittance.

Address orders and make checks payable to

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

BACK BAY STATION, BOSTON, MASSACHUSETTS

THE
CHRISTIAN SCIENCE
JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

VOLUME XL NOVEMBER, 1922 NUMBER 8

DISARMAMENT

CHARLES HENRY PHILIPS

WHEN David was about to go forth to meet the Philistine of Gath, we are told, "Saul armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail." But, the narrative continues, "David said unto Saul, I cannot go with these; for I have not proved them;" and he put them off. Here is a very impressive and far-reaching lesson for every one who would gain a true sense of disarmament; for it must be recognized that the question of arming and disarming is primarily mental, and that there can be no just appreciation or estimation of this activity apart from thought and its resultant effect. David was quick to see that the king was burdening him with the same weapons the Philistine carried; and he discerned that these outward symbols of material pride of power, vaunting arrogance, and rapacious greed, induced by fear and augmented by kingly superiority and place, were not the mental qualities which would disarm error of its audacious effrontery and aggressiveness. So, once again seeing the opportunity to prove the ever-presence and the omnipotence of God, good, David chose "five smooth stones out of the brook,"—perhaps comparable to a willingness to stand alone with God, with courage in the right, singleness of purpose, righteousness of motive, and selfless devotion to do the day's work well,—and went forth with sling in hand.

Has there ever been recorded a more convincing or complete spectacle of disarmament? The error which had terrified and mesmerized the Israelites for days had been silenced in the only way it ever could have been effectually destroyed. Here was a scientific demonstration of disarmament; for, in order correctly and conclusively to disarm, there must be a right concept of armament; and David had proved, on more than one occasion, that the weapons needed to disarm, as Paul tells us, in

his second epistle to the Corinthians, "are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." And Christian Science is bringing to the world this one effectual method of disarmament, and the rule for its correct and adequate solution.

When the sensualist is racked with pain and his misery seems greater than he can bear, and in the agony of his despair and hopelessness he cries out for help, lest he perish, will either an opiate or a medicine disarm him of his anguish or rid him of his disease? Certainly not! Jesus gave the healing word; and it comes to the human consciousness to say through Christian Science, "Go, and sin no more": go and think rightly; see yourself as God's child; find good to be all there is, and evil nothing. This is the truth which, glimpsed, realized, and lived, disarms sensualism of its hold, and frees its victim.

Disarmament begins with righteous thinking, and works on step by step until the individual, completely equipped and armed spiritually, brings "into captivity every thought to the obedience of Christ;" and, lo, the beauty and compassion of the Christ-healing! There is then nothing left to disarm; for the disarmament is an accomplished fact. Spiritual assumption has rendered the further material resumption needless. "Dust to dust" is the divine dictum to all unrighteous armament.

Perhaps there is one in business who, through years of close, unremitting attention to big interests, has broken down in health: he may find his memory failing, or great confusion of thought and impaired vitality. In this deplorable situation he seeks medical aid, and is advised to give up all business activities and to find entire rest in change of scene, climate, and diet. He obeys faithfully; and yet, after many weary months of waiting, hoping, and despairing, returns home worse than when he left. To disarm is to forearm; and the mistake that he made was in not forearming in order that he might systematically and scientifically disarm. In other words, it was not change of scene and diet which the case demanded, but change—that is, transformation—of thought.

Questionably clever methods of doing business, greed, selfishness, early and late pursuit of tactics to drive one's competitor to a race that kills, motives and conscience blunted, —these are frequently forerunners of failing health in our mercantile captains; and they must be disarmed of these mental cankers by the unfoldment of righteous business ways and means, before they can experience freedom. Speaking of those who were laying up treasures of material things, their thought largely if not wholly absorbed in materiality, Jesus said: "But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." To-day, in Christian Science, the same mighty truth is

being voiced to those obsessed with material getting and holding; and in the measure that the one in business is allowing a righteous replacement to take place in his thinking and in his consequent living, he has begun to disarm himself of erroneous methods. Thereby he experiences improvement not only in health, mentally and physically, but in his business; and a healthy stimulus is awakened to be a better member of the guild for fair and honest dealing.

Such a one, realizing through the rule laid down in Christian Science that "where your treasure is, there will your heart be also," has entered into the struggle for disarmament; and he will never cease in his struggle for right, until every least business weapon that is not up to the standard of what is not good for my neighbor is not good enough for me, has been silenced and rendered futile; for disarmament does not imply inactivity or ease in matter. Disarmament can come about only through activity in spiritual unfoldment, until every thought is made captive to the Christ, Truth. It is meekly, quietly, and lovingly to confide all to our Father-Mother God; it is to stand just where we are, alone with Truth; it is to have no weapon we have not proved; it is to go forth with stone and sling to challenge the lie of life in matter; it is to be with God, and to work for God: it is, in a word, to be so completely armed spiritually as to be totally disarmed materially.

Consider also the one who to human sense is incurably diseased. The Master once met just such a case. The man was brought in before him on a bed. He told the palsied sufferer, "Thy sins be forgiven thee." Sin forgiven, in the light of scientific Christianity, is sin forsaken and destroyed. Jesus detected in the helpless one the loosening of the bands of wrong thinking, in which he had made his bed for many years. He told him to take up his bed and walk; and he went forth whole.

In a very lucid and convincing paragraph in the Christian Science textbook, "Science and Health with Key to the Scriptures," Mrs. Eddy says (p. 394): "Knowledge that we can accomplish the good we hope for, stimulates the system to act in the direction which Mind points out. The admission that any bodily condition is beyond the control of Mind disarms man, prevents him from helping himself, and enthrones matter through error." Thus, we can see that just as Jesus awakened the sick one's spiritual sense to glimpse the infinite possibilities of God, and the system (body) acted in the direction Mind pointed out, disarming the belief of incurability, so Christian Science to-day, in the name and nature of the Christ, the divine idea of God, is disarming the so-called incurably diseased of this corroding belief, through the same righteous process of casting out the error, and allowing the body to respond to the armament of Godlike thinking.

The Christ, Truth, as revealed in Christian Science, recognizes no such abnormality as an incurable disease. It disarms human thought of its fear and dread, and points to the enduring reality of God's infinite love and the

perfection of His creation, which He pronounced "very good;" it disarms the pride of the flesh, which says affliction is a very real thing; it disarms medical practice of its boasted reliability; it disarms pain of its seeming torture, and weakness of its sway: in a word, disarmament is taking place in every diseased mentality which has been touched by the healing Christ; and it will continue, until every carnal weapon "that exalteth itself against the knowledge of God," has given place to divinely mental activities, and health—holiness—is established.

While the popular concept of disarmament has always been associated in the general thought with the affairs of states and nations, as a matter of fact it has primarily to do with individual experience; and, viewed in this broader, more comprehensive way, it is plain that since a nation is but an aggregate of the individuals composing it, it logically follows that its experience in the process of disarmament differs not one whit from the individual's, excepting in degree, and that eventually every phase of the question of arming and disarming must be determined from a mental basis. Thus, it can readily be seen that as national and international thought is more fully awakened to know the all-power of good to pull down the strongholds of greed, jealousy, commercial rivalry, pride of power, lust for territory, and selfish reservation coupled with convenient concessions, effective disarmament will take place,—not because circumstances (humanly speaking) accord it, but because the purposes of righteousness demand it; and national thought will, in a last analysis, become so sensitive to the pulse of divine action, that God will in very deed rule the nations of the earth.

It is, then, clearly evident that disarmament is inseparably associated with every case of healing in Christian Science; and that as we go forth to meet the Philistines of evil belief, wielding the right mental weapons,—those we have proved are of God, and for His glory,—the enemy to our peace and health will be disarmed at each advancing step: and this constructive warfare will go on, until nothing is left to resist the incoming of the Christ.

The "signs of the times" are indeed portentous. A mighty mental disarmament, due to the advent of Christian Science, is stirring human thought to earth's remotest bounds. Nations and principalities are being reconstructed along broader and on higher planes of thought; old and worn-out theological views are giving place to the true understanding of scientific Christianity; the social order is being reconditioned on a purer and more enduring basis; systems of healing that are not measuring up to the standard of the Christ-ministry and the Christ-method are being tested and found wanting; business ethics are growing saner. The Golden Rule is gradually replacing such fallacies as "every one for himself," and "the end justifies the means;" indeed, it is unmistakably apparent that, as our Leader tells us in Science and Health (p. 162), "The effect of this Science is to stir the human mind to a change

of base, on which it may yield to the harmony of the divine Mind." Thus, "those who discern Christian Science," she comfortingly assures us on page 97 of the same volume, "will hold crime in check. They will aid in the ejection of error. They will maintain law and order, and cheerfully await the certainty of ultimate perfection."

"THE ELEMENTS OF LIBERTY"

LAURA DUNBAR HAGARTY

HUMANITY'S yearning for liberation from all forms of discord has led thinkers in every age to bend their efforts toward contributing to the much desired result. Blind, indeed, have been the gropings of many leaders of thought who cherished the hope that they might advance mankind toward the goal of complete, righteous liberation. There are, however, numbers who have given impetus to better methods of thinking, and who have thus influenced subsequent ages: two of such may be mentioned here,—namely, Aristotle and Bacon. When Aristotle, "the father of philosophy," formulated the inductive and deductive methods of reasoning, he explained to humanity the implements of thought, the means with which to work in arriving at knowledge, the tools with which they could at least progress toward adequate reasoning. He used many new terms with which to facilitate thinking, among them the word "principle." But Aristotle dealt exclusively with the supposed mind of man, leaving out of consideration God, the infinite divine Mind—an omission which placed around his life-work the boundary inevitably encircling the finite.

In the centuries intervening between Aristotle and Bacon the deductive method prevailed. Bacon revived and popularized the inductive method to such an extent that he awakened a desire for free inquiry, investigation, experiment, and verification, one result of which was, however, that an overemphasis was placed upon the corporeal senses. Whenever the beliefs of the physical senses are registered in thought, materialism holds sway. The Baconian philosophy ushered in an age of materialism.

It is not in a system of profane philosophy, however masterly; it is not in the attainments of the physical senses, that mankind finds emancipation; as the centuries have proved beyond the necessity for argument. Rather is emancipation found in rising above these to acquaintance with God, who revealed Himself at Sinai as the "I AM THAT I AM."

"Truth brings the elements of liberty," is the radical promise of Christian Science, as given on page 224 of "Science and Health with Key to the Scriptures" by Mary Baker Eddy. Intelligent, consecrated acquaintance with Truth is the means whereby man advances toward an enlarged sense of liberty. Truth, Life, and Love, Mrs. Eddy uses as synonyms for God. Liberty, then, is a very expansive term, comprising whatever is in accord with the nature of God, and

excluding whatever is unlike the divine. In gaining this concept of liberty one does not begin by focusing thought upon human government; but by learning, little by little, more of the divine character, and conforming his actions to his new enlightenment. As such a one progresses, his relation to his community and to his country is enhanced in proportion to his spiritual progress; but he early learns that his first duty is to watch his thoughts, that no element of bondage be consciously fostered therein. The elements of bondage are discovered to be wrong subjects of thought and wrong methods of thinking.

Christian Science furnishes right subjects of thought, and teaches right methods of thinking. Beginning with a correct understanding of God, thought is supplied with ideas in accord with the nature of God. From this true premise ideas multiply and expand, every idea being deduced with fidelity to the original premise. The success of the learner depends upon the industry with which he works with his thoughts, holding constantly the true ideas of God, and rejecting each deduction that contradicts the divine standard. Nor is this a burdensome task; the burden arrives when the learner departs from his true vision of God,—not when he faithfully holds to his vision. When a burden appears to the thinker uninstructed in Christian Science, he deals with the burden. If it is a business perplexity, he dwells upon similar experiences that have come under his observation; he considers the material means that threaten or promise aid. Thus he drifts with empiricism. If he is confronted by a physical perplexity, he thinks of his body: he reviews what he knows of like cases; he consults some one who can give him additional information about bodies acting like his. Again, he drifts with empiricism.

When the Christian metaphysician, on the other hand, meets with a business perplexity, he scrutinizes his own thinking. He reinforces his understanding of God, remembering that God is infinite good—not semi-good, not pseudo-good, but infinite, perfect good. Correct deductions from that premise convince him that the business perplexity is amenable to divine law alone. Thus freed from anxiety, he approaches the solution with confidence and increased ability; for there is in his thinking no oppressive self-condemnation, no rancor toward associates, no fatalistic belief that he is the victim of the times. He stands on invulnerable Truth. When he is met with a physical perplexity, he disciplines his thought to suspend its manifestation on the body, while he fixes his gaze upon the divine and absolute presence of God, who is the tender, loving Father-Mother of all. Thus released from harassing fear, he claims his birthright of control over matter and all false beliefs, which places him in a position to handle the situation with authority.

To-day, the Christian Scientist has, in addition to his logical deductions, a vast accumulation of inductive proof in the form of authenticated cases of healing brought about through the ministrations of Christian Science. These cheer, encour-

age, inspire, and instruct him in his efforts at right thinking. He utilizes, in this manner, both *a priori* and *a posteriori* reasoning to effect the desired result. His subjects of thought and his methods of reasoning are alike true to the premise that God is infinite good. From the training he gives himself on such occasions, he learns the futility of dealing with merely human concepts of life; and thus he forms the habit of thinking in terms of God's allness, a habit that more and more frees him from the supposititious clutch of the finite. He catches a glimpse of "the glorious liberty of the children of God."

In one utterance, combining command with promise, Jesus gave with loving definiteness complete instruction regarding subjects of thought and methods of thinking, when he said, "Ye shall know the truth, and the truth shall make you free." This truth is the subject of thought, and "know" is the method of thinking. Each thought, with its component ideas, must ultimately attain the standard of Truth; and the human effort to bring "into captivity every thought to the obedience of Christ," Truth, results in progress toward final liberation. The carnal mind trains itself to reason from premises foreign to the divine, continually involving itself in labyrinths of materialism, from which it can be extricated by spiritual means alone. Even a beginner in the extricating process catches glimpses of the vastness of Christian Science; for he sees that the carnal concept ultimately discovers its own worthlessness, and yields to spiritual reasoning. He sees that what takes place in his own thinking is but an example of what must inevitably occur in the thinking of all mankind, as a logical result of the operation of spiritual law.

In contrast with the laudable efforts and accomplishments of the past in the direction of insuring greater freedom to mankind, Christian Science offers, not merely a specific for a given oppressive condition, but a corrective destined to permeate every condition of human thinking and living. When the Reformation, one of the most conspicuous movements designed to advance right thinking, swept over western Europe, it was confidently believed by its participants that the millennium was at hand. But the years brought the keenest disappointment; for, within a century dense materialism again darkened men's thinking, from which condition the "Pietists" —as they were derisively called— were, under the leadership of Spener, again awakened by the hope that they might bring into being "an inner living theology of the heart."

Thus, great liberating movements have served their day, and have paved the way for a movement immutably founded upon divine Principle. Being based upon Principle, which can be understood and practiced, Christian Science presents the sufficient plan of salvation for all time; for it offers the release mankind most needs,—release from all that interferes with well-being. With no attempt whatever at furnishing a system of philosophy *per se,* Mrs. Eddy has given the method of arriving at Truth. She herself says in

"Miscellaneous Writings" (p. 2), "To-day we behold but the first faint view of a more spiritual Christianity, that embraces a deeper and broader philosophy and a more rational and divine healing." And with no attempt intentionally to enrich language, Mrs. Eddy has given new and enlarged significance to many words already in general use.

It does not require exceptional discernment or profundity of thought to discover the influence Christian Science has already exerted. Its freeing, exalting touch is traceable in painting, sculpture, architecture, fiction, legislation, and also—where it is so urgently needed—in the drama and the journalism of to-day. These mirrors of the age reflect the spirit of progress advancing toward higher ideals of life's activities, and show "the elements of liberty" now at work, changing the standards of mankind; or, as Tennyson expresses it when he says that freedom came

> To mingle with the human race,
> And part by part to men revealed
> The fulness of her face—

an attainment made possible because, as the poem says, "Her open eyes desire the truth." Mrs. Eddy gives the comprehensive view on page 118 of Science and Health: "Ages pass, but this leaven of Truth is ever at work. It must destroy the entire mass of error, and so be eternally glorified in man's spiritual freedom."

CITIZENSHIP

ALYS V. EVANS

TO the Christian Scientist there is one true type of citizenship, and one real city, even the holy city, the New Jerusalem, pictured by John in his vision of the Apocalypse,—the perpetual understanding of harmonious being. In this city every citizen enjoys perfect freedom, and equal privileges and opportunities with every other citizen. Moreover, all are equally able to enjoy these blessings; for all are equally receptive to good. Here, also, there is infinite unfoldment of beauty and bliss, unceasing employment in activity that never wearies and is always fruitful. It is the city of righteous government; for it is governed by God, the only Mind, in which there is no element of evil. Here there can be no sorrow. Sorrow is caused by the belief that something good has been lost; but God being all there is of good, it follows that He can never lose any part of Himself or His expression. Here there can be no sickness or disease. Such a condition would indicate a departure from perfect Being; but when God is known to be the only Life, no departure from perfect, harmonious Being is possible. Neither can there be any lack; for Love is the source of supply of every need, and Love is Spirit, infinite. There can, therefore, be no end to spiritual substance. Furthermore, to man, the child of the infinite Father-Mother God, this substance is completely satisfying, because he is himself spiritual. Nor can there be any inequalities of supply,—none can be rich while others are poor; for, the supply being in-

finite, there is no cause for fear that there may not be enough for all. Man is secure in the knowledge that he cannot be separated from omnipresent good. In this city, also, man perfectly expresses the nature of God, divine Love; therefore, man can have no desire to enrich himself at the expense of his brother, for his brother's welfare is as dear to him as his own. Here there is dominion,—but no domination.

To the human sense of things, however, it would seem quite otherwise. On earth we have many cities, with varying types of citizenship,—cities with differing forms of government, where the autocratic tendencies of the so-called human mind claim to hold sway, where greed, rapacity, and lust, in all their subtle phases, fight for supremacy, and men are held in cruel bondage to these relentless masters. Here are sharp contrasts of rich and poor, feasting and famine, industry and sloth. Here is to be found the feverish energy of the man who would become rich or powerful, through the belief that substance is material and therefore limited, and the fear that some other may reach the prize before him, or that some circumstance or condition may arise to thwart his endeavors. In contrast to this is the apathetic indifference, the sloth, the incapacity, of those who have yielded to the mesmeric suggestion of error in other forms: the idleness of those who think they need not work, and the enforced idleness of those who think they cannot work. Here we find religious, political, and social intolerance; and instead of God-given dominion, we apparently find personal domination. Good and evil qualities seem to be inextricably interwoven; and on every hand one meets with limitation, because, here, thinking is based on a material foundation—the belief of life in matter.

If it were not for the fact that good is, in reality, ever present, the world must long since have been annihilated; for in Christian Science we learn that evil destroys itself. Because good has always existed, it has, since the beginning of history, been perceived in some measure, though for the most part only dimly. Its first perception by mankind may be so dim that it is expressed only in a vague unrest and discontent with existing conditions, and a desire for something better. But whence could such a desire emanate unless good actually existed? Or the presence of good may be manifested to human sense through a recognition of the destructiveness of evil and the necessity of arresting it. Evil is chaotic, disruptive, disorderly. The first faint perception of the need for law and order, and the resulting desire for law and order, proved that law and order must already have existed; else, whence came this perception and this desire? It is obvious that a good effect must proceed from a good cause; therefore, we arrive at the conclusion that whenever and wherever good is expressed, this expression proves the existence of a good cause, or God.

Turning to the Bible for illustration, we find early in the book of Genesis, in the allegory of the gar-

den of Eden, that it was the presence of God or good which made possible the uncovering of evil, as evil. What else could have caused the guilty sense which sought to hide itself from the presence of God? What else could have made articulate to Adam's sense the question, "Where art thou?" Later, the patriarch Abraham gained a clear perception that there is only one God; and this revelation, and his faithfulness, enabled him to receive the covenant promise, "In thee and in thy seed shall all the families of the earth be blessed,"—a promise, the deep significance of which, both in its literal and in its spiritual sense, is revealed in Christian Science. Moses perceived that the salvation of the children of Israel could be brought about only by strict obedience to this one God; and this enlightened sense enabled him to state the Ten Commandments for humanity's guidance.

Read in the light of Christian Science, the Bible contains a record of the ills which have always resulted from disobedience to God's commands, and illustrates the overturning which took place when the influx of spiritual light rebuked this disobedience. In this Bible record, we see typified universal human experience with its constant suppositional warfare between good and evil. Every reform in history has been brought about because the light of Truth has, in some measure, penetrated the darkness of human belief. In all ages, allegiance to the highest idea of right which has been perceived, has brought more light. But because the infinite power of good has not been fully recognized, mortals have believed that good and evil were both resident in matter; that man was a mixture of good and evil; and that both good and evil had power and coexisted. Thus, merely human efforts to ameliorate the condition of mankind have ever proved inadequate. Viewed from the standpoint of the reality of both good and evil, the struggle to improve conditions is indeed a hopeless one. Centuries of such struggle show no appreciable advance. On the contrary, from the purely human standpoint, evil would seem to be more powerful than ever at this time. Notwithstanding this, however, there is apparent to-day a broadening concept of citizenship in the world, rising from the purely local sense to some recognition of national and international responsibilities. There can be no doubt that this is due to the understanding of divine Principle as it operates in human affairs, even though to the majority of people this quickened sense may seem to come only through the pressure of economic necessity and the instinct of self-preservation. The understanding that men and nations cannot live unto themselves alone is a much better belief than that either men or nations can live in isolation, mindful only of their own interests.

The spiritual idea, once perceived, can never be lost or fail to accomplish its purpose, for it has the support of omnipotence; and, eventually, it will be revealed to all, as foretold by the prophets. In human history, however, it has been repeatedly found

that, after the influx of light, resulting in some movement for the welfare of mankind, the evil tendencies of the so-called human mind have, after a time, seemed to submerge this good. Thus, the Pilgrim Fathers perceived the idea that men should have freedom to worship God; and their consecration to this ideal enabled them to make sacrifices for it, even to the point of leaving home and country, and braving the dangers of the ocean to exercise this freedom in what was to them an unknown land. It was, however, more than a century and a half later before a clear enough idea of the rights of man emerged, to take form in the Declaration of Independence, which laid down as a fundamental proposition that all men are created equal, and have equal rights to "life, liberty, and the pursuit of happiness." Still, however, even then the truth was not perceived that the man of God's creating is spiritual and not material. Hence, in time this later vision of good embodied in the Declaration of Independence also became more or less obscured by materiality.

The student of Christian Science early learns to perceive the inadequacy of human ways and means for raising the standard of citizenship. He early learns to make a distinction between that real citizenship which is "in heaven" and the mortal counterfeit. He sees, further, that these two are forever separate, and never can be made to mingle. To stand still at this point of perception would only bring a sense of cleavage,—would merely accentuate the separation. What, then, is the practical value of this perception? How can this heaven be brought down to earth? Christian Science shows us how this can be done. On page 332 of "Science and Health with Key to the Scriptures," Mrs. Eddy says: "Christ illustrates the coincidence, or spiritual agreement, between God and man in His image;" and, again, on page 561, she says, "John saw the human and divine coincidence, shown in the man Jesus, as divinity embracing humanity in Life and its demonstration,—reducing to human perception and understanding the Life which is God." Christ Jesus taught that the way to bring heaven down to earth was in every case to replace the erroneous material concept with the true spiritual idea. "Jesus," Mrs. Eddy tells us on page 476 of Science and Health, "beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick." He utterly repudiated the accepted teaching that good and evil coexist. He simply and unequivocally denied that evil has any reality or power.

Christ Jesus taught, clearly and emphatically, that it is not only the duty and the privilege of his followers (for all time) to repeat his wonderful works, but also that this is the only proof they can offer of their discipleship. With this clear teaching in front of them, it behooves Christian Scientists to be wakeful and alert in order that the needs of this hour may be met, and that the mighty truth of Christian

Science may be vindicated. Thus patiently and persistently at work in Christian Science, courageously meeting its demands made upon us in every hour, claiming the omnipotence of good, and thereby proving the impotence of evil, we shall ultimately bring to view the heavenly city and the harmonious activity of true citizenship. This is the high task before Christian Scientists.

PLACE AND POWER

MARTIN G. TORSON

FROM the Pharaohs to Alexander the Great, to Julius Cæsar, to Napoleon Bonaparte, and so on to our own day, the human concepts of place and power have, in varying degrees, dominated much of human thought, and spun their tangled threads into the nature of the human race. Loud has been the clamor, mighty has been the temporal effort, not only of these well-known types of men, but also of a vast multitude besides who have sought the same selfish ends. They all listened to the same voice which said, "All these things will I give thee, if thou wilt fall down and worship me;" and this serpentine voice has been the whispering lie which has caught the unguarded ear of the less noble throughout every age, who, not detecting its subtlety, have fallen victims to it, and reaped its empty reward.

Where are now the power and place of the Pharaohs, the Cæsars, and their like? Nothing but crumbled ruins and musty manuscripts can resound their echo to the weary searcher. They exist not; they have reaped the dry and tasteless fruits of a temporal greatness, and "the place thereof shall know it no more." All the while, the truth has been talking to the receptive, the willing and obedient hearts of all ages, and in gentle whispers this spiritual utterance has taught the way of life to those who have been willing to hear. Of these receptive ones, God has been raising up a people who "declare plainly that they seek a country" whose "kingdom is not of this world." Such types as Abraham, Moses, the prophets, the apostles, and the noble reformers, such as Wycliffe, Luther, and Wesley, together with the faithful truth-seekers of all generations,—all these sought "a city which hath foundations;" and, surely, they were "kings and priests unto God."

How beautiful have been the unselfish acts of these selfless ones, who sought not their own but others' good! The unselfish efforts of the true seekers for the spiritual concepts of place and power live to-day in the hearts of mankind, constituting a record of true accomplishment. Our dear Leader, Mary Baker Eddy, as a result of having lived this unselfish life, speaks with demonstrated authority when she says (Miscellaneous Writings, p. 238): "What has not unselfed love achieved for the race? All that ever was accomplished, and more than history has yet recorded." In the same article she says, "Yet the good done, and the love that foresees

more to do, stimulate philanthropy and are an ever-present reward. Let one's life answer well these questions, and it already hath a benediction. Have you renounced self? Are you faithful? Do you love?"

The more spiritually active thought becomes, the less desire for human place and power is manifested. It is only when a mortal becomes "weary in well doing" that the desire for a false sense of place and power enters thought. God is the only power: and we reflect as much of that spiritual power as we spiritually understand and demonstrate; but it must always be demonstration, else it ceases to be power; for without demonstration it becomes a mortal mockery of power. Jesus said, "Ye shall receive power, after that the Holy Ghost is come upon you;" and in "Science and Health with Key to the Scriptures" (p. 588) Mrs. Eddy defines "Holy Ghost," or the Comforter, in part, as "divine Science." After divine Science dawns upon human thought, and to the extent that this thought becomes demonstratively active, it reflects power—the power which is the result of a spiritual understanding of God. Demonstration, then, is the only proof that one has this understanding of spiritual power. Works of healing are the proofs of an individual's possession or, rather, reflection of spiritual power.

Is it wrong, then, to seek greatness and power? Not if the power and greatness are spiritual, and spiritually applied. In her Message to The Mother Church for 1902 (p. 14) Mrs. Eddy put it so beautifully when she said: "I suggest as a motto for every Christian Scientist,—a living and life-giving spiritual shield against the powers of darkness,—

> " 'Great not like Cæsar, stained with blood,
> But only great as I am good.' "

Is there a heart which seeks a human sense of place or power, even in the activities of the wide movement of Christian Science? Seek it not, for the search is fruitless; it would sap the spiritual activities of an otherwise noble life. Seek, rather, the kingdom of God, and all shall be added; and it will be seen that God then supplies all the occupation needed for a constantly progressive life.

When the heart has been purified of its desires for place or power through seeking "first the kingdom of God," then it is able to reflect God's sense of place and power, which has no taint of the earth. There comes then, to this heart, the sense of place as being a knowledge of God; and the sense of power as that which is divine, not human. The thought imbued with spiritual power is ever unselfish: it does not seek its own; it exists not for self or a favored few; it has only the welfare of humanity at heart. Unselfishness is the very key to spiritual power and authority. It is the unselfish thought which opens the gates of heavenly power; and only unselfishness can demand entrance to God's kingdom: it is that unselfishness which esteems others better than one's self; which "in honor" prefers another before one's self; which is willing to take the lowest seat at the table of Christ, and is grateful even for the privilege to sit in any place at this spiritual feast. Above all, it is that thought which envies not those

who have demonstrated a higher spiritual understanding; it endures all things; it suffers "long, and is kind": and this unselfishness must constantly unfold more of good.

Spiritual power, then, comes as a result of unselfish thinking; and is obtained in no other way. The secret of finding place is to be faithful over the few things given to our care; then, we shall be made "ruler over many things,"—the rule which Jesus laid down to the seekers after a higher concept of place and power.

Christian Science has come to show humanity that place is not the result of the accretion of so-called human efforts, but is the unfoldment of that spiritual reality which already exists. From all eternity man has enjoyed his spiritual identity as a reflection of Spirit, God. A knowledge of man's spiritual identity, as reflection or expression of the one Spirit, enables each one to find his right place in daily activity, and to be imbued with power, to reflect God but not to dominate his fellow-men. This right understanding of place and power in seeking "not her own," rejoices as much to see one's fellow-workers advance, as if that advancement were one's own. This thought is not "puffed up" at popular applause, when it has been the channel for some good; nor is it cast down at merited rebuke: it seeks only to reflect God. He who possesses it has the Cause of Christian Science first in his heart; and selfish consideration of human place and power is cast among the lees of worthless aspiration.

When mortals cease to seek place and power in matter, in material authority and office, and seek instead an understanding that identity is the reflection of Spirit, they find that their true place unfolds naturally, and that power is seen in actual experience in a conscious ability to reflect, in a degree, the nature and character of God. Jesus gave a beautiful assurance to those who sought a true concept of place when he said, "In my Father's house are many mansions." "Many mansions"—room for all! Mortals believe that there are not enough places to go around—not enough power, or supply, or what not. But Jesus said that there are "many mansions;" and, as if to destroy any doubt in our thought, he added, "I go to prepare a place for you . . . that where I am, there ye may be also." Truth ever seeks to prepare its concept of place and power in our consciousness, that where Truth is, there we may be also. As we gain the true concept, as we apply it to daily experience, we find that we are endued with power to heal.

As Christian Scientists, we must needs be ever awake to our noble calling of unselfishness, as the spiritual lights of this world—seeking only to bless the race, lifting the sackcloth of material place and power from ourselves and others, and penetrating the mortal mist of worldly motives and aspirations to that consciousness which knows and feels that power and glory and honor come from God, and not from the plaudits of the contradictory multitude. Then will our names be seen to be "written in heaven," and the promise be fulfilled, —"I will give them an everlasting name, that shall not be cut off."

POPULARITY

LEILA FLOWER

THE more we learn of the wonderful lessons to be derived from studying the spiritual meaning of the Scriptures with the help of "Science and Health with Key to the Scriptures" by Mrs. Eddy, the more cause have we for that gratitude which is expressed in good works; the more do we long, in fact, to come closer to the example of Christ Jesus, the Way-shower, in our daily demonstrations. To accomplish this we know full well that humility and obedience should be the watchwords of every Christian Scientist.

The events recorded in the sixth chapter of John's gospel afford a very wonderful example of the unhesitating obedience of Jesus to what he knew was the purpose of divine Love. Moreover, the glorious result of such obedience was abundantly manifested. The incidents referred to are supposed to have taken place at the beginning of the third year of his ministry, just about twelve months before the crucifixion. Practically the whole of the previous year, the second of his ministry, had been spent in Galilee making circuits of the province, healing and teaching, and raising the dead. His mighty works had roused the whole country; and the expectations of the people concerning the fulfillment of national prophecy were being thoroughly awakened. The scribes and Pharisees, unwilling to face the truth, plotted and planned and made every attempt to bar the path of this deeply compassionate friend of the sick and sinning and sorrowful. After these two years of ceaseless activity, and when he knew the opposition on the part of the rulers of the Jews was greatly on the increase, the Feast of the Passover being near, Jesus retired one day with his disciples "over the sea of Galilee . . . and went up into a mountain." It seems, from a perusal of the first verses of the chapter, as if he led them there, seeking peace and quiet, in order that they might be refreshed with more of truth, with new spiritual ideas of God. But multitudes of men followed them even into this place apart, bringing their sick and the women and the children with them. When Jesus beheld the crowds that had come such a distance with no possibility of obtaining food in the ordinary way, his heart was filled with compassion. He knew that they must have come to learn more of this great and wondrous truth which was to set them free. So filled was he with divine power, through his desire to bless, that not only were their sick and sinning healed, but he was able to provide food for the entire company by multiplying a few loaves and fishes. Through his unfaltering appeal to spiritual law, he proved the power of God to supply all human needs.

It is easy to imagine that, at the time, this event seemed even more miraculous than the healing of their sick. Here was their daily food actually multiplied in an unlimited manner before their eyes, "without

money and without price." The wonder of the disciples, even, reached a climax; and they began to exclaim, "This is of a truth that prophet that should come into the world." The popular thought also linked up prophecy with fact, and would have taken Jesus back into Galilee to make him a king. It seemed just the right moment, with the feast of the Jews at hand!

Jesus, ever watchful in temptation's hour, knew in his heart that such was not God's plan. His faithful study of the Scriptures had taught him that the overcoming of all the so-called material laws of limitation for mankind could never be accomplished from any earthly throne. Such a method would simply be the means of keeping alive the belief of personal worship and human dependence, and the real self-government of man as the individual idea of God, perfect and complete, would not be realized. The obedience of Jesus was quick and decisive. The crowds, refreshed and strengthened according to their need, were sent back to their own country. Even the dearly loved disciples were encouraged to start off without their Master. The clamorous suggestions of popularity were silenced; and in the quiet stillness of the evening, Jesus "departed again into a mountain himself alone," to commune in humble gratitude with his heavenly Father on the great truth which had just been demonstrated, and to discern the leading of divine Love in this eventful hour. The great spiritual facts of being which he had learned in the wilderness, before he began his public ministry, must have been his support at this moment. For here, surely, had been a definite repetition of the temptation which had opened before his vision the personal control of the kingdoms of this world.

It was his faithful act of obedience in sending the people away at the right moment, and in preventing the disciples' enthusiasm from leading them astray, which produced the wonderful results that immediately followed. So clearly did our Master see God's will, so filled did his consciousness become with the omnipotence of Spirit and the powerlessness of any fleshly temptation, that he overcame the material law, so called, which would tie man's body to the soil. The faithful servant of God, having resisted the desire of those whom he had healed to set him up as a personal dictator, was carried by spiritual understanding over the lake, calmly and confidently walking the water as if it had been dry land. The love which had silenced the clamor of worldly worship could not long be separated from the earnest little group whom God had drawn together, however stumblingly they might progress. As soon as Jesus drew near to the disciples, toiling heavily with their oars, as soon as he had stilled the fear momentarily aroused in them at this even greater demonstration of spiritual law, he joined them in the boat—and lo! the boat was at the land. Time and space were eliminated; all obstacles had been overcome. A servant of God indeed; but not a servant of human caprice! When the crowds sought Jesus again the next day, they were astounded to

find that he had already crossed over to Capernaum. Then it was that he delivered that wonderful discourse on the bread of Life, and pointed out the difference between Spirit and the flesh. So great was the antagonism aroused among the worldly minded Jews at these events, and at the discourse which explained them on a purely spiritual basis, that even many of those whom he had healed ceased following him.

What an inspiring lesson for Christian Scientists is contained in this chapter; for here is the clear proof of the reward which comes as a result of obedience! Jesus had to face the temptation of worldly power as a definite event in his career. He was not excused from it because of the illumination which had come to him in the wilderness. He had to face the temptation, and turn to God for the truth which gave him greater spiritual power—power that was immediately manifested.

On page 45 of "Retrospection and Introspection," in the last sentence of the chapter on College and Church, Mrs. Eddy writes, "I also saw that Christianity has withstood less the temptation of popularity than of persecution." Our Leader herself was so quick to grasp this danger, and so faithful in following the footsteps of the Master, that both The Mother Church as a whole, and individual students of Christian Science, whether they belong to the church or not, have explicit guidance on this subject. We have her own heroic example, added to that of Christ Jesus. To the very end she never hesitated to adopt what appeared to human sense to be the most drastic measures for her church, in order that it might avoid the stifling and deadening influence of any popularity which might be unaccompanied by spiritual growth and demonstration. Just as Jesus explained to the multitudes that his mission was not to multiply for them "the meat which perisheth," unless they were willing to follow him on the path to Life eternal, so did Mrs. Eddy make it clear to her followers that the world's homage must be for Christian Science, the Comforter, which leadeth into all truth, and not for the Christian Scientists, who might be tempted to wander towards, and finally to stumble on the threshold of personal power.

The higher Jesus rose in his demonstration of dominion over material law, the more opposition he aroused on the part of the materially-minded; but this did not keep the sick and sinning from coming to be healed. Moreover, he proved most conclusively that he was not competing for the kingdom of Cæsar, nor for the high places of the scribes and Pharisees. He neither attacked these worldly rulers nor tried to remove them from their positions, even when he turned the money-changers out of the temple. He simply rebuked their erroneous teaching and living by his own spiritual demonstrations; so that those who were ready might choose. It was in the proportion that he resisted every attempt of the people to pay him worldly honor that his subsequent overcoming of material law was the means of freeing him from his enemies.

It was the same with Mrs. Eddy's demonstration of establishing The First Church of Christ, Scientist, on the foundation of Christian healing. She knew that nothing could stop the weary and heavy laden from being drawn into the blessed healing activities of the church. She knew also that the antagonism aroused amongst other worldly organizations needed no combating; that it was always by resisting any temptation to take up the world's weapons, or to compete with the world's scramble for leadership, that the plots of enemies would be frustrated.

On page 238 of Science and Health we read: "Attempts to conciliate society and so gain dominion over mankind, arise from worldly weakness. He who leaves all for Christ forsakes popularity and gains Christianity." All individual students of Christian Science, as they rise step by step in the conscious power of spiritual demonstration, will have to meet and overcome this particular temptation to personal power. Let us see to it that our rising footsteps are taken with such fidelity and humility that when the moment comes we make the right decision unhesitatingly, and thus reap the reward of him who labored so faithfully for the salvation of mankind. Let us keep the money-changers—"such as barter integrity and peace for money and fame" (Miscellaneous Writings, p. 270)—out of our own temple, and welcome the broken and the contrite heart into the presence of Christian Science, the Comforter.

ADEQUACY

WARWICK A. TYLER

A FEAR which besets the human mind is that there is not now, or will not be in the near or distant future, sufficient food, clothing, shelter, or money to meet the individual or collective human need. All at some time or other are liable to be influenced by the fear that a condition or circumstance will arise to deprive us of that which is essential to sustain life, health, or happiness. And, indeed, this fear would be well founded, if man were dependent for his life upon material conditions or circumstances. Since, however, God is the sole creator of the universe, including man, existence, health, happiness, and success are never for a moment dependent upon so-called matter, the unlikeness of God; for, as the Master assures us, "God is a Spirit," and Spirit, the All-in-all, has no element in Himself out of which to produce anything unlike Himself.

God, the eternal All of infinite being, is the one and only creator. He is omnipresence, omnipotence, omniscience. Man is the image and likeness of this infinite All. Thus, God created man; and by the very nature of His eternal omniscience, provides all that is necessary for the sustenance of man. Moreover, God endowed man with the intelligence and ability to avail himself of this infinite provision for his momentary and eternal well-being. An interesting thing is that mankind is willing,

more or less, to accept this as true for the planets, the animals, and the trees, and for itself in such things as air and sunshine; but when it comes to making it practical in all of the affairs of life it becomes doubtful. Yet, the eternal fact is that man exists because God exists; that is, man reflects God's existence; or, to use the words of John, "As he is, so are we in this world." Man is the eternal manifestation of divine, infinite Principle, reflecting all that God is, or has, or knows; and nothing enters into his being which does not conform in all respects to the nature and character of Deity.

Since the infinite Mind exists, and is continuously perfect, man, the idea of this Mind, coexisting with Mind, manifests all the attributes and conditions of eternal perfection, not presenting any appearance or quality underived from Deity. A realization of this brings the conviction that there is now adequate provision for every need of mankind. The so-called human mind, however, will never find itself free from the fear of limitation and its consequences until men make radical efforts to change the basis of their thinking.

"God is a Spirit: and they that worship him must worship him in spirit and in truth," we read in the gospel according to John. If humanity would take advantage of the inexhaustible beneficence which Mind has bestowed upon man, they must change their thought-processes. God is Spirit; and His creation partakes of His nature. We must look, therefore, upon spiritual things, which exist only in the realm of Spirit. We can never discover and avail ourselves of the eternal facts of being if we continue to seek for life, health, happiness, and abundance in materiality, Spirit's opposite. The great problem of adequate supply (great, that is, to the unillumined human thought) will never be solved while we entertain a false concept of the eternal Giver and His gifts. We can never demonstrate the abundance and adequacy of God's provision, while looking for it in matter. No, we must change the basis of our thinking. We must look to the real instead of to the unreal; we must look to Spirit instead of to matter, as Mrs. Eddy says on page 260 of the Christian Science textbook, "Science and Health with Key to the Scriptures": "The conceptions of mortal, erring thought must give way to the ideal of all that is perfect and eternal." We must gain, through earnest study and application, the true concept of God and His creation, including man; and we must so order our thinking and our lives that they conform to this reality of true being.

This does not mean that God in His infinite love for His children can withhold that which He has provided, until such time as we shall have become conscious only of perfection. God's infinite provision exists, and is entirely adequate to meet the needs of all. All of good is being supplied here and now; and we have access to this limitless supply. The infinite power and intelligence which maintains the stars in their courses, which forms the bud and blossom, which feeds and clothes the lily, showers

the richness of His blessings upon all His creation. We have but to recognize the fact of God's allness, and trustingly reach out toward the ever present Love which forgives all iniquities and heals all diseases, to find that Love's bounty is indeed adequate to supply the individual and the collective needs of the whole human race.

WITNESS

ELIZABETH HAYWARD GARDNER

THROUGH suggestion, so-called mortal mind argues for the reality of its mortal concepts. This subtle sense is, indeed, all there is to matter. The mentality which proclaims the existence of evil, which by its very nature never could come forth from God, is but the inceptive stage of all the myriad forms of matter. Whether false mentality paints matter in rainbow colors and exploits its seeming goodness and beauty, or whether it reveals its unlikeness to good by evil pictures called disease and destruction, its seeming basis is the same, its falsity is unquestionable; for it is the falsity that bears witness of itself, and presents no other proof. Jesus stated this in unmistakable terms, saying: "If I bear witness of myself, my witness is not true. There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true . . . for the works which the Father hath given me to finish, the same works that I do, bear witness of me."

In plain terms, matter depends upon its own suppositional inceptive state, as its only witness to itself; but reality presents the Christ as its proof, and therewith annuls every so-called law of matter, destroys the evidence of the senses, and, as a culminating and unprecedented demonstration, silences the witness itself. The plea of the counterfeit mentality, which builds for itself a mortal habitation, and claims to abide therein, was characterized by Jesus, who detected and exposed its nature, as "the prince of this world." In the gospel according to John, we read as a basic statement for his marvelous exposition of the divine Principle of the Christ: "In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by him; and without him was not any thing made that was made."

Jesus of Nazareth, nearly two thousand years ago, detected the difference between the suggestions of "the prince of this world" and the declarations of the Word. His whole life of ministry and sacrifice was one supreme effort to dispel the suggestions that enwrap "the prince of this world;" and his final ascension, on the shore of Galilee, was the successful accomplishment of this mission. Yet, it required a still further revelation than the marvel of his life to rouse humanity to the individual availability of the Principle which he had so conspicuously demonstrated. Jesus himself recognized that this would be so, and promised the world a further unfoldment of Truth, which

he said the Father would send,—namely, the Comforter, "even the Spirit of truth, which proceedeth from the Father;" and which he said would testify of him. This witness is here. We know it by the same token that Jesus said was true witness of himself,—the same works that Jesus the Christ did, they bear witness.

Any Wednesday evening testimony meeting in a Christian Science church proclaims the presence of the Christ, and of Christian Science, God's two witnesses. The sheaf of good works is indisputable proof, and the only proof that Jesus ever offered of the validity of his teaching,—the only proof he ever required of his disciples.

After Jesus had made his scourge of small cords, and driven from the temple all those who desecrated the holy place, there came to him immediately the blind and the lame; and he healed them. Christian Science, serene and unafraid, strips from "the prince of this world" his stolen garments, and turns on him the piercing eyes of the accusing Christ. The scourge which Christian Science wields is right thinking. The mental cohorts of the usurping prince flee before that mighty weapon; and the place is filled with the blind and the lame awaiting the healing benediction.

The only claim to power these fleeing hosts have over humanity lies in accepting them at their own fictitious valuation. Their basis being falsely mental, they must be met and refuted upon their own ground. There is not one law of this false belief of substance which Jesus did not annul,—not one that may not be annulled again. Not one plea of this false claim that Life, Truth, intelligence, or substance exist in matter that Jesus did not silence, and that may not be silenced by the same witness he employed. The pictures which unclean thinking, sinful thinking, fearful thinking, mistaken thinking, had claimed to paint upon this belief of objectification and had named leprosy, blindness, dementia, impotence, he fronted in the very citadel of their inception; and the pictures vanished before true thinking. Right thinking just as surely heals to-day. The whole temple is filled with the all-pervading presence of the Christ, when God and God alone, good and good only, is enthroned in the Holy of Holies.

That which was in the beginning is the orderly manifestation of the creative power; the indispensable witness to its being; the constant, conscious expression of God,—of all that constitutes good. This expression is essential to existence; is coeternal with it, inseparable from it. It can be neither upset nor disturbed. Earthquakes may shake the ground; volcanoes may send forth their fires; floods may sweep the valleys; drought may parch the plains; pestilence and famine may desolate the land; wars may sweep the nations,—these are but the suggestions with which "the prince of this world" surrounds himself, and which melt away under the clear eyes of the Christ, as the garments of the night are swept aside by the dawning day.

The Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, proclaims,

"The time for thinkers has come" (Pref., p. vii). Divine Mind is the eternal builder. "The seed within itself is the pure thought emanating from divine Mind" (Science and Health, p. 508). Thought is Mind's mode of expression. It is the weapon of its warfare. John saw the word of God, faithful and true, with eyes like flames of fire piercing the mists of suggestion, leading the armies of heaven, the orderly array of God's ideas, clothed in purity—white, clear—smiting the cohorts of "the prince of this world," ruling them with a rod of iron, treading "the winepress of the fierceness and wrath of Almighty God;" and his only weapon was the "sharp sword" that goes "out of his mouth."

The citadel of thought is divine Mind. There it springs up, an ever flowing fountain, rending the rock; and thence it flows in four ever broadening streams, watering the garden of God's creating—encompassing the universe. Christian Scientists know where to find this fountain. They know that the Bible and every page of their textbook are finger posts pointing the way.

With the taste of the sweet water on their lips they lift glad, grateful faces, and cry to thirsty, hungry, bankrupt humanity: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."

[Written for the *Journal*]

PURITY

A. JACQUELINE SHAW

"I am not come to call the righteous, but sinners, to repentance." Matt. 9: 13.

"And at even, . . . they brought unto him all that were diseased, and them that were possessed with devils. . . . And he healed many." Mark 1: 32–34.

Dear trembling heart, think not for thee to walk
Where sin holds sway, can soil thy robe, God-given.
Think not to love thy fellow-men, or talk
With their sad hearts, can bar thy road to heaven!

Lifting thine eyes to Love, walk without fear,
Light amidst darkness, pure amidst the mire.
Guide by thy gentleness the repentant tear;
Courageous stand in the consuming fire.

This is thy task, given by Love divine,
Who knows nor sin nor death nor any strife.
So shall thy face, increasing lovely, shine,
And thou walk spotless in the robes of Life.

THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY MARY BAKER EDDY, AUTHOR OF THE CHRISTIAN SCIENCE TEXTBOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ALBERT F. GILMORE
Editor

ELLA W. HOAG DUNCAN SINCLAIR
Associate Editors

EDITORIAL

LIFE MORE ABUNDANTLY

ALL Christendom is agreed that Christ Jesus was by far the world's greatest teacher of all time. He is accorded this distinction not only because of the great importance of the message he conveyed, but also for his marvelous skill in setting forth vital truth so effectively that all having ears could scarcely fail to hear and understand. In no phase of this art did he more excel than in his consummate skill in the use of parables. By this means he both conveyed his message in the most telling terms to those ready to receive it, and at the same time protected its deeper meanings from the thought unprepared to accept it; that is to say, from those who, having ears, yet heard not.

A notable feature in the Master's use of parable is that sometimes in the midst of an allegorical relation he departs entirely from the figurative language to deliver, perhaps, the central thought of his message in plainest terms. An example of this is found in the parable of the shepherds related in John's gospel. Having drawn the parallel between the good and the bad shepherds, and having announced himself the good shepherd, while recounting the deeds of the unfaithful, he injects a sentence setting forth the purpose of his mission, a message fraught with deepest meaning for all who should ever become his disciples, and of great practical value in human experience: "I am come that they might have life, and that they might have it more abundantly." Surely the greatest exponent and exemplar of abundant Life was Christ Jesus himself. None has ever attained to his degree of understanding, and in consequence none has paralleled his demonstration, through the application of divine law, of the power of good over evil. Yet it is manifest that Jesus left it to later generations to reveal to the world the deep significance of many of his teachings and the rule and application of the law whereby he wrought his greatest works. What it means to have more abundant Life, and how to gain the increase, is precisely the message given to the world by Mary Baker Eddy. Christian Science defines Life in terms of the infinite, and makes plain the way in which those shall walk who would gain it.

Surely there are none who do not desire to gain a larger sense of Life and a more intimate relation with it. Even those who hold to a material

sense of being with its support and satisfaction in matter, seek for a larger environment, expressive of unfolding desires, albeit they pertain wholly to the world of physical sense. Such have been denominated by a modern writer as "thinging people;" that is, with lives so encompassed by materiality—"things"—as to exclude the light of Spirit. To all such there inevitably comes a day when they realize that, after all, the material objects of life are but transient and temporary, giving no permanent satisfaction and, consequently, failing to bring peace and rest. Then it is that thought reaches out for eternal Truth, for that which may be laid hold of and retained forever. It is just here that Christian Science is rendering its great service to mankind; for while through its ministrations the sick are healed and all discordant conditions lifted, yet in solving the problem of Life, and in leading men in the way of its abundance, its great beneficent service is rendered.

Christian Science, revealing Life as God, sets the thought free to grasp the true idea of man's relation to the spiritual universe. As one by one the facts of being are understood, and the true concept of Life is gained, thought is lifted from material beliefs into the realm of Spirit. By this very process the largeness of Life is revealed, and some realization of its abundance gained. Was not Jesus' message primarily to correct the false sense of Life, a necessary preliminary to the revelation of its abundance? So long as life is conceived of as materially generated and maintained, its limitations must of necessity be those which mankind has accepted as inevitably bound up with all the phenomena of matter. Of the need for changing this erroneous concept of life, Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 359), "Even though you aver that the material senses are indispensable to man's existence or entity, you must change the human concept of life, and must at length know yourself spiritually and scientifically."

Moreover, since Life is God, to gain a larger sense of Life is to gain more of spiritual consciousness; that is, to learn more about God. The students of this religion receive great help in this direction through close study and analysis of the synonyms for God which Mrs. Eddy has used with such wonderful effect. To know that Life is Love leads to the desire for a fuller expression of loveliness; to know Life as Mind is to desire the expression of greater intelligence. To conceive of Life as Spirit is to seek to express true, spiritual concepts. To know Life as Soul is to strive for a closer relation to the essence and heart of existence. To know Life as Truth is to seek more intimate acquaintance with the facts of being, the truth about God, man, and His perfect universe. In all these ways will Life find more abundant expression; and the time is now!

In discussing the synonyms for God, Mrs. Eddy says (Science and Health, p. 275), "All substance, intelligence, wisdom, being, immortality, cause, and effect belong to God;" and she adds, "No wisdom is wise but

His wisdom; no truth is true, no love is lovely, no life is Life but the divine; no good is, but the good God bestows." Is not this, then, the problem: to enlarge one's expression of the divine nature; to strive to realize man's perfect nature as the child of God, and constantly to manifest true being; to know that man is ever in the presence of the Life that is infinite, indestructible, eternal; to know that man does express infinite intelligence, the essence of wisdom; to realize that man can and does express Love? All these are means whereby the sense of limitation is destroyed, and men come into the realization of their true capacity for infinity and perfection. Then, indeed, will Life be seen to be abundant; and its larger radiance will bless all those upon whom it falls.

ALBERT F. GILMORE.

THANKSGIVING DAY

"ENTER into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations." So sang the psalmist centuries ago, and so sings every grateful heart to-day. Indeed, hymns of thanksgiving are not only heard in all the churches, but there is no folk lore which has not its tone of gratitude,—thus emphasizing the fact that humanity always feels the need of expressing thankfulness.

"Thanksgiving" as a national holiday was first conceived and instituted in New England many long years ago. Ever since then, the custom of observing one day in each year as an especial time to return thanks to God for all His wonderful blessings has been accepted by the citizens of the United States with enthusiasm and satisfaction. Even though Christian Scientists endeavor to make their entire lives a pæan of thanksgiving, there are none who welcome the specific Thanksgiving season with greater appreciation or a higher regard. They perhaps recognize more fully the value of such a day than do the multitudes who have not yet learned to understand the power of collective as well as of individual right thinking.

Christian Scientists not only see in this widely observed Thanksgiving Day an opportunity to contemplate and express additional gratitude to our heavenly Father, omnipotent Mind, but they also recognize it as an added time when they may come into a closer fellowship with all mankind, when they may all approach a little more nearly to being "with one accord in one place." There is something which awakens one immediately to a larger sense of loving brotherhood in the mere thought of an entire nation uniting on the same day in thanksgiving to the one only God,—"our Father." To be sure, each individual may approach thanksgiving from a different viewpoint than that of his neighbor; each may believe he has quite opposite reasons for gratitude; nevertheless, the fact remains that all are looking to and

thanking the same God, by whatever name they may call Him. In this very act of accepting a national Thanksgiving Day men acknowledge the one God as the supreme power, the supreme Giver of all.

The Christian Scientist is taught in whatever he does to examine his motive. He should, therefore, watch that he consider well the quality of his thanksgiving. Thanks which proceed only from the lips convey nothing of value, and result in nothing of good. They are but "vain repetitions," which are worse than useless. Since they lack in sincerity, they have no association with Truth, and so must be powerless to reflect or receive blessedness. On the other hand, the heart which overflows with gratitude may not need words to express its thanksgiving, since it will be made visible in acts of loving-kindness, in tender compassion, in moral strength. How impossible really to understand an iota of the infinite goodness of God and not have the heart respond in truest thanks!

Christian Science, in its wonderful revelation of the nature of God, opens the way for perfect thanksgiving. Perhaps Jesus' thanksgiving at the tomb of Lazarus gives as notable an example of this as could be had. Jesus was so sure of God! So sure that God always intended only good for all His children! So sure that He always gave them life and health and holiness! Even, therefore, in the face of every material evidence to the contrary, he could say with a heart full of gratitude, "Father, I thank thee." And then the quality of his thanks was proved by his calling Lazarus to life! Endeavoring to follow in the footsteps of the Master, many a Christian Scientist has tested the quality of his own thanksgiving by proving that, in the degree of its sincerity, his faith has been equal to some evidence that he, too, was truly understanding God's omnipresence and omnipotence, and man's unity therewith.

If one consider the present sense of God's goodness, which is apparent on every hand, he will see he has much, even from the merely human standpoint, for which to be grateful. Christian Science, however, unfolds to the willing thinker of good such marvels of divine Truth and Love that, whatever the lying testimony of the material senses, one can still say from the heart, "Father, I thank thee." Yes, the Christian Scientist can always say: I thank Thee, dear Father, that Thou and Thou alone art All; that in all of infinitude naught is but Thee and Thy perfections; that here and now man exists as Thy perfect reflection, conscious of Thy marvelous good!! Thus, with the truth as revealed in Christian Science each one may understand how to thank God for all the incomparable glories of reality, although they may still seem remote from complete realization. With thought held to such steadfast contemplation of spiritual good, each will find his thanksgiving made perfect. Doing thus, even the complaining sense, which would argue there is nothing to be grateful for, will be silenced; and this understanding of realities will also reveal, embrace, and protect every least present sense of good.

What would occur in the world if every Christian Scientist were each day to thank God in some such fashion as this? What would not the coming Thanksgiving Day mean of blessing to all if, between now and then, each Christian Scientist remembered and fulfilled our Leader's prophecy in "Miscellaneous Writings" (p. 369), where she says: "The true Christian Scientist at the foot of the mount of revelation, shall look up with shouts and thanksgiving,—that God's law, as in divine Science, shall be finally understood; and the gospel of glad tidings bring 'on earth peace, good will toward men'"!

Awakening to such present ability to give thanks properly, our coming national holiday shall be one in which the entire world will be more aware of the significance of the day,—a significance which Mrs. Eddy expressed for the Thanksgiving Day of the year 1900, and which is equally pertinent to the one of this year. Referring to that day, twenty-two years ago, she wrote in part (Miscellany, p. 265): "It signifies that love, unselfed, knocks more loudly than ever before at the heart of humanity and that it finds admittance; that revelation, spiritual voice and vision, are less subordinate to material sight and sound and more apparent to reason; . . . that the Christ-spirit will cleanse the earth of human gore; that civilization, peace between nations, and the brotherhood of man should be established, and justice plead not vainly in behalf of the sacred rights of individuals, peoples, and nations. . . ." And on page 275 of "Miscellaneous Writings" she also says: "Father, we thank Thee that Thy light and Thy love reach earth, open the prison to them that are bound, console the innocent, and throw wide the gates of heaven." With such thanksgiving as this surely all mankind may unite!

ELLA W. HOAG.

"RIGHT REASONING"

CHRISTIAN SCIENCE is teaching mankind what "right reasoning" means. It reveals God or Truth to men, and shows how all correct reasoning must be based on the truth about God and about spiritual existence, which existence is the manifestation of God or divine Mind. Referring to this important question on page 492 of "Science and Health with Key to the Scriptures" Mrs. Eddy writes: "For right reasoning there should be but one fact before the thought, namely, spiritual existence. In reality there is no other existence, since Life cannot be united to its unlikeness, mortality." Spiritual existence alone is real, since it is impossible that God, who is infinite Life, can have any connection with the seeming opposite of Life—mortality; and, therefore, all reasoning to be correct must have this fact before it.

Christian Science thus reveals what men have been searching for throughout the ages, namely, spiritual truth. Obviously, this truth can be known only as God, Truth, is known; and to know Truth has ever been the earnest desire of the consci-

entious philosopher and religionist alike. Examine whatever system of philosophy or religion one may, however, and it will be found that with the exception of the Christian religion, as established by Christ Jesus, one and all have dealt with existence as both material and spiritual. It may be that philosophy has endeavored to explain material phenomena in terms of the so-called human mind, even going so far as to look upon these phenomena as the objective state of the human mind; but what of the so-called human mind itself? Whence its origin? The fact is that human philosophy, when dealing with what it calls ideas, never touches the hem of the undivided garment of absolute Truth.

The Prophet of Nazareth was in no doubt on this subject. Christ Jesus' knowledge of God was absolute. This knowledge he tried to impart to his followers, proving the truth of what he taught them by miracles or "signs following," and characterizing the recognition of and obedience to Truth as worship, thereby uniting philosophy and religion. His declaration to the woman of Samaria was a final pronouncement. The woman who came to draw water from the well at Sychar was not a believer in the traditions of the Jews; but this did not prevent the Master pouring out the "living water" for her to drink. The truth which he revealed was for all. And the words which, since they were spoken to her, have echoed down the centuries, were these: "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth." Thus did Jesus affirm the nature of God to be Spirit and Truth, and declare that as such God must be known and worshiped by men.

Mrs. Eddy understood with extraordinary clearness the meaning of the words of Jesus just quoted. She saw that because God is Spirit, real existence must be like Spirit,—spiritual. And remembering that God is infinite, she deduced the fact that there is no other existence but spiritual existence,—that so-called material existence is a myth, an error of belief, an illusion of mortal mind or of the so-called human mind. Our Leader also perceived that Jesus constantly put his spiritual understanding to practical use in destroying the false beliefs of sickness, sin, and death. In Science and Health (p. 356) she writes: "Jesus reasoned on this subject practically, and controlled sickness, sin, and death on the basis of his spirituality. Understanding the nothingness of material things, he spoke of flesh and Spirit as the two opposites,—as error and Truth, not contributing in any way to each other's happiness and existence. Jesus knew, 'It is the spirit that quickeneth; the flesh profiteth nothing.'" And Christian Science, because it enables its adherents to employ "right reasoning" in their thought-processes, empowers them to follow in a measure the example of the Master, by doing works of healing similar to those performed by him.

In Christian Science, Mind is em-

ployed as a synonym for God. God is Mind. So that Mind can be used instead of Spirit or Truth when one thinks of God. And the use of the word "Mind" is a great help to "right reasoning." For example, when we think of God as Mind, we may at once understand how God expresses Himself; for there is only one way in which this can be done, namely, through ideas. Hence, God's creation consists of ideas,—an infinite number of perfect spiritual ideas. But from this infinite spiritual creation what is called matter is entirely excluded. Indeed, as Christian Science declares, so-called matter or material sense has no reality whatsoever. It is a false belief of supposititious mortal mind. Mrs. Eddy writes on page 467 of Science and Health, "Reasoning from cause to effect in the Science of Mind, we begin with Mind, which must be understood through the idea which expresses it and cannot be learned from its opposite, matter." Thus, matter cannot possibly enable one to understand God. It is only as one gains a knowledge of spiritual ideas—which mortal mind claims to counterfeit—that one is truly knowing God, and able to worship God or be obedient to Truth.

Paul was keenly aware of the value of "right reasoning" and the effects of false belief when he wrote to the Romans, "For to be carnally minded is death; but to be spiritually minded is life and peace." The material sense of things is bound to ultimate in the belief of death, because it is false; whereas "right reasoning," from the purely spiritual basis of the allness of God and His spiritual creation, heals sickness and destroys sin,—those errors which human belief associates with death.

What, then, have those of us to do who are beginning to grasp these great truths? Surely the effort must constantly be made to spiritualize thought by striving to reason rightly from the basis of Spirit, Mind, Truth. In no other way shall we be able to overcome false material sense, with its pernicious beliefs in material cause and law,—material sense, which to-day holds the world in such heavy bondage. Christian Science is doing a service to humanity to-day which cannot be estimated, by turning men to the truth of being, —to God and His perfect creation,— and calling upon men to let their thoughts abide there, "under the shadow of the Almighty;" for only thus can sorrow be turned into joy, and sickness give place to health,— only thus will the false belief of evil give place to the spiritual fact of the omnipresence and omnipotence of good. As already quoted: "For right reasoning there should be but one fact before the thought, namely, spiritual existence."

DUNCAN SINCLAIR.

TESTIMONIES OF HEALING

The statements with regard to healing made in the following testimonies have been carefully verified, and their truthfulness established. Records of the investigations are kept in the Publishing House.—THE EDITORS.

I HAVE long desired to express my gratitude for Christian Science through the columns of our periodicals, in the hope that it may be of help and encouragement to others. For seven years I had been an invalid, unable to care for my home and family, and had been under the care of many physicians, receiving no hope from any of them that I could ever be restored to health. One physician, the last one who attended me, said that my system was poisoned and that the only sound organs in my body were my lungs,—the liver, stomach, and bowels being beyond human help of restoration, the bowels being paralyzed. This condition had so weakened my nervous system that I had no use of one limb. This physician said to my husband, "Your wife may live three weeks; but I fear, not three days."

A loving friend, who had been healed in Christian Science, often visited us, and tried to persuade my husband to try it for me; but he laughingly remarked, "I cannot see anything in it to try." One day, he called in a business way upon a gentleman, and after talking a short time my husband remarked, "I must not stay any longer, as I am afraid to leave my wife;" and explained my condition. This gentleman looked up and said, "Your wife can be healed, for my wife has just been healed of insanity through Christian Science; and I feel sure your wife can be healed in the same way." My husband was encouraged, and upon reaching home found a loving friend with me. He told us of his experience, asking her if she could help us to get a Christian Science practitioner; and she did. I began treatment the next day; and with that first treatment the stomach trouble was entirely healed. The other complications did not yield so quickly; but day by day I improved until I could walk, and then I began to care for my household. As I studied "Science and Health with Key to the Scriptures" by Mrs. Eddy, and gained a better understanding of its teachings, my freedom both mental and physical was very noticeable. At times I would stop the treatments, and very earnestly study the textbooks. We did not have our wonderful Lesson-Sermons at that time; but we did have our testimony meetings, which were always so helpful to me in my struggle to gain more light.

As I pressed on through trials, victories were won. The day came when our Lesson-Sermons from the Bible and Science and Health were read from the pulpit by First and Second Readers, and our Hymnal, with its beautiful hymns with healing in every word, was given to us; and then the privilege of class instruction came to me through a loyal teacher of Christian Science. I found each higher step brought more advanced healing, not only over sickness, but over trying human condi-

tions of many names and nature. It was in 1891 I took my first treatment; and from that time to this Christian Science has been my great and only physician.

Words are inadequate to express my deep gratitude to our Father-Mother God, and to our dearly beloved Leader for the truth revealed in Science and Health and all the other writings of Mrs. Eddy, which are each day giving us a higher understanding of God and man's relation to Him.—(*Mrs.*) *Vinnie K. Fielder, Bloomington, Ill.*

I AM glad to tell of the many blessings and proofs of God's loving care and protection which I have received through Christian Science. It healed me of a so-called incurable disease after medicine had failed. I was the youngest of a family of children, of whom six had passed on before reaching the age of seven years. From my birth no one expected me to live long, as I was a frail, sickly child. Our family physician said: "This child has no vitality, no strength. She has inherited this from her father. She must be kept out of doors in the air and sunshine, if she lives." So I practically grew up out of doors. I could never play or attend school regularly like other children. At four years I had pneumonia, which left my lungs weak and sensitive. I was doctored nearly all the time. Finally I grew to womanhood and was married, much to the sorrow of my parents, as they feared I had not long to live. Four years later I had pneumonia again, followed by nervous prostration. I was constantly under the doctor's care, with a nurse most of the time for a year. One day I asked the physician if I were ever going to get well, and insisted he tell me the truth. He said, after much persuasion: "You can never be well again. No medicine on earth can cure you, but by constant care I will keep you here as long as I can." Then we called another physician, and then a third one, both likewise saying they could do nothing more.

At this time a cousin living in the West wrote that she had received much help from Christian Science, and urged me to try it. All I had ever heard about Christian Science was against it. I thought it some new fad, and was very much prejudiced against it; but my husband and sister, although having no especial faith in it, urged me to try it; and I finally did, much against my will. When I saw the practitioner I said: "I want you to fully understand me. I do not believe in Christian Science. I do not believe in you or that you can cure me. I only try you to please my husband and my sister." Then she asked so gently, "You believe in God?" I indignantly replied, "Of course I do!" Then she quietly and lovingly talked to me of Christian Science. I can never repay her for her loving, tender patience in leading me forward, awaking me to see and understand my real self. The healing was slow but sure. I was of the old New England type; and I seemed to have to prove every step I took. And had not the doctors said I had consumption and a tumor in 1897!

Words fail to express my gratitude to God, to our Leader, Mary

Baker Eddy, and to my practitioner and class teacher, for all these years of health and happiness which I have enjoyed since my healing, and that in a measure I have been able to help others.—(*Mrs.*) *Della H. Davis, Cumberland Mills, Maine.*

It is with a feeling of duty, as well as pleasure, that I testify to the healing power of divine Love in Christian Science. For over thirty years I had been a sufferer from asthma, brought on supposedly by a catarrhal condition. The last twenty-five years of this time, my case was of the chronic type, not spasmodic. It was a twenty-four hours a day, three hundred and sixty-five days a year affair with me. I tried every remedy I ever heard of, or saw advertised, but gradually grew worse. The only thing that kept me going at all was a medicine I inhaled through the use of an atomizer. This atomizer was my constant companion. I was never without it, day or night. From the spring of 1916 to the spring of 1918, I also tried the much heralded serum treatment. The same old story,—at the end of this time my condition was worse than before.

I had reached the stage, by this time, that whenever an extra attack came on (and these attacks were coming on with ever increasing frequency) my only course for relief was a hypodermic injection. The effect of the drugs was as bad, if not worse, than the asthma. In this condition, I applied to a Christian Science practitioner for treatment, in the fall of 1918. In a very short time I noticed an improvement in my condition. This improvement continued, and ultimated in my complete healing.

I have since become affiliated with a branch church, also with The Mother Church; and at the present time, am a substitute teacher in the Christian Science Sunday School. Mere words are inadequate to express my gratitude to divine Love; to Mary Baker Eddy, who gave us our textbook, "Science and Health with Key to the Scriptures;" and to the practitioner who so lovingly brought me from misery to peace and comfort. For the past three and a half years, Christian Science has been the only remedy in my family; and we have had many demonstrations of the power of Truth.—*Isaac Nelson Butterworth, Davenport, Iowa.*

The testimonies I have read in the various Christian Science periodicals have been so wonderfully helpful to me that in gratitude I feel I should like to add mine, hoping it may encourage some one else struggling out of the bondage of the flesh. Looking back on the years of misery and suffering which were my lot before I was able to accept the teachings of Christian Science, I know it would be impossible for me ever to express the debt of gratitude I owe to our revered Leader for the purity of her life and the unselfed love which enabled her to reveal Truth to this age.

Left an orphan at an early age, I was already a constant sufferer from bilious headaches; and it was accepted as a perfectly natural thing that I should spend hours, sometimes

days, lying in a darkened room. The boarding school to which I was sent at the age of seven was run on very strict, old-fashioned lines; and the discipline was very severe. Any form of illness was considered indelicate; so the children preferred, when possible, to keep their ailments to themselves. There was a good deal of religious teaching, but of such a character that it struck terror to the heart of the small child. God seemed some terrible monster, constantly spying to see if He could catch one doing something wrong; and one lived in a constant attitude of fear, with a sense of guilt, for even the simplest pleasures were accounted sinful.

Under those conditions my health did not improve; but I became, instead, the victim of a succession of physical ailments, such as anæmia, fainting fits, chronic dyspepsia, and chronic constipation, with headaches ever increasing in frequency and severity, to which were added times of great depression. For years after leaving school I went from place to place in search of health. After nursing a brother, I had a serious nervous breakdown; and from that time onward, every few years, I had a recurrence of this most distressing and depressing form of complaint. My existence became a misery. The specialist I consulted could only suggest I should go into a nursing home, and remain in bed till I felt rested. I remained there a year; and even then I was only able to go about very quietly and with much pain, taking short walks and spending many hours in bed. However, during my lonely hours in bed, I had had plenty of time to think; and drugs having utterly failed to heal me, I began to feel out for something else. My first effort to begin life over again was to take up work at a depot for supplying bandages to wounded soldiers; and it was there a lady spoke to me of Christian Science and begged me to read the textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy.

I did not understand much of this book to begin with; but I was tremendously interested, and then began to be very hopeful. Nevertheless, it was a long time before I gained sufficient courage to go to a practitioner. The love and gentleness of the practitioner quieted my fears; and from that moment the healing process began. Owing to some curious misunderstanding, my family had become estranged from me. It was to heal this breach that I asked for the help of a practitioner; for I had been invited to visit my people, and felt the mental and physical strain were more than I could meet alone. The results, needless to say, were entirely satisfactory, and all my difficulties were overcome. Since that time, sometimes through the help of a practitioner, sometimes through reading, every one of the long-standing ailments has left me. They just disappeared. To-day I am a particularly strong, active, healthy woman, able to take long walks and bicycle rides, and happy beyond anything I could ever have conceived possible in the old days.

I am very deeply grateful to all

those who, with such unfailing patience and love, have guided me along the rough path.—(*Mrs.*) *Florence Canton, Tunbridge Wells, England.*

Four years ago, after I had tried different ways and means to be relieved from bodily suffering, a faithful friend called my attention to the teaching of Christian Science. After some opposition I decided to try it, with the thought that if this teaching were helpful, it was meant for me as well as for others; if it did not afford any help, I could put it aside again—but that I would find out and be convinced. Thus, it is with sincere gratitude for the many blessings which Christian Science has brought to me and mine, that I give this testimony.

I was healed of heart trouble, as well as constipation in its worst form; and continual headaches caused from internal troubles were among the many ailments with which I had to contend. My doctor had tried to persuade me to undergo an operation, saying it would be the only means of relief, but I would not consent; and I am indeed grateful that I found the truth, and that it set me free.

Another blessing, for which I am indeed grateful, is the healing of my husband of a broken clavicle. He was away from home when the accident occurred, and was given first aid by the doctors and sent home, being told that it would be from eight to ten weeks before he would be able to report for work. However, we knew that God is the only power; and with the loving help of a practitioner, he was healed in three weeks.

Our little boy had a wrist broken and the hand badly cut. As soon as I could get word to a Christian Science practitioner, who lives in another city, I did so, and help was immediately given, so that he was relieved from all pain. He was back in school on the third day.

For these blessings and many more I am indeed grateful,—grateful, also, to know that we are able to get our literature again with its daily help; and my prayer to our Father-Mother God is for more spiritual wisdom and understanding. I am thankful to Christ Jesus the Way-shower, and to Mary Baker Eddy for her loving work, which has enabled us to find the truth; also to the practitioner.—(*Mrs.*) *Grace Fridlin, San Fernando, Calif.*

It is with joy and gratitude that I testify to what Christian Science has done for me. I was an extremely nervous child, so much so that I was unable to attend the public schools; and as this was considered an evidence of ill health, I was almost constantly under the care of a physician. As I grew older, these conditions did not abate, and I bade fair to become a nervous if not a physical wreck. I was very much depressed much of the time, and was always crossing bridges before I got to them.

Finally, about five years ago, I met with a bereavement in my family; and I soon found that the only human prop on which I had to lean was gone. I struggled along for about six months; and then one Sunday I went to the Christian Science church, not because I wanted to, but because I had just about got to the end

of my mental endurance. It all seemed very strange to me, and I cannot honestly say that I liked it, for I did not; but I continued to go, and began to read the literature as well as I could. I had simply been pushed against the wall so hard that I did not know which way to turn. For a long time I had very little faith; but I had seen the remarkable healing of a friend who had been in a nervous condition, and the hope that I too could be relieved kept me going. It has always seemed to me that my healing has been very slow; but I have come to see wherein I have cause to be grateful that it has been so, because I have had to study constantly to get help, with the result that I have a better understanding of the truth.

Six months ago I lost another member of my family; and I am more than grateful for the manner in which I have been able to go through a trying situation. I have had no depression or discouragement; and though I am much alone, I never know what it means to be lonely. The various mesmerisms attendant on the passing away of a member of a household, and to which humanity is commonly subjected, have not troubled me; and I have been enabled to take up added responsibilities and to accustom myself to many changes very easily. One especially beautiful thing which has come to me since turning to Christian Science is the wonderful love I have had manifested to me by every one, both in and out of the church. Instead of being estranged from my old friends, they seem to feel more kindly than ever, which proves to me that if we can only reflect love we will receive love in return.

Every day of my life it comes to me how happy I am, and how grateful I am to be a Christian Scientist, one of that great band working for the lessening of evil, and for the establishment of heaven on earth; and I know that, as Mrs. Eddy says in "Miscellaneous Writings" (p. 19), "He who has named the name of Christ, who has virtually accepted the divine claims of Truth and Love in divine Science, is daily departing from evil; and all the wicked endeavors of suppositional demons can never change the current of that life from steadfastly flowing on to God, its divine source."—*(Miss) Winifred Savage Wilson, Jackson, Mich.*

THAT Jesus' precepts of nineteen hundred years ago are being successfully practiced to-day was recently proved to me by the demonstration over typhoid, double pneumonia. The disease assumed its worst form; and would probably have proved fatal under medical treatment. It was, however, perfectly healed in Christian Science; and neighbors and friends say that, from my appearance to-day, they cannot believe I was ever sick. Not understanding Christian Science, they call this healing a miracle. The spiritual uplift and increased understanding, however, that came with these healings by far exceeded in importance the actual physical healing. The faithfulness, the unselfishness, and the loving-kindness of the practitioner, all through the seeming dark-

ness, were in themselves a great demonstration of Immanuel, or "God with us." As the physical error was overcome, so are financial difficulties being met; and the only evidence of the experience that is left is a greater faith.

It is really impossible to express my gratitude in words; and I only hope to attest it by the expression of that same love that was reflected by the practitioner, which resulted in such a great proof to friends, neighbors, and many strangers, as well as to me, of the power of the Christ, Truth, as expounded by our dear Leader. I am indeed sincerely grateful.—*Donald Charles McGahey, Chicago, Ill.*

THE testimonies of others have so often given me fresh inspiration and courage, have so often helped me to stop and count my own blessings, that I wish to express gratitude for a few of the many blessings Christian Science has brought to me. Among the physical healings which have taken place in our family since taking up the study of Christian Science, about five years ago, are those of influenza, chronic constipation, cuts, burns, sprains, several so-called children's diseases, and many, many others. While I am certainly grateful for these, they are not the most important, by any means. I am far more grateful to find, as I study the Bible,—the Book of books,—and "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and conscientiously apply what I learn through this study, that fear, discontent, worry, impatience, selfishness, envy, jealousy, and many other wrong thoughts are gradually disappearing; and that, consequently, I am experiencing more and more of that peace "which passeth all understanding."

Words cannot adequately express my gratitude to God for His loving-kindness and infinite protection; to Christ Jesus, the Ensample, the Way-shower; and to Mary Baker Eddy, whose genuine gratitude spurred her on to untiring effort to find, and to put into words readily understood to-day, the truth which brought about her own healing. Only by solving every problem which comes up, through the application of divine Principle (and there is no problem too trivial or too great to be solved by it if correctly applied), can I hope to prove my gratitude for Christian Science.—(*Mrs.*) *Marie H. Begun, La Crosse, Wis.*

IN loving gratitude to God for this beautiful truth, I am giving this testimony. I have been healed of a very severe case of pneumonia through Christian Science. At the time help was called for I had great difficulty in breathing, the pains being so severe; but within a short time after the first treatment I was at perfect ease, and able to be about in a few days. Also, last spring our daughter was healed of scarlet fever, being in bed only four or five days; and there were absolutely no after effects, the thought of which had seemed to present so much fear. We have had many demonstrations in Christian Science; but the two mentioned particularly were so beautiful,

and proved to me that God is an ever present help.

I am indeed grateful for the understanding I have of Christian Science, as it helps to fill each day with happiness and sunshine, and when rightly applied does meet our every need.—(*Mrs.*) *Martha A. Mason, St. Louis, Mo.*

Up to the time when I became interested in the subject of Christian Science, I was the victim of nervous breakdown from which I had suffered three attacks, the first one occurring during my senior year at college. Although friends and relatives urged me to try Christian Science for relief, I ignored their advice, like many others who have not understood that God is the only healing power. Christian Science freed me from every vestige of nervousness, and brought to me a sense of peace, calm, and harmony, which I had never before known. Insomnia had troubled me during all these years; but this was healed in the first treatment.

For ten years I had worn glasses. Christian Science treatment healed me instantaneously, so that I was able to lay aside the glasses without delay, and to see more clearly without than with them. I had smoked to considerable excess for many years, and had often tried to stop through the exercise of will-power,—but in vain; for whenever I would smell tobacco smoke the desire would return. With one treatment by a Christian Science practitioner I was completely healed of all desire for tobacco, so that immediately afterwards even the odor of it became offensive to me. The desire for all false stimulants left me. Before coming into Christian Science temper frequently mastered me; but this has entirely disappeared, having been replaced by love. A former tendency to be melancholy has given way to continuous joy and happiness; and a critical disposition has been succeeded by a sense of love for all mankind.

But what I am most grateful for is the better understanding I have of God,—for the realization that God is ever present, everywhere; that God is good and sends only good to us; that God is the only healing power, and that there is nothing He cannot heal; that God is our source of supply, infinite and unlimited, and that our seeming needs are already met in divine Mind; and that man is God's image and likeness, God's perfect idea.

No words can ever express my gratitude to God, to Christ Jesus the Way-shower, and to our revered Leader, Mary Baker Eddy, for all the blessings and healings which have come to me through Christian Science.—*Howard Ross Haviland, New York, N. Y.*

It is with great joy and a deep sense of appreciation that I tell of the healing power of Christian Science in my own experience. Throughout girlhood I had much difficulty with my throat, and as I grew older this seemed to increase rather than lessen. Every cold settled there, and gave me a great deal of trouble. One winter it was much worse, and the physician whom I employed tried

everything he could think of, including electricity, and at last resorted to cauterization; but with no satisfactory result. He consulted with another doctor, and both decided that it was diphtheria, and antitoxin was administered; but the report on the culture sent to the state authorities did not agree with their diagnosis. I was in bed at that time for over six weeks, and unable to attend to my business for several months. The following summer I was never wholly free from some disturbance in the throat; and the fall and winter brought what promised to be a repetition of the previous year.

It was then that I was asked by a sister, who had just begun the study of the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, to try Christian Science. A practitioner was called that evening, and the next morning I arose and found my throat perfectly clear. I ate a hearty breakfast, and immediately began reading Science and Health to see if I could learn how this wonderful healing had been accomplished. In my earnestness I forgot to notify the doctor not to come, and presently he walked into the room. He examined the throat, and remarked that it was as clear as a baby's, and that he did not realize himself that the powerful wash he had given me to use (which he had said would paralyze my throat and tongue for a time) would do the work so quickly! I told him that I had not used the wash; but did not tell him that I had had other treatment. He could see that the healing was complete. That took place nearly fifteen years ago; and in that one treatment I was also healed of chronic constipation and a tendency to canker.

For the past ten years, I have been in the active practice of Christian Science, and have proved many times its absolute power and healing efficacy. My deepest love and gratitude go out to our dear Leader, Mary Baker Eddy, who, through her loving, patient, consecrated life and work, has made the way so plain for us.—(*Mrs.*) *Frances M. Gorrell. Laconia, N. H.*

I WISH to give a testimony of healing I received through Christian Science about eight years ago. I suffered with a nervous disorder which caused heart trouble. It was impossible for me to retain even a teaspoon of water. The doctor said I was so thoroughly poisoned that medicine would not have any effect. I was advised to try Christian Science, and I did so. Treatments were begun at once. I shall never forget how kind and patient the dear practitioner was in explaining the truth to me. I was completely healed, for which I am most grateful.—(*Mrs.*) *Julia M. Harris, East Orange, N. J.*

I TAKE great pleasure in giving my testimony for what Christian Science has done for me and my family. I am indeed grateful for the wonderful healing. I had an attack of paralysis, and had no control of my right side or my tongue. I called a Christian Science practitioner, and in two days was entirely healed and returned to work. I was also healed of

hay fever and complaints I usually suffered from during the winter.

For all this I am indeed grateful; also, for the spiritual uplift which has come to me and to my family through the reading of the textbook, "Science and Health with Key to the Scriptures," by Mary Baker Eddy, and the Lesson-Sermons. I take great pleasure in attending the Christian Science church with my family on Wednesday and Sunday.—*Fred Weddendorf, Cincinnati, Ohio.*

TESTIMONIES

Good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. They should be written legibly; and the addresses given should be complete. The title "Miss" or "Mrs.," as the case may be, should be added. Married women should sign their own names in full, instead of the names of their husbands.

Testimonies should be verified by three members of The Mother Church, and in the case of a member of a branch church one of the verifiers should be the clerk or some other officer of that church, who has either witnessed the healing or can vouch for the integrity of the testifier. In the verification of testimonies by an officer, the title of the office should be given. An affidavit made before a Notary Public is acceptable, if the testifier does not know three members of The Mother Church.

Compliance with the foregoing will greatly facilitate the work of the Editorial Department.

Correspondence relating to testimonies should not be addressed to individuals, but to the Editorial Department, The Christian Science Publishing Society, Back Bay Station, Boston, Massachusetts.

CHURCH TREASURER

Per Capita Tax.—The annual per capita tax for which the Manual provides (Art. VIII, Sect. 13) is due from members of The Mother Church, June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, that being the beginning of the church year. If a remittance for church dues is more than the amount required to balance one's account, the surplus is credited for the current year, unless otherwise directed by the sender.

Contributions to The Christian Science Benevolent Association are acceptable; and contributions may also be made to the General Fund and the Real Estate Fund of The Mother Church.

Please make all remittances payable to Edward L. Ripley, Treasurer, and send them to him at 236 Huntington Avenue, Back Bay Station, Boston, Massachusetts.

CLERK OF THE MOTHER CHURCH

Please address correspondence relating to membership with The Mother Church and requests for application forms for membership to Geo. Wendell Adams, Clerk, 236 Huntington Avenue, Back Bay Station, Boston, Massachusetts.

NOTICE

The Tenets of The First Church of Christ, Scientist,—The Mother Church,—for the use of branch Churches of Christ, Scientist, are printed on folded sheets, containing space for adding the authorized application form for membership in branch organizations, or for extracts from their by-laws. These sheets may be ordered from the Clerk at seventy-five cents a hundred; but orders are not taken for less than one hundred. Postage stamps should not be sent in payment.

The Tenets may also be obtained printed in English and German on alternate pages.

Correspondence relative to the Tenets should be addressed to Geo. Wendell Adams, Clerk, 236 Huntington Avenue, Back Bay Station, Boston, Massachusetts.

✧ ✧ ✧

SUBSCRIPTION RATES TO THE CHRISTIAN SCIENCE PERIODICALS

The Christian Science Journal	$3.00 per year
Christian Science Sentinel	$3.00 per year
Der Herold der Christian Science	$2.00 per year
Le Héraut de Christian Science	$2.00 per year
The Christian Science Monitor	$9.00 per year
The Christian Science Quarterly	$1.00 per year

For rates on *short term* subscriptions, see p. iv of *Journal.*

Orders

All orders for Mrs. Eddy's writings, other Christian Science literature, subscriptions to our periodicals, and miscellaneous articles should be accompanied by remittance.

Address orders and make checks payable to

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

BACK BAY STATION, BOSTON, MASSACHUSETTS

THE
CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

VOLUME XL DECEMBER, 1922 NUMBER 9

"SPIRIT AGAINST THE FLESH"

EDWARD A. MERRITT

WHEN Colonel Patterson wrote of the man-eating lions of Tsavo, portraying their animal nature, he also portrayed the corresponding nature in the men who hunted the lions. It is this animal nature or characteristic which mankind should endeavor to overcome; and even as in the hunting of wild animals, great watchfulness must be exercised, if it is to be destroyed.

When Jesus said, "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you," he was referring to that which is now interpreted in Christian Science as the handling of the claims of animal magnetism. Our Leader, Mrs. Eddy, tells us in her writings how animal magnetism was discovered and what it claims to be, describing its basis as a belief and this belief animal, and in its seeming activity corresponding to mesmerism or hypnotism; and in the light of divine Truth she shows it to be nothing, being devoid of divine intelligence, power, or reality; or, in other words, it is the entire false concept of evil or error. Thus it is that animal magnetism constitutes our warfare with the flesh; for, as Paul tells us, "the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other."

Animal magnetism, unless guarded against, would try to prevent watchfulness and to put every one to sleep when on an important mission, in church services, in the Christian Science classroom, when studying the weekly Lesson-Sermon, when handling a claim of sickness in treatment, or in the performance of any work for the Cause of Christ. When the disciples slept, Jesus rebuked them, saying: "Couldest not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak." This has called the whole world to account, throughout the centuries. One may be sure that if he

does not handle animal magnetism and find it to be nothing, it will, in turn, handle him, through fear that its claims are legitimate and real; and he has then forgotten that "the Lord your God is he that goeth with you, to fight for you against your enemies, to save you."

The capricious and ephemeral qualities of materiality seem to appear wherever mortal human sense is entertained, until Christian Science comes and uncovers its false beliefs, revealing the one infinite divine Life, unassociated with so-called matter and in no way subject to it. To the darkened material sense, the divine Christ comes and gently knocks at the door of human thought; and when the door is opened, enters, with eternal grace, bringing the light of Truth. The divine manifestation of God has made its advent in this age to human understanding through the coming of Christian Science, and has, to the degree of its acceptance, melted away false human belief. The activity of the Christ, the spiritual idea, is eternally asserting or expressing itself, and, coming to the flesh,—an illusion of material sense,—destroys it.

As a general thing, mortals feel no sense of insecurity or fear for their safety until some vicious aspect of mortal belief appears. Then fear seems to assert itself; and a belief in the necessity of self-preservation presents itself, which was apparently dormant until the animal quality of fear, hatred, malice, or revenge became manifest. These animal qualities are the opposite of spiritual qualities, which emanate from Life, Truth, and Love. That which is derived from God, good, shows forth and expresses only the likeness of Spirit. It, therefore, never needs to advance into a more perfect image than the spiritual image, and never can recede from the perfect state of being, the reflection of God.

The support of false appetite, of fear, of revenge, or any animal quality, is recognized by Christian Science as springing from that which is in belief merely material; and these qualities belong wholly to a sense unawakened to spiritual being. The Christian Scientist is not, of course, going to hunt lions, nor even the rapacious mental element which they represent. To do such would be like acknowledging that God had made anger, revenge, appetite, and passion, and that these suppositional animal qualities can be manifested upon the body, and should be ferreted out by Christian Scientists in order to be destroyed by Truth. God, Spirit, infinite Mind, does not know them; and yet, He knows all that is real! Then, if God knows all, these supposititious qualities cannot possibly exist in His presence.

But one may say, "I sometimes become angry myself." Now, we cannot say to sin that we should like to have it stop sinning. That would be making sin an entity. Nor can we handle disease or sickness in that way; for there is in reality no sickness. There is no sin or sickness in the infinite range of the understanding of the Christ, the real man. Mrs. Eddy says, in "Science and Health with Key to the Scriptures" (p. 234): "If mortals would keep proper ward over mortal mind, the

brood of evils which infest it would be cleared out. We must begin with this so-called mind and empty it of sin and sickness, or sin and sickness will never cease." But we must have something real to begin with. Sin has no actuality; and apart from believing in a sinner can do nothing of itself. So long as so-called mortal mind believes sin to be an entity, this belief shuts out the light of Truth, which is the only salvation there is that can lift it out of its sinful self.

If sin, or the belief of its effects upon the body, causes suffering, then the human mind may become meek enough to acknowledge that disease is probably false, and that there may be a way out of the suffering, and that possibly there is a power extant, which can be sought and found, that will overcome the falsity. "Christ, Truth, the spirit of Life and the friend of Mortal Man, can open wide those prison doors and set the captive free," says Mrs. Eddy (Science and Health, p. 433). The light of Truth is always present, eternally active, and forever asserting itself. If there comes even a tiny opening in the door of darkened human thought, then a little light of Truth is found to be asserting itself, not to darkness, but to eternal light. The human or mortal mind does not in reality become enlightened. It is only melting away before "the brightness of his coming,"—its belief of its own darkness is giving way before ever operative divine Principle.

Suppose one were attacked by some specific belief of sickness, and were in a position where he could not easily call for help, so that he must apparently endure the pain and evil conditions which presented themselves to him. He might begin to know scientifically, as best he could, that he must bar the door and stand porter to shut out the unhealthy beliefs. He must take the position of sublime conviction that the activity of the Christ will uncover the subtlety of the error, be a guard against the viciousness of the enemy, and close the door of entrance, and bar the windows. The stronger his faith, and the more the power of divine Love takes hold on him, the weaker will become the manifestation of discord. Materiality will be unable to find an entrance, and the patient will be able to realize that his suffering was only an attack of suppositious animal magnetism, and that the sword of Spirit had cut the clamps of fear and cleft away the false belief of mortal mind, so that the mesmerism is broken. Then the light of Truth will appear, chasing away the false shadows until they disappear into their utter nothingness. And, like the dew upon the rose which comes so gently, a conviction of the presence and power of Truth holds sway. This is handling the claim of animal magnetism, so as to prove its nothingness; and it is the only way our Leader teaches us to handle it.

The picture of Daniel in the lions' den, with his face to the light and his back to the lions, depicts the various claims of evil which would have attacked Daniel had he only recognized evil to be something, if he had only consented to look once and acknowledge some reality in evil; but it could

not get him to turn for one moment from the activity of the Christ, with which he was animated. A little boy in a Christian Science Sunday School uniquely interpreted the incident of Daniel being saved from the lions. He said, "Daniel was spiritual, and the lions wanted flesh; so they did not want Daniel." Our Leader explains that Daniel was safe because he understood the control of divine Love; for in calm serenity he answered the king, not with a sense of resentment for having been thrown to the lions, but with joy that from divine Love had come to him the opportunity to demonstrate the perfection of being. His calm greeting was, "O king, live for ever." And his demonstration brought to the peoples of that time the unqualified recognition that the God of Daniel was the only God that should be acknowledged or served.

Turning from this picture to our daily experiences, we have opportunity to bring out in our lives the handling of the claims of animal magnetism, demonstrating their nothingness through the understanding of Truth. It can be done in no other way. The opportunities are constantly recurring. Therefore, let us rejoice that God reigns. There is in reality no evil, no false belief of revenge. We must love God supremely, and know, as our Leader points out on page 569 of Science and Health, that "he that touches the hem of Christ's robe and masters his mortal beliefs, animality and hate, rejoices in the proof of healing,—in a sweet and certain sense that God is Love."

THE LAMB AND THE WOLF

JOHN M. TUTT

THE Bible is the great epic of the human race. It is the record of the unfoldment of the spiritual idea and of the translation of mortal consciousness out of itself,—the appearance of the true sense of being, together with a corresponding decrease of the false sense and the prophecy of its final disappearance. In the earlier Scriptures, the lamb is the type of helplessness, of sacrifice for the appeasing of divine wrath and for the cleansing from sin. The lamb further presents the idea of purity and confiding trust in the shepherd; but it must be confessed there is also the implication that the lamb is incapable of fending for itself—a helpless victim before its enemies. The old writers do not fail to indicate, however, the protecting care of the shepherd, the lamb being a subject for the tenderest poetic expression.

John the Baptist, of whom Jesus himself said that a greater prophet had not arisen, saw the spiritual idea of the lamb in clearer vision, expressing the qualities of the Christ. "Behold," he exclaimed, "the Lamb of God, which taketh away the sin of the world." Here the larger thought begins to take form. John sees the Lamb as doing something, —taking away the sins of the world. This is an attribute of the lamb not before noted, a quality which, while as yet seen dimly, grows ever brighter. John the Revelator, from

his supreme height of spiritual vision, discerned in the lamb the type of knowledge and of power; and this he saw to be based on the spiritual qualities of innocence and purity,—qualities which are not negative, but positive, active, dynamic. John further saw, when the sixth seal was opened, guilt hiding itself and fleeing from "the wrath of the Lamb." Again, he saw the forces of evil making war on the Lamb, "and the Lamb shall overcome them."

Just as throughout the Scriptures the lamb is the type of innocence with its qualities of good, so the wolf is the type of guilt with its qualities of evil. Evil has therein but two ways of presenting itself,—one as the wolf and the other as the wolf disguised as the lamb. Evil often asserts itself openly as evil, and boasts itself above good; or else it comes as a wolf in sheep's clothing,—evil representing itself to be good. In the Christian Science textbook, "Science and Health with Key to the Scriptures" (p. 567), Mrs. Eddy declares: "The beast and the false prophets are lust and hypocrisy. These wolves in sheep's clothing are detected and killed by innocence, the Lamb of Love." Lust in its original meaning included all desire and human will, but modern usage confines it to wrong desire. Mrs. Eddy has shown that human will is always wrong desire; its self-surrender to divine Mind brings human will into subjection to God, and so renders it harmless—a type of evil overcome, the triumph of the Lamb over the wolf. Lust, then, includes all wrong desires,—envy, covetousness, hate, revenge, malice, sensuousness—the whole gamut of evil and sin. Hypocrisy aligns with lust in cloaking all this evil in the garb of good. But the Lamb detects and slays the wolf,—innocence overcomes guilt.

Self-abnegation is the way in this warfare. Denial of material selfhood, with its false pleasures and pains,—the lusts of the flesh,—promotes innocence; for it eliminates lust and hypocrisy. The way of the Lamb is to be faithful over a few things. Overcoming a few evil things opens the way for the conquest over all error. The beast and the false prophets disappear as the purification of human sense through self-denial goes on, and "the Lamb of Love," innocence, appears. To the degree of his innocence is a mortal purified. To the degree of his spiritualized sense, he is innocent. The Christian Scientist understands that innocence does not imply or include ignorance, or disregard of either good or so-called evil, but, rather, means disbelief in the reality of evil. The innocency of the spiritual idea, or "Lamb of Love," rejects evil's false bid for recognition. Innocency recognizes evil, but, invariably, as nothing. The Lamb slays the wolf by remaining always innocent,—alert to detect, but untouched by, false concepts.

What does all this mean to the student of Christian Science? Just this: the impregnable defense against error of every sort is to be guiltless. Evil is false belief, and must either be conceived or entertained by the individual before it can appear real to him—before it can be a part of his experience. Uncontamination by error is possible only to the unguilty.

And this is true whether the error be ignorant or malicious. The "prince of this world" coming must find something in one to commit one to disease, to discord, or to a sinful deed. There is no responsiveness to error's argument in a heart purified, innocent. Innocency recognizes the wolf beneath the sheep's clothing. There is no condition of danger, sickness, grief, woe, sin, which, in belief, may come to one, but may be eliminated by the simple process of replacing guilt with innocence. Innocence is the great panacea. "Behold the Lamb of God, which taketh away the sin of the world." In the daily strife, innocence alone will enable us to combat evil both offensively and defensively, and to prevail. And the result of genuine healing—whether of disease, discord, or sin—is to render one innocent, untainted, and hence unresponsive to the arguments of sickness or sin, of relapse, recurrence, and the like.

Secret fellowship with evil renders one liable to any particular form of error. Weakened defenses invite assault. To refrain from committing sin, while retaining a lusting after it, leaves one with a degree of guilt. Such a one is never safe till cleansed of all false desire. Lust and hypocrisy go hand in hand; for lust fosters hypocrisy. All true healing involves and includes this purification. Innocence is the ultimate of demonstration. If one harbors guilty thoughts, if one occupies a dishonest position, he is in that degree a wolf in sheep's clothing. But the wolf masquerading as the Lamb can never attain to the might of the Lamb; it is still the beast, wolfish in instinct and practice. Consider the guilelessness of the lamb, its gentleness and lack of ferocity; and yet the lamb is the type of innocence which slays the wolf of hypocrisy and evil desire. It is far more important to be guiltless than to escape penalty. Jesus seemed to incur the hatred of error, and even to suffer; yet his innocency, which made him the Lamb of God, also gave him power "over all the power of the enemy." Jesus' innocence revealed to him the necessary knowledge of error,—its claims, and also their impotency. This gave him power and protection against error.

Let us not fall into the mistake of attaching sin (moral fault) to every victim of error. One's guilt may not be culpable, but rather ignorant. But to allow such unconscious error to remain after detection is reprehensible. We may be sure our sins will find us out; for all guilt can ever do is to accomplish its own doom. This fact should restrain us from sitting in judgment unjustly upon a brother; should stay our voices from being raised in condemnation of another whose status of innocence or guilt may not be known to us.

In Science and Health (p. 452), Mrs. Eddy says, "Never breathe an immoral atmosphere, unless in the attempt to purify it." An immoral atmosphere does not in itself produce guilt. Innocence may obtain in the midst of evil surroundings. But continued quiescence or acquiescence in bad environment is apt to bring contamination and guilt. One cannot be unwatchful in erroneous conditions and remain innocent. There, the only

safety is in active opposition to evil. Are we guilty of suffering error "to be so now"? Do we indulge false habits without strenuous and consistent opposition? Then we are no longer innocent. The writer knew a man who, after thirty years in Christian Science, was still awaiting the propitious time to overcome the tobacco habit! He had ceased to struggle against the obnoxious atmosphere; and his long-nurtured lust wore the cloak of hypocritical unwillingness to "use will-power." He had stopped trying to purify that atmosphere and was befouled by it.

In branch churches each member must be innocent of the desire to be personally preferred or to profit personally in church affairs. He must not lust after place or power. He must be innocent of being a disturber or obstructor of right. Then, when falsely accused, he can rest secure in innocence. His unfailing stand for divine Principle will indeed be innocent, and he may look for divine aid and protection in his selfless work. We should remember that the government and the discipline and the issues are upon His shoulders. One may be impelled by divine Principle to start something; but one may be not at all required to finish it. We have to learn to be willing to start that which it may not be ours to finish, and to finish that which it may not have been ours to start. We may have to learn even to see the apparent temporary triumph of so-called evil, unmoved, unconcerned, in the steadfast assurance that in the end the Lamb always slays the wolf.

In our relations with our fellowmen, in our dealings with ourselves, we must always be both scientific and Christian. If we be lacking in either respect, we cannot declare ourselves innocent. Pure affection is better than mere intellectual clarity; indeed, divine metaphysics is unattainable today without pure affection. To be guiltless of one-sided metaphysics or Science (so called) without Christianity, is the only insurance against the "letter" which killeth. Let not our quickened analytical mental faculties operate falsely to dry up the milk of human kindness. When accused of lack of sympathy, of hardness, selfishness, coldness, let us make sure that we are innocent. We can be guiltless, even though misunderstood. Of every Christian Scientist thus misunderstood let it be truly said that they hated him "without a cause."

In our work as Christian Science practitioners, we must be uncontaminated by guilt, should the temptation come to permit the attempt to mix Christian Science and materia medica. Here clarity alone will defend us against error's intrigue. If unwilling to be error's tool, we shall be guided by the wisdom of innocence through the devious paths of convention, false sympathy, expediency, and the seeming ferocity of error's opposition, into the safety of a decision and a position based on Science and Christianity. Thus, whether we remain on such a case or retire, we shall have the inspiration and the assurance of clean hands.

We should never be guilty of attaching a personal-interest string to a patient, as such, or allowing him so to

tie up to us. By this is not meant that practitioner and patient may not be friends. Above all, when the connection of practitioner and patient is severed by either or both, loose that individual and let him go. Never think of him again as your patient unless he voluntarily, and with your consent, again establishes the relationship. Be sincere in shutting out of your thought the details of his affairs, which may have come to you as practitioner. Be innocent of desire to remember them. Such knowledge came only in connection with the case, and should go out with the case. To treasure them, to retain them willingly in memory, is to be guilty of malpractice.

Unhampered, unstained by guilt, one is fearless, wise, able, capable; and his achievement is unlimited in every direction of good. Of course, the possible may not always be the feasible. In pursuit of our objects, however honest they may be, we must be innocent of the demand that our plans shall be consummated. Our outlining must be of divine Love, uncontaminated by human will, which too often ruthlessly sacrifices Principle upon the altar of selfish desire. We must be innocent of human outlining.

The unfoldment of the spiritual idea reaches high in the revelation of John, wherein innocence is accorded the acclaim, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." All these are the acknowledged and bestowed rewards of innocence. Mrs. Eddy, the revelator of Truth to this age, discloses the acme of Christian metaphysics, that ultimate toward which the Scriptural epic tends throughout, in the interpretation of John's vision: "Come hither, I will shew thee the bride, the Lamb's wife." In "The First Church of Christ, Scientist, and Miscellany" (p. 269) Mrs. Eddy declares the divine union or oneness to be "man wedded to the Lamb, pledged to innocence, purity, perfection." May we, as students and practitioners of demonstrable Science, renew and maintain our innocency. The beast and the false prophets slain—lust and hypocrisy eradicated from consciousness—we shall indeed have peace and safety and plenty; "for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters."

"WHAT MEAN THESE STONES?"

EVA H. RITCHIE

THE third and fourth chapters of Joshua present a proof of the presence of God in the experience of the children of Israel in their passage from the land of bondage to that of promise. Proof after proof had been given them,—deliverance, food, water, protection, the law of God in the Ten Commandments. As they neared Jericho, the ark of God was to be borne by the priests; and Joshua, inspired as Moses had been with confidence in God's direction, had said that as the feet of the priests touched the waters of the Jordan, the waters would part,

and a passage could be made upon dry ground.

Then, as the people crossed this Jordan (called by one commentary "the river of judgment"), Joshua was told by the Lord to choose twelve men, representatives of their twelve tribes, who should select, from the place where the feet of the priests stood firm, twelve stones, and carry them to the place where they were to lodge. "And those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal." Then Joshua said to the people: "When your children shall ask their fathers in time to come, saying, What mean these stones? Then ye shall let your children know, saying, Israel came over this Jordan on dry land." So it was for the children that this memorial was set up, a memorial of the power of God, of His care and tenderness for His children; not that those who had passed through this experience would forget, but that future generations might see and reverence, that they, too, might be encouraged and strengthened when the waters before them seemed impassable.

The day comes when these children of Israel are followed by the second and third generations, who in turn begin their progress Soulward. These have not served in Egypt; they have experienced nothing of the cruel treatment of the taskmasters who flayed and beat their parents, nothing of the cruel tyranny of material sense when it seems to have been victorious. These younger children have, perchance, seen the marks of the cruel stripe when some mother in Israel, to have her loved child see and learn from her own deep experience the price to be paid for servitude to matter, has endeavored to show that one the misery of Egyptian bondage; but with rosy hopes and buoyant expectations the child of the second or third generation of those who toiled long to emerge from darkest error, may joyously and confidently, albeit lovingly, say to such a mother: "Ah, but I will not have to become a slave! I know that God is good; for you have taught me so. All the world is full of joy and promise for me, because you have opened the way." So he may fare forth, with a heart of fervent prayer. The mother waits. God's grace must be sufficient for this dear one. Will the tender counsel, the memory of the many proofs of God's care, stay the pressure of temptation to this untried, trusting heart? She would save him, if she could, from learning by experience; but she finds that no two, however tender their relationship, can take the same steps Soulward; each must work out for himself this precious progress.

To this child come temptations,—the love of popularity, the lure of the things of sense, the imposing spectacle of the seeming power of wealth, the seductions of sensualism in all their myriad phases. Now comes the struggle, with perchance a stumble. "Is not God good?" he cries. "Why should I have had this humiliating experience? The world is not so sweet as I had thought." Disappointed and less self-assertive, he looks back with humility to the mother who would have shown him the way. Then the humbled thought is directed to the

memorial, to the twelve stones taken from "the river of judgment." This child, now a pilgrim, sees the waters before him. Will he part them, as did the priests of old, by knowing himself the immortal idea of God, strong against temptation, satisfied with God's love; or will he plunge into "the river of judgment" without restraint, strength, or power, to be tossed hither and yon by its relentless current?

Does the mother yearn to place this memorial so deep in the heart of her children that the wonder of Soul may be sufficient for them? Her heart echoes the words of our Leader, who loved and prayed for all the world: "Should not the loving warning, the far-seeing wisdom, the gentle entreaty, the stern rebuke have been heeded, in return for all that love which brooded tireless over their tender years?" (Miscellaneous Writings, p. 254). She remembers, too, what our Leader also says in the Christian Science textbook, "Science and Health with Key to the Scriptures" (p. 454): "Love inspires, illumines, designates, and leads the way." Can she do more than know this,—know it for herself, for her own peace,—and leave the rest with Him who knoweth best? The mother's prayer can never reach a more sublime height than did that of Jesus: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." All must learn the simplicity, sweetness, and surety of being led by Immanuel, or "God with us," as was our beloved Leader.

She, our Leader in Israel, fording "the river of judgment," with God's right hand parting the waters, felt the firmament beneath her feet, saw the narrow path across, and trod this path alone, as our Master said each must. We can never know the agony or the glory of that lone passage. But as spiritual man was revealed to her, each step which carried the ark of Christian Science farther across the river of the world's thought was guided by divine intelligence, until the path was made secure for all the children of Israel, that they also might pass over this Jordan. There are the books which contain the entire published writings of Mary Baker Eddy, imperishable memorials to her pilgrim footsteps. These, with the Bible, are our guides, our waymarks, our bulwarks. She who trod this way alone, so loved others that she kept not for herself the wondrous revelation; but at each new step left counsel for us, which, if we will but heed it, will insure us safe passage, with firm, tried ground beneath us.

Can we look back to this lone pilgrim, whose eyes were lifted toward the light, in whose heart was ever the prayer, "Shepherd, show me how to go" (Poems, p. 14), without our hearts filling with gratitude that she knew "how to go," and led the way for us? Can we remember her life without consecrating our own lives more deeply, so to live that we may be worthy followers? Or do we pray to feed His sheep, and then, with eyes turned miserably toward Egypt, long for its fleshpots, forgetting the hard bondage error ever exacts? May our hearts echo the words of Kipling which are quoted in the Foreword to

"The First Church of Christ, Scientist, and Miscellany,"

> Lord God of Hosts, be with us yet;
> Lest we forget—lest we forget!

Lest we forget that not one healing, purifying concept of Christian Science but came to us through the selfless endeavors of our brave Leader, treading in the footsteps of the Man of Sorrows, who yet could say, with tenderest pathos, "Your joy no man taketh from you"! The Christian Scientist ofttimes finds, in the words of the hymn, that

> God's will is sweetest to him when
> It triumphs at his cost.

If we are reviled for our faith, we may remember how many who reviled yesterday, driven by woe to the foot of the cross, through the gentle ministrations of Christian Science have found healing there; and have joined with wondering thanks the pæan of praise raised in gratitude to God for our Leader. So, when there comes to any Christian Scientist a hungering, sorrowing one, he can point to many memorials of healing; and thus reassure him. Perhaps, from that depth of gratitude which Christian Science has taught him, he will testify of his own healing, that his own feet had felt the dry ground beneath them, where once surging billows of error had seemed to be; or that, trusting not his own uncertain footing, his steps had been guided by some older pilgrim, surer of the firmament that divides the waters from the waters. But having passed over that Jordan on dry land, in his heart is erected that memorial which can assure the passing pilgrim that Love's guiding hand is able to bear him up and out, till he, too, can join the rejoicing ones.

The writer, one of the younger generation of Christian Scientists, looks back to her own healing as such a memorial, and sometimes speaks of it to others, when their healing seems slow; for God, who sent His Word and healed her, will as surely care for each and every one who seeks Him with selfless prayer. Science and Health (then in two volumes) had but entered our home as a guest, and was being eagerly, but secretly, read by my mother, when I was an infant. In those days, to mention healing by prayer was deemed fanaticism; to do without doctors and drugs, almost insanity. When, as a toddling babe, I fell and struck my head on the sharp window sill, the doctor's verdict was that the optic nerve was so badly injured that the left eye would become crossed, and, unless an operation were performed immediately, the other eye would become affected, so that, eventually, blindness would be the result. To the mother-heart, this was unendurable; so with what little faith and hope had been gleaned from her reading of our textbook, she refused to allow the operation. Gradually, medicines and doctors were banished from our home; but a few years later a severe testing time came. The doctor's prediction seemed to be fast coming true, as the left eye became badly crossed and the vision of the right eye was gradually lessening. I also became quite frail, so that when the scourge of a dread disease swept the small western town where we

lived, passing lightly over the older children, it assumed a virulent form in my case. Many children under the care of the doctors passed away. But this one case aroused much attention, and antagonism; for, unknown to my parents, reports were made each day to a near-by hospital. In those pioneer days, Christian Science had not the recognition and respect it now commands. Its followers were few in the West; and my mother was threatened with the State Prison "if that child died without proper care." Those were dark days for the mother, her own health delicate, and faced, as she was, with family cares, antagonistic neighbors, and her own fears. When the disease had spent itself, it left me stone deaf. Three months the struggle continued, while every evidence of the senses was discouraging. I grew so frail that the journey from bed to a couch was made on a pillow. But the human mother continued to seek with ceaseless trust the infinite Mother-Love.

One night, when all hope seemed fled and life seemed ebbing away, the Bible, kept always close at hand, was opened, almost despairingly; and these words stood forth: "Rejoicing in hope." God's grace was proved sufficient; for in the morning the pitifully crossed eyes looked straight into the mother's, and the hearing was restored. A few years afterwards people would never have believed there had ever been a deficiency. To-day I enjoy robust health; and my sight and hearing are unusually keen. So, when we sing the hymn recounting Jesus' causing the blind to see and the deaf to hear, my gratitude goes out to God that to-day the same power that he used is with men, for I have the evidence in my own experience. "I know that my redeemer liveth," and hath caused me to live. One of the few memorials of the experience is a page of a worn, loose-leafed copy of the first edition of "Miscellaneous Writings," which contains "The Mother's Evening Prayer" (p. 389), where the stains of tears and childish fingers recall the times it was placed under my head when many duties claimed the mother's attention; for thus I would sleep, sure of the "gentle presence" I had been taught to find through that prayer.

Many years have passed since then, years of learning the love of God and the nothingness of what the world has to offer, with that memorial of God's tender love ever before me. Many times the Jordan of judgment has had to be forded; but God's hand was always there; and at each step I learned what it meant to have the way opened before me, and the privilege of the counsel of those gone before. As my healing stands before me a sacred memorial, so may their lives restored be a memorial to others. The words of a loved hymn are to me a continual inspiration to more consecrated effort:—

By thy trustful calm endeavor,
Guiding, cheering, like the sun;
Earth-bound hearts thou shalt deliver;
Oh, for their sake,—press thou on!

✧ ✧ ✧

Your worth consists in what you are and not in what you have. What you are will show in what you do.—*Thomas Davidson.*

SCIENTIFIC ANTICIPATION

OLCOTT HASKELL

IN that wonderful paragraph on page 566 of the Christian Science textbook, "Science and Health with Key to the Scriptures," where Mrs. Eddy so vividly describes the power of divine Mind to free men from bondage of every sort, it is stated that, as the children of Israel were emancipated through divine guidance and the anticipation of good, "so shall the spiritual idea guide all right desires in their passage from sense to Soul." Here are presented, in their proper sequence, the action of the eternal, guiding, divine Principle and that which must cooperate with it, namely, the human receptivity. God led; but the children of Israel had to follow: they must accept the good that God had for them; and the nature of this receptivity is clearly revealed through our Leader's instructive phrase, "anticipating the promised joy," which precedes the passage above quoted.

The word "anticipate" is derived from the Latin *ante,* meaning before, and *capere,* to take, to capture. Thus, the word literally means to take possession of, or to capture, beforehand; and to the Christian Scientist, who is learning that all so-called physical conditions are essentially mental, this process of reaching out in thought and taking into consciousness the concept of perfection, even before, to the material senses, there is any evidence of such perfection, is most important and practical.

No sculptor carves a beautiful statue until after he has taken into thought and cherished the concept of pleasing form, outline, and proportion. The architect builds every house in his thinking before its plans are displayed on paper; and the carpenter drives every nail in thought before it is struck by his hammer. Christ Jesus, whose work was so well done because he understood not only effects but causes, instructed his disciples: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." He was indeed Master of the art of scientific anticipation; and his works of healing proved, in every instance, the correctness—even the fundamental necessity—of this mental process.

In the third chapter of Mark it is recorded that Jesus saw in the temple a man with a withered hand; and we are told: "He saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other." It is evident that the Master was led to give this startling command through his clear understanding and grasp of the spiritual fact concerning the wholeness of God's man; and the one spoken to must himself also have apprehended, grasped, or anticipated at least something of good in order to make the obedient mental effort which resulted so wonderfully in his manifestation of health. If the universe were not sustained by divine Principle, such mental procedure, involving the realization of spiritual truth through faith ripened into understanding, would be impossible,—it would have no foundation, and could bring no results; but as the

universe is supported and governed by divine Mind, or Principle, we obtain good and bring it into human experience through this scientific process of realization. It is this very fact that it bases its activity upon divine Principle, and not upon human will, which distinguishes Christian Science from all those systems of so-called mental science that seek, through the exercise of human will, to attain results. But real success can never attend such misdirected attempts; for Jesus said, "The Father that dwelleth in me, he doeth the works." Man can never create; but he can perceive and appropriate what God creates: he can reflect, or express, that which is given to him "from the Father," even as the mathematician perceives and utilizes the solution to his problem gained through perception of mathematical law.

While enslaved in Egypt, the ancient Israelites groaned under the oppression of their taskmasters; and the Bible narrative graphically records how they were not only commanded to make bricks, but required to find their own straw, and were beaten when the allotted tasks were not completed. From a human standpoint their position seemed hopeless. These comparatively unarmed slaves, with the king of Egypt and his army bent upon keeping them in bondage, seemed to have no prospect of freedom. But, we are told in Psalms, "they cried unto the Lord in their trouble;" and under the divinely inspired leadership of Moses there came a night when the entire people put into practice this wonderful method of anticipating freedom. From that very hour they were free: they never made another brick, nor was a single man again beaten. They marched out "about six hundred thousand on foot that were men, beside children,"—a free people. Many times, thereafter, fear (which may be defined as a state of thought produced by the anticipation of evil) nearly drove them back; but again the anticipation of good led them on from victory to victory, until they were indeed in possession of the promised land.

Is it not this practice of anticipating good that is to-day reduced to a Science based on the understanding of God as divine Principle, and presented to the world by its Discoverer and Founder, Mary Baker Eddy, in Christian Science? The sick are learning that they need not languish in pain and helplessness,—that if they will but reach out and grasp the facts of spiritual being, as revealed in the Scriptures and as unlocked by the Christian Science textbook, which is indeed a "Key to the Scriptures," they may realize health now, without even waiting for physical evidence to confirm this conviction, but on the contrary letting their trust in God, and their scientific understanding of Him, reverse and destroy the false claims of disease. Such experiences reveal the vital and essential nature of Christian Science, under which the sick one has as perfect access to healing as the sinner; and in which the kingdom of heaven is indeed "at hand,"—its gates open to all,—and may be entered now, through this practical process of Christianly scientific realization.

WHAT DO I OWE?

ARTHUR P. DE CAMP

"FORGIVE us our debts, as we forgive our debtors." These words from the Lord's Prayer indicate what may be termed the law of reciprocity in human and divine relations. The activity of this law of reciprocity or mutuality is set forth still more clearly in Jesus' further statement, "For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." It is plain that all trespassing begins in wrong thinking. We trespass against Spirit when thought bases itself in matter; to allow corporeal sense to hold sway is to trespass against Soul; the argument of death, retained in consciousness, is a trespass against Life; to permit fear, self-will, self-love to control thought is a trespass against Love. Erroneous thinking, feeling, and acting are trespasses against both God and man. Christian Science clearly teaches that since it is impossible for Truth to pardon error, such trespasses can be forgiven only as they cease to be. We must "cease to do evil," and "learn to do well."

The terms "debts" and "debtors" are much used in the world of commerce. What do I owe? and, What is due me? are important considerations in the life of every merchant. He looks to his accountants to supply promptly full information on these points, whenever required. No solvent merchant expects his creditors to cancel or forgive his debts without compensation. He satisfies himself as to what he owes; and then pays in full. Many a merchant has discovered a law of reciprocity in the world of finance. When, in a time of financial distress, yielding to fear, and because of insufficient preparation to meet the emergency, he becomes less prompt in meeting his obligations, he finds also a corresponding difficulty in collecting what is due him. A prudent merchant provides adequate capital for such emergencies. Invested capital is supplemented by bank credits, this emergency capital having been made available by carrying "good balances" with his bankers. Being thus prepared, he pays what he owes in full when due, without regard to any temporary slowness in collecting what is due himself. No business could long survive where the question of "pushing collections" was uppermost; and where, at the same time, only spasmodic effort, if any, was given to ascertaining what was owing, and payments were made only to the most insistent creditors. Such are the symptoms of impending failure; and they indicate either dishonesty, or inefficiency, or a great lack of resources.

That "the children of this world are in their generation wiser than the children of light" is still seen to be true, when we reflect how slow we are to apply the well-established and successful rules of business to the greater problem of right think-

ing as the basis for right acting in the multifarious relations of life, looking beyond, of course, matters merely financial. In the effort to gain happiness, many mortals overwork "the collection department." What is due me? is too often the prime consideration.

Now, let us imagine one awakening to the fact that his daily living is more or less out of balance, if not altogether a failure, by reason of looking too much to the question of what others owe him in the way of contributions to his comfort, peace, and satisfaction, and how he may collect his dues. Turning face-about, he determines to devote a whole day exclusively to considering, What do I owe? For this day "the collection department" is absolutely to be closed. What he owes and what he must pay, he begins to see, depend not at all upon what he has thought was due him from others, nor upon the extent to which they have met these alleged obligations. He asks himself, What capital investment have I in the ever available and infinite resources of Soul? What sort of preparation do I make, day by day, for the emergencies of life, by watching, by working, by meditation, by prayer, —thus maintaining a good balance on the side of divine Love? The law of reciprocity saith not: Love them that love you; speak kindly of them who speak kindly of you. The great exponent of spiritual law put it quite differently when he taught and practiced. He said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

A long day may be needed to make a proper schedule of one's debts. One may have to ask himself the question, What do I owe my wife? Though affection and appreciation have grown with the years, how vastly greater than I have seen or paid is my debt of tender love, courtesy, cheerfulness, thoughtfulness! Do I not owe much in the way of overcoming a hasty temper, or some other phases of self-indulgence? If it should be that differences of opinion have led to hard words and cold hearts, oh, help me, dear Love, to know what my debt is, and how I may pay it, that the joys of this blessed companionship may be restored, renewed, or increased.

If there are children, has one thought his debt to them consisted principally in providing for their physical needs, their education, and their recreation? Have they been regarded with a mixture of parental pride, and some disappointment that they were not altogether meeting one's expectations? One may think: I have worked and slaved for their comfort and happiness, and what do I get in return? Such is "the collection department" attempting to interfere! Instead, How great is my debt to them of kindness, firmness, wisdom, of a good example! What, most important of all, do I owe them of spiritual realization,—of continually knowing that God is the only Father of man, and that from divine Mind alone are man's disposition, temperament, and inclinations derived? Heretofore, I have

thought of myself as largely their creditor; but now I see my debt to them is great and inescapable.

What does one owe to his home, and to all those whose labor and care help to make it "the dearest spot on earth," as Mrs. Eddy speaks of it on page 58 of the Christian Science textbook, "Science and Health with Key to the Scriptures"? The conveniences and luxuries of ordinary living are made possible by the constant efforts of a great army of devoted workers. The butcher, the baker, the agriculturalist, the orchardist, the dairyman, contribute to every simple meal. And think of all those who so faithfully serve in the manufacture and distribution of civilized requirements, and those whose daily work gives us the telephone, the telegraph, the automobile, the trolley, the train, the steamship, the mail, the electric light and power, gas, water, and fuel supplies, clean streets, good roads, police and fire protection, traffic regulation, banking arrangements, educational and recreational facilities,—service for which we owe a great and continuing debt of gratitude and appreciation, instead of taking these blessings simply as a matter of course. If there be inharmony, how much do we ourselves owe of kindness and consideration to those whose services we are requiring in this complex human existence, rather than to think only of our own convenience and desires? Dollars alone pay but little of one's debt to humanity! Our Leader enjoins us in Article VIII, Section 4, of the Church Manual to pray daily that God's Word may "enrich the affections of all mankind, and govern them!"

What do I owe to my church and to its officers? What do I owe of loving support of those who conduct and take an active part in its public services? What is my duty of preparation for these public services?

At some period in this long day, given to the solemn review of his debts, one who has accepted the teachings of Christian Science will open the Bible and the Christian Science textbook. What is my debt, he asks himself, to the author of this textbook? What do I not owe to Mrs. Eddy? What would my life be to-day, if all that has come into it through the toil and sacrifice of this devoted Christian were to be eliminated? To try to go on living without Christian Science, after one has learned even a little of its blessings, is inconceivable! No one on earth to-day would be able to give one Christian Science treatment, or to take the first step in teaching this system of practical Christianity, but for Mrs. Eddy's instructions. How great is our debt of fidelity to these instructions! And when evil rears its head, and seems so real, surely we owe it to Mrs. Eddy to stand steadfastly and immovably with her in the declaration and realization of God's allness, until the unreality of evil is demonstrated.

And the Bible! It was in these pages that Mrs. Eddy found Christian Science. What, therefore, do I owe to the Bible? Words would utterly fail to express one's debt to that holy guide. One's sense of obligation to Christ Jesus also grows with

one's advancing steps in the understanding and demonstration of Christian Science; and Jesus' own words, "If ye love me, keep my commandments," indicate the only way whereby our proper debt to him may be paid. No better testimony to the truth of Christian Science can be offered to the Christian world than the evidence of the increasing understanding of and obedience to these commandments of Christ Jesus.

And what do I owe to God? All other debts are comprised in this inquiry. All that I owe is included in my debt to divine Love. How vast is this debt! What am I doing, day by day, and moment by moment, to pay it? The debt I owe to Love can be paid (forgiven) only as I love,—"in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God."

In the process of paying our debts, which is the only way to have them forgiven, we learn that the love which "seeketh not her own" does not go unrewarded. It is that meekness which inherits the earth. Genuine unselfishness draws love from stony hearts,—"with what measure ye mete, it shall be measured to you again." Mrs. Eddy, in Science and Health (p. 17), goes to the root and heart of the subject, and shows the inspiration of every right thought in our relationship to God and humanity when she gives us her marvelous spiritual interpretation of "Forgive us our debts, as we forgive our debtors," in the gracious words, *"And Love is reflected in love."*

BY THIS WE KNOW

ANNE CLEVELAND CHENEY

UNTIL one attains to some knowledge of Christian Science, how almost incredible seems the story of the poor widow who took Elijah into her home, shared with him her scanty fare, and became the beneficiary of so much blessedness,—"the barrel of meal wasted not, neither did the cruse of oil fail;" and, transcending all this, her little son was brought back to life. It was no more than a touching and beautiful legend to the writer until the day she met a young father who told how his child had been restored to health through Christian Science treatment, when the best material aid had been found of no avail, when the sentence had been pronounced, and when the erring young father cried to God, as the widow had cried to the prophet, "Art thou come unto me . . . to slay my son?" Then the answer came through the demonstration of Christian Science: the shadow vanished, and Life was proved triumphant. How did it occur, this change that seemed so miraculous both to the widow and to the father? It will be remembered that in the case of the widow "the barrel of meal wasted not, neither did the cruse of oil fail," according to the Word of the Lord, which He spake by Elijah. And again, when Elijah brought the child alive to its mother, she declared with swift, com-

plete conviction, "The word of the Lord in thy mouth is truth."

After this father had been told by the physicians that his boy must surely succumb to one of the most dreaded forms of disease known to childhood, in sheer desperation a practitioner of Christian Science was called; and when, within a few hours, the child was wholly restored, its father knew in his heart that the Word of the Lord in the mouth of that servant of God was truth. Thus we see how a discrimination was implied in both instances between the Word of the Lord, as they had hitherto believed they heard it, and as it was uttered on these two notable occasions. Many times, in all probability, both had heard those same words and had not accepted them as truth; but the phrase, "in thy mouth is truth," revealed a profound fact. One might say, however, that in the first instance the Word was uttered by a prophet everywhere honored as a man of God; in the second instance, the practitioner was but a humble citizen with no outstanding reputation as a prophet or man of God. The woman said, "By this I know;" and this father echoed the same. It was the proof of God's power—what is known in Christian Science as demonstration of the Word of God—which convinced both; and this proof was the healing of the sick and the raising of the dead.

Notwithstanding the fact that humanity is making ceaseless effort and spending vast sums of the world's wealth to secure some degree of bodily well-being, it is sometimes charged that Christian Scientists place undue stress upon the healing mission of Christian Science, since the soul is paramount and the body of little worth! But those who have experienced true healing in Christian Science know that it is not the proof so much as the thing proved which makes the healing such a blessed, high experience. By this healing they know that the Word of God is truth, and are thereby enabled to take a definite step into eternal life: they now believe; and belief, according to the Scriptures, is essential to salvation. That belief is necessary to salvation Christian Science holds in common with all evangelical churches; but what makes for belief and what constitutes salvation are much more searching questions in Christian Science than those which are usually accepted; because Christian Science is Science based upon divine Principle,—requiring demonstration, proof, works, fruits, as Christ Jesus demanded. What Jesus meant by "works" he clearly stated: it was to preach the word, heal the sick, raise the dead, cleanse the leper (moral and physical), cast out evils. Christian Science declares that believing cannot become static in blind faith; but, to attain salvation, believing must grow to understanding,—such understanding as can give proof of its divine Principle in every instance; for there is no understanding where proof does not follow. Jesus said, "These signs shall follow them that believe."

It was this understanding that proved the Word of God in Elijah's mouth to be truth. It was the same understanding, but in the very highest degree, that evidenced the truth

of the Word in the mouth of Christ Jesus. It was this understanding that proved the Word of God to be truth in the mouth of Mary Baker Eddy, the Discoverer and Founder of Christian Science, who, before publishing her textbook on spiritual healing, "Science and Health with Key to the Scriptures," subjected her discovery to the test of "works." It is this same understanding that proves the Word to be truth in the mouth of many a Christian Science Reader and Lecturer, so that healings frequently take place among the hearers. It is this understanding, embodied in many of the simple articles in the Christian Science periodicals, that makes of them, as it were, a door of utterance for Truth. The understanding which gives proof is the only true mode of salvation; for, in Christian Science, salvation is nothing short of "Life, Truth, and Love understood and demonstrated as supreme over all; sin, sickness, and death destroyed" (Science and Health, p. 593). Thus our critics must know that Mrs. Eddy uses the term "healing" in its deepest, broadest sense; and that by her discovery she has brought to light the oneness of Science and religion, of healing and saving.

The process by which the cruse of oil and the barrel of meal were continuously replenished, Christian Science shows to have been not in any way miraculous, but, as the Scriptures declare, according to the Word of the Lord; that is, in accord with the operation, not the suspension, of God's law. By this means Elijah brought to human consciousness the realization of infinite divine Principle in place of finite chance. By his knowledge of the same power of spiritual law,—the law of God, of Life and good,—he was able also to prove the nothingness of the so-called law of sin and death, with the result that the belief in death vanished, and the unchanging, ever present fact of Life stood out clearly, the child being brought back to his mother. Christian Science is simply the Science of the Christ, by which Jesus wrought such works as should reveal the one cause—Spirit. Of this one cause and its effect Mrs. Eddy has written in "Miscellaneous Writings" (p. 25): "Science, understood, translates matter into Mind, rejects all other theories of causation, restores the spiritual and original meaning of the Scriptures, and explains the teachings and life of our Lord. It is religion's 'new tongue,' with 'signs following,' spoken of by St. Mark. It gives God's infinite meaning to mankind, healing the sick, casting out evil, and raising the spiritually dead. Christianity is Christ-like only as it reiterates the word, repeats the works, and manifests the spirit of Christ."

This, then, is the answer to the world's question as to whether these works were ever done; and if so, how. Christian Science answers by repeating the works. And out of the answer the question rings clear, Why should such works be deemed incredible or impossible to those who profess the teachings of Christ Jesus? By answering through proof the first question, Christian Science has raised the second, and is rousing the world to the fact that it must answer.

A LESSON FROM THE LIFE OF JOSEPH

A. WARENDORFF

THE Bible story of Joseph and his brethren shows how the attempts of error to harass, persecute, and destroy all that typifies good, can be and are overcome by the unlabored processes of spiritual activity. "Clad in the panoply of Love," Mrs. Eddy writes in "Science and Health with Key to the Scriptures" (p. 571), "human hatred cannot reach you;" and it was through the possession of this invincible armor that Joseph withstood the shafts of evil. He was not afraid of "the arrow that flieth by day,"—the bitter thoughts aimed at him by his brethren,—for he reflected the divine Mind, Love, and there was nothing in him to barb these arrows, not even enough of a sense of mortal selfhood to cause him to feel hurt or resentful.

The story of this gentle Israelite is an inspiration to students of Christian Science, because of its exposition of the power of the divine law of Love to protect, heal, and bless. It shows that thought imbued with this power, as was the thought of Joseph, has the effect of benefiting all upon whom it rests. As the strong rays of sunshine soften the frozen earth in spring, so that the lovely crocuses may appear, just so the thoughts of unselfed love radiating from the pure consciousness of Joseph melted away the hatred directed against the spiritual idea which he was manifesting, and allowed the first blossoms of repentance to break forth from the whilom frozen hearts of his brethren. It was not only with material food he assuaged their dread and suffering from a material famine; but with the grace he daily received from his heavenly Father he was able abundantly to "feed the famished affections" (Science and Health, p. 17) of these self-starved men.

A step-by-step analysis of this Bible narrative, from the spiritual standpoint which Christian Science unfolds, reveals many helpful thoughts to those striving for a demonstration of the power of Love to overcome the claims of evil, whether these be apparent as individual problems of lack, sin, sickness, discord, or as problems affecting churches or nations. It is inspiring to perceive, and chastening to understand, that Joseph's individual demonstrations over the attacks of error against him personally, exalted him to a spiritual understanding sufficient to meet the problem of the entire Egyptian nation, and extend blessing to sections so far outlying as was Canaan, from which his brethren traveled to obtain corn.

It was here, in Canaan, whilst Joseph was still a boy, that his brothers became aware that he was endowed with spiritual gifts. Instead of being inspired by these Godlike qualities to purify their own thoughts and thus bring forth a similar manifestation, they allowed themselves to express that carnal mind which is "enmity against God." This enmity, directed against the spiritual idea which Joseph was manifesting, was the same evil spirit which centuries later operated in the heart of Herod

when he sought to slay Jesus that thereby the influence of the spiritual idea might be stayed.

In Joseph's brethren, jealousy and hatred were fanned by the fear that he would indeed become, as his dreams seemed to predict, a ruler over them all. The material-mindedness which they indulged in hid from them the spiritual significance of these dreams—the understanding that the purity and love expressed through Joseph must and would inevitably become ruler over all such thoughts as they were venting, thoughts of deceit, cruelty, fear, hatred, and unreasoning resentment.

Jacob, the boy's father, seeking to express his satisfaction and joy in Joseph, made him, we are told, a coat of many colors. The patriarch, through his many struggles with error and the overcoming of it, was able to appreciate the spiritual qualities which the boy possessed. Perhaps he likened the beautiful thoughts which Joseph expressed to the rainbow that he had so often seen in the clear eastern sky. Surely a coat of many colors may be said to typify the divine rays and hues of Spirit, expressed in thoughts of beauty, purity, gentleness, meekness, compassion, obedience, and filial love. These thoughts, radiating so naturally and profusely, made the boy the apple of his father's eye; and because of the joy he felt in Joseph he made him the coat of many colors; in other words, he placed upon the lad the beautiful garment of Zion, which he was so justly entitled to wear.

Sold for twenty pieces of silver to the Ishmaelites, the lad at length found himself in the land of Egypt; and we can be sure that the cruelty he had suffered, the pangs of homesickness, the longings for familiar sights and voices, were all held in check by a sense of God's ever-presence and power. Even Potiphar, a pagan, an officer of Pharaoh and captain of his guard, who bought him for his master's household, saw "that the Lord was with him, and that the Lord made all that he did to prosper." Pharaoh afterwards entrusted him with the entire stewardship of his house.

The power of spiritual discernment, which enabled him to interpret Pharaoh's dreams, went hand in hand with the foresight and intelligence which guided him to make provision in the land against impending famine. Because he had constantly kept his thoughts full of good, there could arise no famine in his mental land. This God-filled sense must be and is always expressing itself outwardly in plenty. It was in manifestation of this ever operative divine Principle that Elisha multiplied the widow's oil and our Master fed the five thousand with five loaves and two fishes.

Meantime, the lack of kindness, compassion, sweetness, and brotherly love in the hearts of Joseph's brethren had apparently expressed itself in famine and want in their own land. We are told that they were forced to go to Egypt to buy corn. Whether they knew it or not, it was not alone to seek material food that they journeyed to Joseph, but for spiritual nourishment as well. They had to reach out toward those spiritual qualities typified in Joseph, which alone could bring them salvation.

This journey once made, we are reminded of the father in the story of the prodigal son, in the compassion and forgiveness, the unfeigned love, with which Joseph received them. Scarcely anything could be more touching than the scene which we find recorded in Genesis: "And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life." There was no condemnation in his heart for those returning ones.

Later, when Jacob blessed his twelve sons, who correspond to the twelve tribes of Israel, he said of Joseph that he was "a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: the archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel)."

As Christian Scientists we can rejoice to know that this blessing is for all who, like Joseph, are thinking always thoughts of Truth and Love, returning good for evil and blessing for cursing. Every time we criticize unjustly, or believe man to be sick, dishonest, disabled, sinful, hateful, worried, we would, like Joseph's brethren, throw our brother into a pit. But when we scientifically deny error, whenever and wherever we see it or hear it voiced, we are helping to lift mankind out of the pit and sending out those spiritual thoughts which indeed make of us and of our Cause a "fruitful bough."

[Written for the *Journal*]

My Prayer

E. JEWEL ROBINSON

HELP me, O God! to do Thy will;
Thy every gift to me unstainèd keep;
Help me the voice of sense to still,
Till I the harvest of Thy sowing reap.

Help me to hold the thought in check,
Which, if in me it e'er should find a place,
Would my most cherished treasures wreck,
And all my aspirations pure debase.

Give me the needed strength to stand
Unmoved 'fore error's boasted claim of power;
Nor fear when hatred, passion-fanned,
Pours forth its flame, my birthright to devour.

Thy presence round me like a shield
Shall every fledgling thought of mine conserve,
Till selfish sense shall gladly yield
Obedience to Thy healing law of love.

THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY MARY BAKER EDDY, AUTHOR OF THE CHRISTIAN SCIENCE TEXTBOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ALBERT F. GILMORE
Editor

ELLA W. HOAG DUNCAN SINCLAIR
Associate Editors

EDITORIAL

CHRISTMAS

SINCE that memorable morning, nearly twenty centuries ago, when the birth of Jesus the Christ ushered in a new era for humanity, interest has never ceased to center about him who has come to be known as the Savior and Way-shower of mankind, by far the most compelling figure of all time. As to the circumstances that attended his humble birth, innumerable controversies have been waged; as to the minutest detail of his earthly experience there has never ceased to be the most careful scrutiny; as to the termination of his career on earth, many have denied the sacred record; as to the meaning of his unprecedented example, there still remains great diversity of opinion. And it remained for Mary Baker Eddy to reveal to mankind, through Christian Science, the true character of Jesus, as the matchless Exemplar of the Christ.

Yet, despite all the zeal with which his every word and work has been examined, the humanity of Jesus remains the most majestic example of manhood, the closest approach to perfection; while, at the same time, he stands out as by far the most humble of men. The interest in his teachings and practices, and the desire to emulate him in all particulars, have gained great impetus throughout the centuries. Never were his followers so numerous and never has there been keener desire than now for a clear understanding of the Nazarene's teachings. These have stood the searching examination of millions of eyes, kindling with mankind's intense yearning to find the solution to the problem of existence; and the result has been an ever increasing conviction on the part of Christians of the divinity of the Christ and the truthfulness of Jesus' message.

The marked change in thought, since the discovery of Christian Science, regarding the character and office of the Christ, has been the most notable development in religious doctrine in the last half century. Not only have Mrs. Eddy's teachings regarding this vital subject, which at first were characterized as revolutionary and illogical, been accepted by the students of Christian Science, but they have gained much headway among Christians of many other denominations.

Certain diligent students of the circumstances which environed the Founder of Christianity have come to believe that the acceptance of Jesus

as the Messiah was more on the ground that he fulfilled prophecy than because of his extraordinary teaching and unprecedented works. So imbued were the Jewish people with the idea that a Savior of mankind would appear, as definitely foretold by the prophets, that many eagerly accepted him as the long-heralded Messiah, on the ground that in him were the prophecies fulfilled. Isaiah's prophetic words, "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder," engendered a keen expectancy in the receptive thought of those spiritually minded people. Again, the assurance that "there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots," foretold a Savior of the lineage of David; and Jesus of Nazareth met the requirements. In these, and in less important particulars, the Scriptures found in him perfect fulfillment; but, apparently, the great body of Jews were seeking, rather, a temporal king,—a ruler who would restore the pomp and grandeur of Israel in its golden age. And so it transpired that Jesus' simple declaration, "My kingdom is not of this world," had little meaning to those awaiting a king who should reestablish the glory of the reigns of David and Solomon.

Notwithstanding all the spiritual insight of the disciples and their devotion to the Master, it appears that they failed to discern the one all-important fact, which our Leader supplied. On page 332 of the Christian Science textbook, "Science and Health with Key to the Scriptures," Mrs. Eddy declares: "Christ is the true idea voicing good, the divine message from God to men speaking to the human consciousness. The Christ is incorporeal, spiritual,—yea, the divine image and likeness, dispelling the illusions of the senses; the Way, the Truth, and the Life, healing the sick and casting out evils, destroying sin, disease, and death." Here she defines the Christ in unmistakable terms. Manifestly, she beheld the Christ as eternal, as apart from human personality, "having neither beginning of days, nor end of life," as the truth about God, man, and the universe. Moreover, she performed for mankind the matchless service of discovering and explaining the means whereby the Christ may become available as the healer and redeemer of humanity. But Mrs. Eddy also asserts that Jesus expressed the Christ, the divine likeness, in an unprecedented and unparalleled degree, which fact entitled him above all others to be characterized as Jesus the Christ. Christian Scientists, therefore, see in the Christ, reflected by Jesus, the fulfillment of prophecy, and at the same time they discern the proof of its divinity in the many marvelous works of the Nazarene.

Our beloved Leader conferred no greater boon upon mankind than is found in her lucid, logical, and demonstrable teaching regarding Jesus the Christ. "Jesus," she says in Science and Health (p. 332), "was the son of a virgin." It was not the man Jesus, greatest Exemplar of God's love and tenderness for His children, Way-shower though he is,

in whom Mrs. Eddy found salvation for mankind, but the risen Christ, the Son of God, without material embodiment or limitation, "the divine manifestation of God" (Science and Health, p. 583), which Jesus demonstrated.

Perhaps no teaching of the early Christian dogma has been more insistently adhered to than the claim that Jesus was divine, making no discrimination between the physical man and the spiritual Christ. This all-important problem, Mrs. Eddy has made so clear that none need fail to understand. Moreover, Christian Science has revealed how to utilize this understanding in meeting mankind's every need. Christ, as the truth about all things, the complete expression of divine Mind, is found to be the infallible and ever present healing remedy for every ill. Truth is everywhere available! Nowhere is Truth less than all-powerful as a healing and redeeming agency, made practical through the Christ.

The proof of Christ's potency finds perfect example in the works of Jesus. So imbued was he with a sense of God's presence and power as to be enabled to withstand the assaults of mortal mind in the form of manifold temptations, to heal all forms of sickness, to control the elements, even to destroy the belief of death. He was the world's greatest demonstrator of the power of good over evil. He triumphed over every material condition, even death itself. The power of the Christ is unlimited, since it expresses God's majesty and might; and it is ever knocking at the door of human consciousness, ready to perform its healing and regenerating ministry.

Christian Scientists live constantly their gratitude to God for this revelation of the healing Christ. They lift their grateful hearts in praise and thanksgiving to him who spake as never man spake before; and this active acknowledgment of Christ Jesus and his works, as well as the effort to realize and express God's attributes in the healing and redemption of mankind, belongs to no hour or season, but is constant. In this way is the birth of the Savior continually commemorated by Christian Scientists.

ALBERT F. GILMORE.

TIME AND ETERNITY

TIME is shown by Christian Science to be but the limiting belief in which all that is known by the name of human appears to occur. According to belief, time claims to begin for each one at material birth; and, according to belief also, it may or may not continue after what is termed death. Sometimes it is looked upon by the so-called human mind as a finite measurement, as a period more or less prolonged, having a beginning and an ending in that which has neither a beginning nor an ending, but which to it is purely hypothetical—eternity. To measure time, the so-called human mind always resorts to matter. Thus, its second is the time taken for a pendulum of a definite length to make a complete vibration;

its year, the time the earth takes to journey once over its elliptical orbit round the sun. Whatever the unit of time, to obtain it matter has always to be resorted to in some form or other.

Now, Christian Science declares that matter is unreal. It teaches that God, Spirit, is infinite; and that, therefore, what the so-called material senses look upon as material substance is nothing but a false concept of reality. It follows from this that time, being dependent on that which is unreal, namely matter, cannot itself be a reality. Hence, time is like the so-called mind in which it seems to originate,—a myth, an illusion, or simply an error of belief. Mrs. Eddy's definition of "time" in "Science and Health with Key to the Scriptures" (p. 595) cannot be surpassed. It is: "Mortal measurements; limits, in which are summed up all human acts, thoughts, beliefs, opinions, knowledge; matter; error; that which begins before, and continues after, what is termed death, until the mortal disappears and spiritual perfection appears." Thus it is unequivocally stated that time is simply limits, matter, error.

It is one of the most glorious features of Christian Science that because it has shed such an intense light on the eternal, time is clearly seen to be the illusion of mortal mind that it is. This is largely due to the understanding which Christian Science gives of the eternal nature of Life. God is Life; and God is infinite; therefore Life is eternal, without beginning or end. And God's creation, which is the entire manifestation of God, or Life, must be as eternal as its creator. Here we have one of the most far-reaching propositions ever brought to the comprehension of mankind. Just think what it implies regarding man! Man, the real spiritual man, God's creation, never had a beginning; never was born. That, surely, is what Christ Jesus meant when he said, "Before Abraham was, I am."

Every quality of spiritual man has always coexisted with God, continually expressing God, perpetually reflecting God; and must forever do so. As God will continue to exist eternally, so will man, His perfect spiritual idea, also continue to exist, completely and perfectly imaging forth the creator. On page 468 of Science and Health, our revered Leader, in her answer to the question, "What is Life?" says: "Life is divine Principle, Mind, Soul, Spirit. Life is without beginning and without end. Eternity, not time, expresses the thought of Life, and time is no part of eternity. One ceases in proportion as the other is recognized." And she adds (p. 469): "Life is neither in nor of matter. What is termed matter is unknown to Spirit, which includes in itself all substance and is Life eternal."

Keeping these facts before us, the question comes, Are we rising, as we should, above the belief of matter or time? Mrs. Eddy repeatedly warned Christian Scientists against dwelling on whatever would tend to keep their thoughts centered on matter or time. Thus, for example, she deprecated the recording of ages (Science and Health, p. 246). And has it not

been the case in the past that too often there have been those who have made the ending of the old year and the beginning of the new year—two purely mortal concepts—occasions for material indulgence in inordinate degree? Undoubtedly. It is the tendency of mankind, living so largely as it does in the belief of matter or time, to make opportunities for self-indulgence; for the simple reason that time and the sensuous are one, in mortal belief.

As these truths are urged upon mortals, they are often resented. How would we get along, they ask, without our convivial seasons? How dull life would become without them! some add. Others maintain that they must accommodate themselves to the exigencies of mortal existence and the usages of time! Not, surely, if by accommodation is meant the pandering to false material sense, or indulgence in that which we are certain is not in accord with the requirements of God.

Christian Science, while it enables us to renew our strength, and gives us ideals which are perfect, certainly does not remove from us the necessity of working out our salvation scientifically, with continued persistence and alertness; and, moreover, it has to be said that every victory over the limiting beliefs of matter or time makes us better able to encounter the next trial of material sense, and surmount it. If there were less indulgence in self-commiseration, through a better understanding that material loss is in reality no loss at all, and by apprehending more clearly that the only real substance one can ever retain is the spiritual understanding of God's ideas, we would be far happier than we sometimes are to see the passing away of old material traditions, with, in many cases, their quota of regrets and, oftentimes, pain.

It will repay any one seriously disposed toward the consideration of the questions of time and eternity, to turn to page 598 of Science and Health, and study the definition given there of "Year." It begins by stating what "year" humanly represents, as, "A solar measurement of time;" it goes on to say, "One moment of divine consciousness, or the spiritual understanding of Life and Love, is a foretaste of eternity;" and it ends with the words: "Time is a mortal thought, the divisor of which is the solar year. Eternity is God's measurement of Soul-filled years." Eternity is now! We are living in eternity now! Every Christian Scientist has experienced that "moment of divine consciousness," in which he has spiritually understood something of Life and Love, and has thereby had "a foretaste of eternity." This foretaste was to him as if the gates of heaven had opened, and looking through with spiritual vision, he had seen therein the kingdom of God, of which the psalmist wrote, "Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations." He had had some realization of the vision which John beheld on Patmos: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away." Eternity had abolished time!

DUNCAN SINCLAIR.

PERFORMANCE

EMERSON, in his essay on "Worship," writes: "The only path of escape in all the worlds of God is performance. You must do your work before you shall be released." He, like many another noble thinker, longed to help mankind to see that there is a work which each one must perform; that no one need imagine he can slip along through the years, accomplishing nothing himself, or supposing that if any work fall to his share some one else can do it for him.

Many earnest men and women have glimpsed the truth that performance is required of every one; but just what was the nature of each one's work, or how mankind was to be awakened to the necessity of meeting this demand, seemed to be something quite beyond their ken. The most they seemed able to do was to state the mere fact, and plead that others might see and accept it. That there is surely work to be done, almost every one finally has acknowledged. That the responsibility has rested with each individual to do his share has been something from which humanity has cried out to be delivered. Since the human sense is inherently lazy, and is always longing for ease and rest, it argues for freedom from effort. It does not realize that there is no such unhappiness and dissatisfaction as results from an attempted do-nothing existence,—from sloth and its resultant stupidity and mental squalor. It has become proverbial that to be idle is to be correspondingly miserable and wretched.

In this, as in all else, Christian Science comes with its illuminating explanation. It not only explains what man's work is, but also the manner in which it is to be accomplished; and it, too, emphasizes the necessity of every man performing his own part. It unites with Paul in declaring that each one must work out his own salvation; and it also agrees that it is God which worketh in us "both to will and to do of his good pleasure." Many Christians have failed to understand how to reconcile these statements, and as a consequence have swung to one of two extremes: either they have attempted to make themselves good, or they have cast aside all responsibility and decided that, if God was to work in them, He would have to do it without any effort on their part. This view they have felt was supported by such statements as we find in the Psalms: "I will cry unto God most high; unto God that performeth all things for me;" and as the Apostle Paul, in writing to the saints in Philippi, says, "He which hath begun a good work in you will perform it until the day of Jesus Christ."

The question therefore arises, How is the individual to do his work, since performance evidently belongs primarily to God? This is answered in Christian Science by teaching each and every one how to "let this mind be in you, which was also in Christ Jesus." It shows that since God is infinite perfect Mind and man is His idea, man's work is to be God-governed, to prove this unity at all times, under all circumstances; in other

words, he must prove himself to be the image and likeness of perfect divine Mind.

Then, the work of every individual is to prove divine Mind's government of him in every thought, word, and deed. It is, then, plain to be seen that no one else can do this work for him; but he must finally become entirely responsible for his own thinking and proving that "it is God which worketh" in him "both to will and to do of his good pleasure." No one else can ratify, for that individual, this union between him and God. It must be done through his own acceptance of and obedience to the Mind of Christ; it must be accomplished by his own thinking and his own use of the thoughts God gives him.

Here we see that each one must finally think out each of his own problems under divine Mind's guidance. We can aid one another on the way to this final goal, but no one can do the thinking for another. We may point out the way for another,—may even work out an occasional problem, as an encouragement and proof that the way is possible of demonstration; but, as Mrs. Eddy says of Jesus in "Science and Health with Key to the Scriptures" (p. 18), "He did life's work aright not only in justice to himself, but in mercy to mortals,—to show them how to do theirs, but not to do it for them nor to relieve them of a single responsibility." In other words, each one must at some time prove for himself his unity with God, divine Mind, and must finally learn to recognize, accept, obey, and use every least thought of that Mind.

One definition of performance is, "To carry through to the end;" and, surely, each individual must ultimately "carry through to the end" every life-problem, must carry it through to the annihilation of every belief in a mind or in an existence apart from God. Now, this is a glorious privilege, a grand and noble opportunity to perform such wonders as human eye has never yet seen; and it may be attended with joy and triumph all the way, if the inevitableness of the work is recognized, and the performance of it undertaken with the joyous understanding that it is God "that performeth all things for me." Then, after all is said, we have only to let the Mind of Christ reign in us! This is the performance demanded of each and every one.

To be sure, in order to accomplish this we shall have many a wrestling time with false beliefs; but what a joy even such struggles will become when we begin to realize that each one is on the way out of evil, and is hastening the day of the complete assimilation of all good. Also, that always—all the way—we have with us our great and glorious Father-Mother, God, who "worketh in us," willing and doing of "his good pleasure." Oh, what a blessed unity! Who would not hasten to prove it by carrying through to the end every performance necessary to the overcoming of every belief in anything apart from infinite good! What joy to realize the truth of our Leader's statement on page 7 of "No and Yes," "God has appointed for Christian Scientists high tasks, and will not release them from the strict performance of each one of them"!

ELLA W. HOAG.

TESTIMONIES OF HEALING

The statements with regard to healing made in the following testimonies have been carefully verified, and their truthfulness established. Records of the investigations are kept in the Publishing House.—THE EDITORS.

THERE are no words that will adequately express the deep debt of gratitude I owe to Christian Science for the innumerable blessings it has brought to me and mine. Since taking up the study of this beautiful religion, the years have been crowned with the goodness and the love of God, not because of any change in His attitude towards us, but because Christian Science is teaching us to know Him aright.

Through a slight understanding of the teachings of Christian Science, we have witnessed the healing of many sicknesses, such as whooping cough, pneumonia, astigmatism, and Spanish influenza, when the faculties of sight, speech, and hearing seemed to be destroyed. My mother was healed of cancer, with a complication of two other diseases, when her physicians said it was not possible for her to live more than a few days. After the second treatment in Christian Science a large cancerous growth entirely disappeared; and two weeks from the day she asked for help she traveled one hundred and seventy-five miles by train to my home. My daughter was knocked down at school, and dislocated one of the bones of her foot. Christian Science treatment was given; and in three days the foot was perfectly normal. Through the splendid help given us by a Christian Science practitioner, our youngest daughter was very quickly healed of scarlet fever. A professional nurse, who happened to call at our home and saw the child, said: "Unquestionably this is scarlet fever. It can be nothing else." This was about five o'clock on Saturday afternoon. Next day we called a physician as necessitated by the law; and after thoroughly examining the child, he said, "There is absolutely no trace of any communicable disease." With the exception of a slight cough, every trace of the disease had vanished. On another occasion, acute heart disease was healed in two hours.

We are most grateful for the loving help of the Christian Science practitioner who realized so clearly the ever-presence of God and the nothingness of material belief. These physical healings have meant much to us, and we are deeply grateful for them; but they seem small, indeed, compared to the rich spiritual blessings that come to us through the study of Christian Science. I am grateful for the seemingly hard places we have encountered along the way; for they have taught us, as perhaps nothing else could, to "draw nigh to God," as the Bible tells us; and during these experiences God has lovingly and so abundantly fulfilled His promise, "I will go before thee, and make the crooked places straight;" "I will make darkness light before them" and "the rough places plain."

I am grateful for an ever increasing sense of love and gratitude to our beloved Leader, Mrs. Eddy, whose pure, uplifted, childlike thought was

ready to receive this revelation of Truth; and who labored so lovingly and so unceasingly to share it with all who were ready to accept it. I am indeed grateful for every activity of Christian Science.—(*Mrs.*) *Maude Hetherington, Toronto, Ontario, Canada.*

CHRISTIAN SCIENCE came to me as the answer to my life-long desire for a faith which could stand true through all my questioning, and which with deeper and wider study would give increasing satisfaction. The Bible has become, through Mrs. Eddy's great gift to us, a practical guide, which aids continually during the daily routine; and it has also afforded inspiration and assistance for any new experience. With this new light have come many blessings to all of my household.

I was completely healed, through Christian Science, of a complication of diseases, including pneumonia of many weeks' duration. This was two years ago; and I have since then been physically stronger than ever before. During my illness a physician was called in, and noticing our small son, who had recently developed a cough, said he had membranous croup, and ordered antitoxin immediately. When I told him I wanted to have Christian Science treatment, he said he would give me just two hours. He asked me to call a neighboring doctor, as he could not be back in time, and said when I telephoned to ask him to bring the antitoxin with him. I called a practitioner, and she devotedly worked in Christian Science on the case. When the second physician came, he politely insisted that the first had been mistaken, as there was no sign of membranous croup,—only a slight croupy condition,—and that I must telephone the first doctor not to order the diphtheria placard which he had said would be sent to us. This was the final disappearance of a supposedly inherited, chronic croupy tendency.

So many forms of error have disappeared and been replaced by harmony; so much of good has come to my little son through the Sunday school; so many right thoughts of untold benefit have been brought into the home through the lectures heard and the literature read, that I find it hard to express my gratitude to our Father-Mother, God, to Christ Jesus, and to our Leader, Mary Baker Eddy, for Christian Science.—(*Mrs.*) *Alice Carpenter Thorn, Maplewood, N. J.*

[Original testimony in German]

ONE morning I awoke with intense pain in both arms, especially in the left arm and hand, which rendered me incapable of dressing myself. As a dressmaker came to the house that day, I forced myself to help somewhat; but I experienced great difficulty, as my fingers were very stiff and I suffered intense pain. In the afternoon I requested treatment of a Christian Science practitioner. Soon afterwards the pain vanished; and in the evening I felt very much better. I was completely well again the next morning, and was able to play the accompaniments to the hymns at our service.

I am very grateful to God for this wonderful healing, and thankful to

our dear Leader, Mrs. Eddy, through whose teaching I have gained a better understanding of God's love and omnipotence. In proportion to my spiritual understanding, I am able to apply Christian Science with good results in my daily life.—(*Mrs.*) *Olive Affeld Hinck, Stade, Germany.*

MANY of the testimonies recently published in the *Journal* and *Sentinel* have expressed the various writers' sense of gratitude for the Christian Science practitioners. I am especially glad to see this, because we cannot be too grateful for the consecrated, loving, tireless work done by many of these practitioners, the world over.

The physical healings which I have experienced from the application of Christian Science have been numerous. Two winters ago I had an attack of inflammatory rheumatism in one knee. It was so severe that I could not even touch my foot to the floor. One night the pain was so intense that I scarcely slept. In the morning a member of my family telephoned to a Christian Science practitioner for help; and in less than an hour the pain was gone. Within two weeks I returned to work, although still slightly lame; and a few weeks later the healing was complete: I could walk without the least difficulty.

Later in the winter I had a cold that I tried to conquer with my own understanding of Christian Science. I had been able to destroy the same false sense many times before with the knowledge that in the tender warmth of divine Love there is no place for cold. Many colds had melted into nothingness before that clear thought; but this one, instead, grew worse—probably because unconsciously I may have used the words as a formula. Finally, after coughing incessantly all one day, I went to a practitioner's office in the evening. Choking back the cough as much as possible, I made little explanation, merely saying that I needed help. Instead of commenting upon the cold in any way, this wise advocate revealed to my thought something of the magnitude and wonder of the great mission of Christian Science—the redemption of the world. As I welcomed these inspiring thoughts my own little problem dwindled to its proper proportions; namely, merely one more falsity to be destroyed, thereby lessening by just so much the sum total of human misery. Soon I realized that the strangling irritation in my throat was beginning to pass off; and although I listened attentively to what was being said, I was also conscious of the physical healing as it was taking place. I could almost watch it go, as one would watch the rolling away of a cloud. In less than five minutes the cough had entirely gone! I was so overawed by this instantaneous healing that I could not even mention it; and the practitioner did not know it until I telephoned him the next day. Other members of my family also have received remarkable help.

This is just a brief account of some of the indebtedness of one family to one of the Christian Science practitioners. There are thousands

of similar instances occurring all over the world. So again I say, we cannot be grateful enough to these faithful followers of our great Leader, Mary Baker Eddy, the Discoverer and Founder of Christian Science, who was herself the faithful follower of our great Way-shower, the Founder of Christianity.—*(Miss) Lillian Stockwell Trask, Philadelphia, Pa.*

Christian Science was brought to my notice about ten years ago by a Christian Scientist. I had heard of it before; but on this occasion I began to study it, and to practice it by demonstrating its truths. I asked a Christian Science practitioner to give me treatment. I was living and working on a fruit farm in the country, where there were two other students of Christian Science, who helped me to understand it. One night I was awakened from sleep by a fever. I at once began to know the truth with all the understanding I had, and in about five minutes it had disappeared; and I went to sleep again and awaked refreshed. At another time a rusty nail ran into my foot. I came down hard on this nail; but I just pulled it out, and held fast to the fact that matter has no sensation but that all is divine Mind; and I experienced no inconvenience. I was also healed of the tobacco habit, in about two weeks. It was the first evil I sought to overcome with Christian Science. I said to myself, "I will try it on this tobacco, and see if Christian Science is what its adherents say it is." I had my proof; and I came to see that Christian Science could deliver from all that is unlike God, good. In fact, I was filled with bliss as I began to realize something of the potency of Christian Science, and I said nothing about my healing for several days.

I have also been healed of resentment. This error was a great stumblingblock to me. There were times when I thought I was healed of it, only to find I was still holding on to it in one form or another. I am most grateful for this healing, as I have often found that when there has been some physical complaint, resentment or something like it was being held.

I am grateful to Christ Jesus, our Way-shower. I am also grateful to Mary Baker Eddy; and I begin to understand something of the trials she went through to give us "Science and Health with Key to the Scriptures."—*Peter Anderberg, Enoggera, Queensland, Australia.*

For many years I have proved the truth of Christian Science in innumerable ways. Mental unrest and physical ills have been overcome by it. I have also realized guidance, which has proved beyond doubt the presence of ever active divine Principle, revealed through the daily study of the Bible and "Science and Health with Key to the Scriptures" by Mary Baker Eddy.

From among many proofs I have chosen one,—of an accident to my little son when he was about four years old. He was playing with his cart, and stood up in it, rolling it back and forth by the motion of his body. Once it went beyond his control; and he was thrown face down on the cement walk, badly bruising his nose, lips, and chin, also biting

his tongue so that a piece seemed to be gone. I telephoned a Christian Science practitioner at once, even before looking to see the extent of the injury. After bathing him I reported to her again, and told her it would be necessary to call a doctor, as the tongue was so badly lacerated. A friend who was a Scientist came to help me; and when the doctor arrived we were very calm. The child cried a little, but was quiet while the two stitches were taken.

This occurred about ten o'clock in the morning. The tongue was badly swollen, and the child could not close his mouth; but he was quite happy during the day. About five in the afternoon I noticed the stitches had untied; and it was found necessary to go through the experience a second time. I must admit this seemed a hard problem; but when the doctor came at seven in the evening the little lad walked up to him, and said, "I am all ready." It gave me a feeling beyond description to see him so calm and unafraid. At this time three stitches were taken. All went calmly until the following afternoon, when I noticed that one stitch had untied. A sense of despair seemed to come over me; and I felt I could not go through the trial a third time. I carried the child into the house, took him upon my lap, and closed my eyes in prayer, asking God to deliver us from this seemingly overwhelming thought. In a few minutes I asked the lad to let me look at his tongue. No one but those who have gone through such an experience can realize the flood of gratitude, which brought the tears to my eyes, when I found the upper surface and end of the tongue healed; and that the stitches were no longer necessary. It was several days before the under surface granulated in and made the healing complete. There has never been any trouble with it; nor has it in any way interfered with his speech.

Mrs. Eddy has blessed mankind exceedingly in giving this wonderful proof of God's ever present help to His children. May our humility and gratitude attest our loyalty.—(*Mrs.*) *May F. Tallman, Janesville, Wis.*

WHEN first I heard of Christian Science I was very ill and very unhappy. I had been suffering from an internal trouble for years. My father had suffered from the same trouble, and had passed on; and I was supposed to have inherited it. I had been consulting many doctors; but none of them could give me any permanent relief. I went to New York, and consulted a specialist there; but instead of improving, my condition got worse.

Then it was that I heard of Christian Science. A lady told me how she and several members of her family had been healed through Christian Science. She lent me the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, which I began to read. I did not understand much of it then; but, somehow, I had a feeling that it would help me. It was the first chapter, the beautiful chapter on Prayer, which interested me most. I read for some days, and one morning I woke up to find all pain had disappeared. I felt like a

new person. It was as if something had changed inside me: I felt light and happy, a feeling almost unknown to me. I wanted to open the window and to shout out to the world that I was healed. This happened many years ago; but I shall never forget that wonderful morning. New York was white with snow; but the sun was shining into my room, and the light was shining within me, driving out all darkness and misery. That day I discarded all medicine and began the study of Christian Science in great earnest; and for two years I read no other literature but the Bible, Mrs. Eddy's books, and the Christian Science literature. I mention this fact because I believe that it helped me to overcome more quickly the other complaints from which I was suffering, such as lumbago, which came every three months regularly, and kept me in bed for days, sometimes for weeks; also, neuralgia and severe headaches, and other trying and painful complaints. They were all overcome by the study of the Bible and the Christian Science textbook; and from a sickly and unhappy woman I became a healthy and happy one.

Christian Science has also taught me to look for good, and to expect it. I used to know a person who prided himself on looking at each person as dishonest until he found that he was honest; and I used to think this rather practical. Now I know it to be far better to look for good in every one, and to expect it. I can never fully express my gratitude in words for what Christian Science has done for me and mine. My daily desire is to be able to follow our beloved Leader's instructions, as set forth in her books; for it is my conviction that thereby, and only thereby, can we obtain health and happiness.—(*Mrs.*) *Sophy Sutcliffe, Wimbledon, Surrey, England.*

It is fifteen years this spring since I began the study of Christian Science. During that winter I had had a severe attack of grippe, which had left me in what seemed to be a very weakened condition and with a cough which grew steadily worse. After trying several physicians and different medicines with no benefit, I turned to Christian Science. Though the healing was not rapid, yet I began to improve from the start; and the more I read and learned of the teachings of Christian Science, the more convinced I was that I had found the truth for which I had longed. I have counted as some of my greatest blessings the privileges of a church home, membership in The Mother Church and in a local branch church, and the Sunday school for our two children. I am also very grateful for class instruction, which has meant much to me. During these years I have had many testing times,—times when it has taken strength and moral courage, as we learn its meaning in Christian Science, to stand; but the truth, when faithfully applied, has never failed. I am grateful for a better understanding of the Bible teachings, which we gain through the study of Christian Science.

Some months ago I wakened one morning with a much overburdened sense of care. In taking up the

Lesson-Sermon I found in the responsive reading the parable of the woman who had lost a piece of silver. The light seemed to break forth at once for me, and I saw how I could apply the same lesson to my need. Her loss was a piece of silver, while mine was peace of mind. We are told that she lighted a candle and searched diligently till she found it. I knew that truth was the light, and to light my candle and search was to put into use my understanding of Truth. The parable then goes on to say that when the woman had found her piece of silver she called in her neighbors and friends to rejoice with her. This had always appeared rather foolish to me before, but I now saw clearly the full import of its meaning, and I realized as never before the great wisdom which led Mrs. Eddy to establish the Wednesday evening meetings, and to give us opportunity through them and through our periodicals to share our manifold blessings, and to return our heartfelt thanks to God, the Giver of all good.—(*Mrs.*) *Alice J. Means, Bloomington, Ill.*

My heart overflows with gratitude and love to God and to our faithful Leader, Mrs. Eddy, for the blessings I have received through an understanding of God as Love, made possible by the truth, as revealed and demonstrated in Christian Science.

About one year and a half ago, I had a very wonderful healing of influenza. For this healing I am indeed grateful; but more so for the sweet sense of peace and happiness which came through the right understanding of God, as found in the teachings of our textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. I have indeed found a God who is Love; and my prayer is to be able to reflect more and more of the divine nature each day.

The most important lesson I learned while the above-mentioned healing was being brought about by Christian Science treatment was that patience has its perfect work.—(*Mrs.*) *Lea May, Memphis, Tenn.*

[Original testimony in German]

With a deep sense of gratitude to God and to Mrs. Eddy, I should like to testify to the great blessings which the teachings of Christian Science have brought to my family and me. Not only have severe diseases been healed through Christian Science, but it has been a reliable guide on other occasions. I have learned to know that God is ever present Love, whose nearness I have often felt; for many times in my moments of despair His strong arm has led me, and the light of Truth has illumined my consciousness, dispelling the darkness and destroying error. It was the fact that "life is hid with Christ in God," —that in Him only we find health and strength,—which, after years of struggle, healed me of severe so-called incurable heart, stomach, intestinal, liver, and kidney troubles. I had often been an inmate of well-known sanitariums; had been under the care of eminent physicians; had received temporary relief, but never healing. My condition was and had remained a puzzle to every physician. Now, I

know that only God can help, and that He is unchanging Love. This Love helps every one of us when, following the example of Jesus the Christ, we try to live in sincere obedience to our heavenly Father.

It is a happy and uplifting thought to know that the sense of safety which I have gained, after faithful study of Christian Science, cannot be taken from me. Praise is due to God alone for all the good which we are enjoying, and endless gratitude to Mrs. Eddy for her humility and self-sacrificing devotion, which enabled her to receive the divine revelation and to show sinning humanity the way to deliverance.—(*Mrs.*) *Emma Kroll, Berlin-Charlottenburg, Germany.*

All through childhood and young girlhood I was bothered with kidney trouble. Every kind of remedy we heard of we tried,—all to no avail. Shortly after another member of the family took up Christian Science, I was almost instantly healed of this trouble through the loving aid of a practitioner. Indeed, I was very grateful for this healing.

My husband had an attack of rheumatism. At first he tried material remedies; but as these failed to help him, he decided to take Christian Science treatment; he was healed, and the healing has been permanent. The desire for smoking has also left him.

I am so grateful for the help received at the birth of our little son and of our daughter. They do not know what medicine is, and are healthy children. It is such a blessing to me to have my husband a student of this wonderful truth. My husband has steady employment, and people tell us we are "lucky." We know there is no such thing as luck; but that God always is and always will be the source of our supply.

Many times I have neglected to study; but just as many times has error slipped through the unguarded door; and then I had to get down again to earnest work. I still have a few problems which seemingly have been stubborn; but I am realizing more and more that this is only because of my failure to accept and hold fast to the truth; and I know that I shall finally be led to grasp and forever hold it. I am indeed grateful to Mrs. Eddy for all her works, and for the periodicals; grateful to God and the Way-shower, Christ Jesus; grateful to every one who has helped me to get a better understanding of Christian Science.—(*Mrs.*) *Mona M. Dickey, Indianapolis, Ind.*

✧ ✧

CORRECTIONS

In the first copies printed of the November issue of *The Christian Science Journal,* on page 326, line 7, the expression "thinking people" should read "thinging people." Also, in the poem, page 324, at the end of the second line, first stanza, a comma should precede and a period follow the word "God-given." These corrections were made in the later copies of the issue.

ANNOUNCEMENT

The contract for the publication and sale of the Works of Mary Baker Eddy, entered into between the Trustees under the Will of Mary Baker Eddy and The Christian Science Publishing Society in October, 1917, was rescinded by mutual agreement on June 15, 1922. The Trustees under the Will have now assumed the publication of Mrs. Eddy's writings.

The Publishers have appointed Harry I. Hunt, C.S., at one time assistant to Mrs. Eddy's Publisher, as their Agent.

Beginning November 1, 1922, all orders for Mrs. Eddy's Works should be addressed to and remittances therefor made payable to HARRY I. HUNT, Publishers' Agent, 107 Falmouth Street, Back Bay Station, Boston, Mass., U.S.A.

TESTIMONIES

Good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. They should be written legibly; and the addresses given should be complete. The title "Miss" or "Mrs.," as the case may be, should be added. Married women should sign their own names in full, instead of the names of their husbands.

Testimonies should be verified by three members of The Mother Church, and in the case of a member of a branch church one of the verifiers should be the clerk or some other officer of that church, who has either witnessed the healing or can vouch for the integrity of the testifier. In the verification of testimonies by an officer, the title of the office should be given. An affidavit made before a Notary Public is acceptable, if the testifier does not know three members of The Mother Church.

Compliance with the foregoing will greatly facilitate the work of the Editorial Department.

Correspondence relating to testimonies should not be addressed to individuals, but to the EDITORIAL DEPARTMENT, THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BACK BAY STATION, BOSTON, MASSACHUSETTS.

CHURCH TREASURER

PER CAPITA TAX.—The annual per capita tax for which the Manual provides (Art. VIII, Sect. 13) is due from members of The Mother Church, June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, that being the beginning of the church year. If a remittance for church dues is more than the amount required to balance one's account, the surplus is credited for the current year, unless otherwise directed by the sender.

CONTRIBUTIONS to The Christian Science Benevolent Association are acceptable; and contributions may also be made to the General Fund and the Real Estate Fund of The Mother Church.

Please make all remittances payable to EDWARD L. RIPLEY, Treasurer, and send them to him at 236 Huntington Avenue, Back Bay Station, Boston, Massachusetts.

CLERK OF THE MOTHER CHURCH

Please address correspondence relating to membership with The Mother Church and requests for application forms for membership to GEO. WENDELL ADAMS, Clerk, 236 Huntington Avenue, Back Bay Station, Boston, Massachusetts.

NOTICE

The Tenets of The First Church of Christ, Scientist,—The Mother Church,—for the use of branch Churches of Christ, Scientist, are printed on folded sheets, containing space for adding the authorized application form for membership in branch organizations, or for extracts from their by-laws. These sheets may be ordered from the Clerk at seventy-five cents a hundred; but orders are not taken for less than one hundred. Postage stamps should not be sent in payment.

The Tenets may also be obtained printed in English and German on alternate pages.

Correspondence relative to the Tenets should be addressed to GEO. WENDELL ADAMS, Clerk, 236 Huntington Avenue, Back Bay Station, Boston, Massachusetts.

✧ ✧ ✧

SUBSCRIPTION RATES TO THE CHRISTIAN SCIENCE PERIODICALS

The Christian Science Journal	$3.00 per year
Christian Science Sentinel	$3.00 per year
Der Herold der Christian Science	$2.00 per year
Le Héraut de Christian Science	$2.00 per year
The Christian Science Monitor	$9.00 per year
The Christian Science Quarterly	$1.00 per year

For rates on *short term* subscriptions, see p. iv of *Journal.*

ORDERS

All orders for Mrs. Eddy's writings, other Christian Science literature, subscriptions to our periodicals, and miscellaneous articles should be accompanied by remittance.

Address orders and make checks payable to

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

BACK BAY STATION, BOSTON, MASSACHUSETTS

THE
CHRISTIAN SCIENCE
JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

VOLUME XL JANUARY, 1923 NUMBER 10

HEALING

FRANCES MACK MANN

THE paramount desire in the heart of every sincere Christian Scientist is to follow the behest of our Leader in Article XXX, Section 7, of the Manual, where she says: "Healing the sick and the sinner with Truth demonstrates what we affirm of Christian Science, and nothing can substitute this demonstration. I recommend that each member of this Church shall strive to demonstrate by his or her practice, that Christian Science heals the sick quickly and wholly, thus proving this Science to be all that we claim for it." The advancement of the Cause of Christian Science in the world to-day rests upon the healing work. There would be no churches or any of the activities of Christian Science, but for this work of healing the sick through spiritual means.

A more careful study of the method of healing, as practiced by Jesus and by Mrs. Eddy, shows that the work of a faithful Christian Scientist is always progressive. Jesus did not at first raise the dead. His work was progressive; and every step he took was necessary to his great triumph,—his resurrection from the grave. When Christian Science first begins to unfold to the student, he finds himself speaking to the false beliefs of mortal mind with what appears to be marvelous authority; but he must continue to study the letter of this Science and assimilate its spirit, if he would advance in understanding. In prayer, or when reading the Bible or the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, he may catch a vision of Truth, which will help him or others instantaneously. He longs to retain this light, which may seem gradually to grow dimmer. Then, he often condemns himself for not retaining it; but, working steadily on, he learns that his first experience was but a glimpse of the glory which is yet to be revealed, and that the light had uncovered beliefs in his own consciousness which

were the next errors to be overcome in the upward journey out of material sense into the realization of spirituality. The vision was not lost; but, instead, it helped to urge him on to the obtaining of a more complete manifestation of the light which reveals the permanent reality of being.

A faithful Christian Scientist receives all along the way an inward assurance that he is having a closer walk with God. He finds himself more willing to do God's work, and more persevering in finding it. The mental activity in the work of a Christian Scientist unfolds man's unity with God. One's growth should be natural and normal. If he is depending on infinite divine Principle for direction, self-will gradually becomes eliminated; and he will do the work that he is best fitted to do, and will not be hindered from the doing of it. Jesus said, "The Father that dwelleth in me, he doeth the works."

A true worker is daily poring over the Manual of The Mother Church and obeying its every direction. He does not give out mysterious papers to help some one to heal, thus disobeying Article VIII, Section 9, of the Manual in regard to formulas. He never talks to others of his patients, nor tells of the healing he has done; nor is he unscrupulous with private communications. He does not recommend books on Christian Science other than Mrs. Eddy's. He does not speak disparagingly of other Christian Scientists; but he strives to overcome his self-importance and egotism. He does not, from curiosity, go to hear, or read the writings of, any one who gives out false doctrine or speaks disparagingly of our Leader. He prayerfully seeks his spiritual sustenance from the Bible and Mrs. Eddy's works, and is thereby fed and refreshed by divine Love. He directs patients or inquirers to divine Principle for guidance. He understands that a Christian Science practitioner does not own a patient or his family; that he is in no way the governor, dictator, guide, or disciplinarian of patients; and that neither, in turn, does the patient own a practitioner.

Sickness and sin are temptations; and we must meet and overcome them, as Jesus and our Leader did. It was at the very beginning of Jesus' ministry that the recorded temptations came to him. They were the sum total of all temptations that come to each and all of us as we journey on toward perfection. Jesus was tempted to act independently of his Father, and thus to disobey the First Commandment. The first temptation was to use the power of Spirit for his own benefit. Jesus met this temptation with the Word of God. Is there not a temptation to-day to use Christian Science too much for one's own benefit? We hear of demonstrating business, automobiles, clothes, houses, and fine furniture! We hear even the expression, "There is nothing too good for a Christian Scientist!" Is not this an attempt to use Christian Science for self-indulgence instead of for self-denial? Does not this attitude lead to commercialism? Such practice cannot demonstrate the truth. Jesus met his first temptation by a denial of the senses, and by an absolute trust in God.

In the second temptation, we find evil quoting Scripture for its own purpose, taking the weapon with which Jesus had met the first temptation to use against him in the second. "If," hinted evil, in order to insinuate doubt and to awaken a spirit of pride, "If thou be the Son of God," is it not written that the angels will bear thee up? Will not this be a splendid proof of thy trust in God? Evil here used the Scriptural promise that was available only to one who walked in the path of obedience. It was an appeal to pride. Do we not find this temptation to-day among certain Christian Scientists who talk of their marvelous demonstrations, implying that they are not as other men? Do we not find it in the mistaken ambition for church offices? Christ Jesus, the Wayshower, overcame this temptation with the Word of God.

The third was the temptation to worship matter and personal power. We find this temptation to-day in the desire to control, expressed in the domination of, perhaps, a practitioner over a patient or of a teacher over a student. We find it in the desire for recognition by mankind of one's work; in the desire for the applause of men, for popularity or fame, for outward show instead of for inward grace. This desire is the source of all manner of discord, for it expresses human will. Again, Jesus met this temptation with the Word of God.

Summing up Jesus' method of overcoming these temptations, we find that he used spiritual power only to further the kingdom of God on earth. With the Word of God, he met and destroyed the temptations of the senses, of pride, and of domination. Jesus has thus taught us how to meet any and every temptation with the Word of God, thereby bringing the healing truth to bear upon every situation. Each Christian Scientist has the Bible and Science and Health. Each one can meet the different phases of sin in this way, if he will live Christian Science in his daily life. The belief of sin must be destroyed by Truth; and this same power heals sickness. Jesus was "in all points tempted like as we are, yet without sin."

The Bible and Mrs. Eddy's writings must be studied in order to gain the spiritual meaning of God's Word, which overcomes sickness as well as sin. They must be used as we would use law books if we were in court where a case was being tried. In common court, we study mortal law. In the court of Spirit, we must study God's law. Is it a case of sickness that confronts us? We should search the textbooks of Christian Science, which include the Bible and all of Mrs. Eddy's writings, for what is said about health. Are we overcome with sorrow? Let us, with the aid of the concordances, look for its antidote of joy. Is the burden heavy? Let us study all about spiritual strength. Is there confusion and suffering, trembling and nervousness from fear? God's remedy, which these books will reveal, is to be more loving. Does any one seem bound, congested, shut in? Let him open wide the door of his thought, stop thinking of self, love his brother as himself, and he will find relief. Is there apparent the poison of

envy, greed, jealousy, and selfishness, so that the physical body seems a burden greater than can be borne? Let him remember that God is Love, and God is All. In her Message to The Mother Church for 1900 (p. 6) Mrs. Eddy says: "The spiritual sense of the Scriptures is the scientific sense which interprets the healing Christ." Then, should some special Scriptural verse or some word of Mrs. Eddy's come to our thought when we are giving a treatment, let us hold to it; for it is the Word of God, wherewith to banish the temptation of evil belief, and so to accomplish the needed healing. We read that Jesus healed the multitudes of all manner of diseases. He met all temptation for himself by applying spiritual law. He healed the sick and the sinner by denying, rebuking, silencing the belief in evil, through his spiritual understanding.

In Science and Health (p. 539), Mrs. Eddy speaks of Jesus' having argued with the Pharisees in regard to the Science of creation. Paul argued with the Corinthians: "What communion hath light with darkness? And what concord hath Christ with Belial?" In her writings, Mrs. Eddy speaks of the use of mental argument in the healing of sickness and disease. (See Science and Health, pp. 411, 412, 418.) On page 359 of "Miscellaneous Writings" she writes, "You continue the mental argument in the practice of Christian healing until you can cure without it instantaneously, and through Spirit alone."

Probably no Christian Scientist on earth to-day has attained unto the universally instantaneous healing of all disease; and until we have done so, it often seems necessary to use the mental argument. We should beware at this period of the voice of the tempter that may be telling us that we have risen entirely above the necessity for this. Evil might thus deprive us of our power to heal, and mentally persuade us, through pride, not to continue so long as necessary the use of this weapon, which is not carnal, but mighty in pulling down the strongholds of sin and disease. A truthful mental argument resists and triumphs over the lies of mortal mind.

So far as it is recorded of him, almost without exception Jesus instantly healed every person to whom he gave treatment. The oral denial of the beliefs of the sick was undoubtedly helpful to those who stood by. It is known that Mrs. Eddy healed instantaneously. Both turned to God in spirit; and in this spiritual worship acknowledged the perfection of God and man. The use of Scripture, of Christianly scientific mental argument, and of the realization of perfect God, man, and the universe constitute the method revealed in Christian Science, and are available to-day in the healing of sin and disease.

It is impossible to enslave, mentally or socially, a Bible-reading people.
Horace Greeley.

KNOWING GOD, AND USING GOOD

FRANCIS LYSTER JANDRON

IN the luminous, yet marvelously concise passage with which Mrs. Eddy, on page 503 of "Science and Health with Key to the Scriptures," restores to the opening words of the first chapter of Genesis their original spiritual sense, God's creation is described as consisting of "the unfolding of spiritual ideas and their identities." This simple, scientific phrase lifts thought to grasp the reality of that which is spiritual, as distinct from the unreality of that which is palpable only to the physical senses.

The philosophical speculations and poetical yearnings of ages failed to discern in God the one complete reality; and, thus, they have afforded no means for separating true ideas from counterfeits. Uncertain of the former, deluded by the latter, mortals have taken refuge in a materialism that is at once complex and cruel; and it is from this bondage that Christian Science rescues mankind. The passage which has been cited makes it clear that creation is not a miraculous metamorphosis, nor even a painful evolution of material forms; but it is the great fact of eternal Being made manifest through obedience to God's unchanging law.

As soon as the essential oneness and allness of God is apprehended in Christian Science,—the "I AM THAT I AM" in the Hebrew characterization,—it becomes apparent that the only instrumentalities of accomplishment are those which He provides; and the student becomes engaged in his happy task of discovering and putting into use those divine instrumentalities. This at once brings him face to face with the opposing claims of the so-called carnal mind,—the principalities and powers of darkness, which, through every avenue afforded by material education and temperament, are continually suggesting the existence of a creative force that is unlike God. Only through Christian Science is a decisive victory over evil possible; for Christian Science alone, as the law of God and man,—Principle and idea,—enables mortals to destroy the seeming effects of evil, separate fact from fiction, relate effect to cause, and efface the sense-testimony which would attach reality to a supposititious material cause.

The student's experience in this warfare, his defeats and triumphs, gradually equip him to know himself, to protect himself from temptation, and to lean on the omnipotence of God with a grateful assurance which deepens with each new proof of the presence and redemptive activity of divine Love. He has learned that disobedience alone can separate him from good. His defense against evil loses none of its vigilance; but his understanding of the falsity of evil is less easily challenged by fear, as his closer walk with God raises his thinking to a deeper perception of his divinely bestowed capacities.

It is in this practical use of divine power that Christian Scientists find limitless scope for employment. The

arguments of material sense are always false; and their falsity is proved when we bring within the reach of consciousness the facts of Spirit, which completely reverse error's arguments by wiping them out, so allowing the harmonious, health-giving reality to be made manifest. That which comes from God is always good; it needs only to be used for its healing potency to be experienced. It is always available; and, therefore, is never sought in vain. It is substantial; and, therefore, not subject to any malign influence, which may arrogantly boast of power to supersede the unfolding of good. Much light is thrown on the demonstrable usefulness of good by a careful study of the terms which Mrs. Eddy uses to extend and quicken a scientific conception of God and man. From them we learn to know God through His synonyms, qualities, attributes, faculties, angels and ideas, through His universe including His Christ.

"Man" is "the generic term for all that reflects God's image and likeness" (Science and Health, p. 475). It follows, necessarily, that man's abilities are wholly derived from God. They are guided by infinite intelligence and protected by divine Love. Honesty, health, and abundance, which are God's attributes, unfold in human experience only through use; and closer identification with those attributes is accompanied by unfolding ability and power. To gain a more exact comprehension of an attribute of God, and consistently and painstakingly to translate it into terms of daily experience and activity, is to ally ourselves with the divine order, and to bring more of God into our ways and undertakings. In a message to a branch church, which appears on page 195 of "The First Church of Christ, Scientist, and Miscellany," our revered Leader points out the path of progress when she says, "To do good to all because we love all, and to use in God's service the one talent that we all have, is our only means of adding to that talent and the best way to silence a deep discontent with our shortcomings." Material sense cannot bear witness to Life, Truth, and Love; and in the measure that we allow God, divine Mind, to rule our lives, we shall be freed from the belief that material sense has power to rob us of the capacity to use good. Let material sense shriek its loudest! Its threats cannot dislodge a single idea of God from its place in the harmony of the Father's universe. The words, once used by a wise man, "They say. What say they? Let them say!" will serve for our response to the fulminations of error, when we become conscious that our abiding place is under the shadow of the Most High.

God is substance, including all quality, quantity, addition, and multiplication; and we can use spiritual substance to meet every demand upon us, if only we live close enough to God to have made such substance our own, and to have excluded the mortal belief that matter, subject to diminution and decay, can ever be substantial. When every material claim has been paid in full, spiritual substance will still be found intact,

and immediately available. In this blessed certainty, the victim of a haunting fear of lack and limitation can find his freedom. "What doth the Lord require of thee . . . ?" This: "To do justly, and to love mercy, and to walk humbly with thy God." Working honestly to conform to the requirements of divine Principle, mortal man need not fear that Love's infinite compassion will not sustain him; nor that in his passage through the purifying furnace of affliction he may have to sacrifice aught of his identity, or of his God-given dominion. On the contrary, such an experience can destroy nothing but that false sense which is forever unknown to God. Was it not in a chariot of fire that Elijah gained heaven? The direct calamity is sweetened by the recognition, however faint and halting, that good is eternally present. The threats and forebodings of impending disaster are proved false as we appropriate and use our true and natural selfhood, which is incapable of accepting or harboring evil. Christian Science healing is not difficult of attainment: as in the days when the Master trod the earth, a pure faith suffices to reconcile suffering, sinning man to God, and to open the stricken consciousness to the activities of good, sometimes even when unsought. That which the loving Father-Mother God bestows on simple faith, He will not withhold from those who are earnestly striving to gain an understanding of Him through the Science of being. Only the false dogma of an outworn theology would condemn one to lifelong imperfection, by denying him perfection until he shall first have permitted death to destroy him.

When the healing which we crave, the aid we sorely need, appear to tarry, then is the time for us to ask ourselves how much of good we are really using. God's Science cannot fail, cannot halt, delay, or make hope weary; for Principle inseparably unites cause and effect. But matter and mortality have no Principle; and they cannot see God. To seek healing that we may perpetuate or accommodate either matter or materiality, is not to use good. We must give them up. God in His infinite wisdom will establish the surroundings necessary, or useful, to our perception of good, and will maintain us in them, that the Christ-man may be made manifest. What He establishes, He protects; and it can respond to no corrosive or disturbing influence. His will must be done; and as we yield self-will to His direction, our consciousness will be molded to the divine likeness. The belief of anti-Christ would have us admit that God can be deprived of the manifestation of His power to human consciousness; but we can use our understanding of God's true nature to deny and cast out the claim of anti-Christ. In the book of Job, said to be one of the most ancient of the books of the Old Testament, we read that Job was unjustly deprived of every material possession he held dear, and that "the Lord turned the captivity of Job, when he prayed for his friends: also the Lord gave Job twice as much as he had before."

Thus will divinity ever reward and compensate the love which lifts it-

self above human malice and hatred. It is on the eternality of good that the Christian Scientist places his reliance. He has confidence that God will accompany him through every temptation to which he may be exposed; because he knows that man abides constantly in the divine Mind, and that at last he will know God so well that he will use only good. Meanwhile, as he advances in the understanding of Truth, he rejoices in every opportunity to separate himself from the belief that man is evil,—that man knows or does evil; and, with Paul, he repeats the heavenly benediction, "My grace is sufficient for thee."

"WHY COULD NOT WE CAST HIM OUT?"

ALFRED H. SMITH

NO aspect of Christian Science has appealed more forcibly to the multitude than its healing work. The gift of healing, however, carries with it the added responsibility for its correct use; and the obligation to do the works of the Master increases with the better understanding of his teaching. This is the "spiritual sense," which Mrs. Eddy defines in "Science and Health with Key to the Scriptures" (p. 209) as a "conscious, constant capacity to understand God;" and it is this understanding that shows its faith by its works. Fortunately, there is a blessed necessity by which faith is made efficient through understanding, which leads inevitably to demonstration.

So well did Jesus know the reality of Spirit and the unreality of matter that he always perceived the truth of being, whereby man is known as the image and likeness of God. It was this clear perception of the truth that enabled Jesus to heal instantly what appeared to be hopeless cases of disease. Mrs. Eddy was referring to this when she wrote (Science and Health, p. 476): "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick." This divinely natural law appeared so obvious to Jesus that he rebuked the apostles on several occasions because they did not more fully profit by his teaching. Their signal failure to heal the lunatic boy incurred his kindly rebuke. He was especially concerned because they were unable to perform their work during his absence. So, it is not surprising that the apostles asked him privately, "Why could not we cast him out?" We may reasonably suppose from the attitude of Jesus that they had received the necessary instruction. Their failure was, therefore, as Jesus told them, chargeable to their lack of faith.

A Christian Scientist should be deeply interested in this incident. Jesus taught the apostles, and us, that a faith which is effective only part of the time is not the right sort of faith. Effective, saving faith is operative every moment; otherwise, we have the sad prospect of a God not always

omnipotent, or man not always the image of his creator. Many of us have felt a glad confidence when grappling with certain claims or conditions of evil. Before other states of mortal belief we have stood appalled, and, like the sinking Peter, have cried for help. At one time, we have been able to repel error; but we have fallen easy victims under different circumstances, forgetting that God is always God. Spirit is real, and Truth is wholly true and always true,—effective in every place, applicable to any condition, efficient under every circumstance, practicable for every purpose, a means of grace to every one, and available here and now.

"He that believeth on me, the works that I do shall he do also." These words of the Savior state clearly the conditions by which faith is made efficient through understanding. He indicated again the unqualified demand upon our ability to understand him when he declared, "In my name shall they cast out devils; . . . they shall lay hands on the sick, and they shall recover." Mighty promises are these; and healing power is in the winged words. Therefore, we should reasonably expect a Christian Scientist to demonstrate consistently his knowledge of those things which are most surely believed among us. But though the pattern was shown us in the mount, we often wonder with regret, as did the apostles, "Why could not we cast him out?" No wonder the question carries its own rebuke! The writer of the book of Proverbs confessed there were many things too wonderful for him; and, assuredly, not the least of these is the Christian Scientist who proves the unreality of rheumatism but fears paralysis, or conquers sin but dreads poverty.

The occasional lapses of his followers prompted Jesus to set forth explicitly the causes of their failures. For instance, commenting further on their inability to expel the evil spirit from the lunatic son, he observed with entire clarity, "Because of your unbelief: for verily I say unto you, If ye have faith . . . nothing shall be impossible unto you." Further explanation of failure was in his remark, "Howbeit this kind goeth not out but by prayer and fasting." Works of grace can be manifested only when attempted in sincere consecration. Mrs. Eddy approved this great truth when she wrote, on page 3 of Science and Health, "To understand God is the work of eternity, and demands absolute consecration of thought, energy, and desire." Failure to cast out evil results from wrong apprehension of what the real is, as good—a wrong sense of spiritual values, due to lack of consecration and industry in the right application of the truth. Frequently, we rest upon the labors of another, instead of demonstrating for ourselves the great verities of Christian Science.

Another great hindrance in our attempts to cast out evil lies in that condition briefly designated as care for worldly things. Time and again Jesus set forth graphic descriptions of those sins that do "so easily beset us." How very searching was his analysis of character in the picturesque parable of the sower, which

sets forth so clearly certain phases of the mentality of all time,—that condition of thought which understandeth not the Word, the shallow sense which catcheth easily but cannot endure, the careless thought among thorns—deceitful riches that choke the Word and stifle it! An influence peculiarly hurtful in our time is a desire for constant amusement, flimsy and frivolous things that divert people from deep, systematic thinking and devotion to high ideals. Foolish fads do not achieve solid success; and too often a barren and unfruitful life is the penalty for trifling pleasures. When one has squandered the glorious endowments of youth, a mighty famine falls upon him; and not always does he turn again to God.

But the thinking learned through Christian Science is constructive. It is positive, not negative. Better thinking and living are developed in the process of discovering what is good and true, instead of dwelling on what is false and evil; for a knowledge of vice and failure never inspires to high resolve or to deeds of high emprise. It has been said that Christian Scientists are an optimistic people. It could not be otherwise; for with them health, harmony, and happiness walk hand in hand. If we truly lift up our eyes unto that hill whence cometh our help, shall we not know, here and now, that we are verily the sons of God?

A careful student cannot read Science and Health without being impressed by one thought which is presented many times. This recurring idea is the reference to the unreality of matter. The denial of error, the repudiation of the claims of physical sense, the refusal to admit the reality of mortal or material sources of human knowledge, —these vigorous negations mark important steps in right activity. It follows that in discarding our reliance on physical sense, we also repudiate our faulty conception of evil as having power or volition. As we deny material sense testimony, so we discredit the false claim of a power unlike the source of all good. "Thou shalt have no other gods before me" is the very corner stone of faith, a stone rejected by false builders. If God is good and infinite, by what process of logic or inspiration can we believe in some other power which is neither good nor infinite? If man is the image and likeness of infinite good, how can he reflect less than perfect being? Since one omnipotent God made all "that was made," how can we believe in a devil (evil), and still maintain the fact that God is omnipotent?

The denial of the testimony of material sense and the rejection of evil must be accomplished through the declaration and demonstration of Truth; for by the knowledge of Truth we are made free. The insistent, consecrated affirmation of Truth fortifies us by driving out of consciousness any lurking error of thought. This absolute reliance on Truth alone commits us to a demonstration of its power—a logical dependence upon divine Principle. This affirmation, this right dependence, destroys fear; for fear originates in some misconception of a power apart from God. How great a revelation to the children of men is

that whole-hearted concept of the divine nature wherein Paul assured Timothy, "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind"!

The unreality of matter, the impotence of evil or error, and the allness of Truth,—the understanding of these gives us spiritual insight into "the deep things of God." It is in our steadfast adherence to divine Principle that we shall be tried. Here is the test of spiritual stamina,—of the power to stand fast.

The Scriptures show the road to holiness; but he who would enter in must strive. The gentle Jesus had not where to lay his head, but went his meek and faithful way through toil and danger, while others trod what to material sense was the primrose path. He won his way and demonstrated his power over sin, sickness, and death by laboring up to the full understanding of man's unity with the Father. Holiness is genuine; and there is no substitute for it. Only by conscious, definite endeavor can we enter into the blessed knowledge of good. It is not a sudden illumination, but a work of gradual fulfillment, as the result of patient effort in well-doing! Neither is it a thing of intellect; for "the letter killeth." Rather is it a growth in grace, a dutiful exemplification of that new commandment "that ye love one another;" for the Spirit quickeneth. This is the new heaven and the new earth, where old things have passed away and men rejoice in their new-found knowledge gleaned from "the little book which is open in the hand of the angel."

"NEITHER YOUNG NOR OLD"

MURIEL CULP BERRY

IN "The First Church of Christ, Scientist, and Miscellany" (p. 213), our Leader writes in loving admonition, "Because this age is cursed with one rancorous and lurking foe to human weal, those who are the truest friends of mankind, and conscientious in their desire to do right and to live pure and Christian lives, should be more zealous to do good, more watchful and vigilant." The writer, having had uncovered to her the ways in which this foe (aggressive suggestion) uses the beliefs of youth, maturity, and age to further its vain plan, feels that she can no longer delay in placing these firstfruits of experience on the altar of Christian Science.

When, as a very young girl, she was first guided to Christian Science, she took up the work joyfully. Soon, however, she began to let golden opportunities for service pass. Two suggestions found foothold in her thinking: first, that she was too young in years to voice the truth boldly, and, secondly, that she had not enough Christian Science experience to make demonstrations. Unconsciously, she began to wait for maturity before attempting the tasks of Christian Science. The ground thus gained by false belief, it rapidly tilled and planted with a crop of thorns. Then began a series of those painful experiences into which mor-

tal thinking, when it is unrestrained by Truth, plunges us. At last, the lesson was sufficient. Awakening, she took up the work of an active Christian Scientist, this time with clearer vision.

Immediately she found that the old suggestion, the old serpent-lie, of being too young in years and experience to voice the truth, especially in church affairs, which had been lurking in her thought during the years, had not yet been destroyed. The argument came, slightly changed: While you were struggling with painful experiences, these Scientists were making great progress in church affairs. Keep still. Wait until you have been longer in Science. Made wiser this time by suffering and Science, she began to handle the serpent every time its head appeared in the mental garden, which she longed to fill with the flowers of right thinking. Then these words, found on page 244 of our textbook, "Science and Health with Key to the Scriptures," came to clear and bless her thought: "Man in Science is neither young nor old." She turned from the clamor of the senses to the realization of this glorious fact. For each Christian Scientist, to understand God is the joyful business of eternity. But for any Scientist, of whatever age or experience, to believe some phase of evil is the work of an instant; for all that evil supposes, believes, or suggests, about any problem whatsoever, is a lie. When a suggestion of false belief presents itself to us, we can see it for what it is,—a lie,—and then turn our thought at once to our real business of knowing God; and this rule applies as much to the Scientist of many years' standing as to the novice. This is to "fear God, and keep his commandments."

Years ago, a child sat listening to a group of older persons discussing Christian Science. The visit of a Scientist had brought the then novel subject to the thought of every one present. After a long discussion, in which many views had been advanced, the child suddenly spoke out, "What I like about Christian Science is that it teaches God doesn't know anything about sin." One of the grown-up persons rejoined at once, very firmly: "That is entirely wrong. God has to know about sin, or how could He punish it?" Unconvinced, the child was silenced by the mesmeric belief of maturity correcting youth. Later, when Science had opened the way, she read these divinely inspired words in Habakkuk: "Thou art of purer eyes than to behold evil, and canst not look on iniquity." Quickly thought turned to that early experience, and she saw how the child had gone to the truth as straight as the bee to the honey-filled flower.

Our Master never yielded his thought to the mortal belief of puerility. When he was but twelve years of age, he talked with the learned doctors of the law, "both hearing them, and asking them questions." Article IV, Section 3, of our Manual provides the conditions under which children who have arrived at this age—twelve years—may enter The Mother Church. Thus our Leader recognizes the divine wisdom of gathering the lambs, as well as the sheep, into the fold.

The maternal solicitude which blinded Mary when she found Jesus in the temple with the doctors, typifies the thought of the young mother of all time. Even before the babe becomes conscious of the things of this world, suggestion is busy whispering its lies to the mother, whispering that the time is not quite right yet for absolute reliance on God. You can't trust Science entirely for such a little, helpless creature, comes the whisper! You have to use just a few of the simple remedies. Begin trying Science when the baby can walk. And when he can walk, the suggestion comes, Wait until he starts to Sunday school—always seeking to postpone the day of Christian Science to the future. The silencing rebuke for this error is a clear comprehension that God, and God alone, is the Mother as well as the Father of man. The human mother who realizes this will never hinder, through a belief of personal motherhood, expressed in anxiety, exaction, or idolatrous worship, the spiritual development of her child.

The second stage, in the false existence of mortals, is the belief of maturity. During this period evil suggestion increases its supposititious efforts. Mortal belief has decreed that mankind is most active during maturity; and evil would make certain that this activity concern itself wholly with mortal affairs. Into the Christian Science student's thought, unless it be carefully guarded, are poured the material beliefs of maturer years, with all their attendant train of physical ills. In other words, tirelessly and with the utmost subtlety, suggestion convinces the unwary that they are too busy during maturity to be active, working Christian Scientists.

A student of Christian Science was once asked to take a position in a certain firm for the purpose of helping the proprietor to stem the current of error which was apparently sweeping away his business. It was soon seen that this person was yielding to the mesmeric suggestion of attaching his troubles to the personalities of various employees. At one moment, he would blame conditions upon one employee; an hour later, he had decided upon another culprit. The result was "confusion worse confounded." At last, the Christian Scientist was sought out for a confidential conversation. After listening some moments to the employer voicing despair, the student asked, "Why don't you just go off by yourself and read Science and Health?" "I don't have a moment for that," replied the other. "I haven't had a moment to read Science and Health for months. And won't have till I get my business straightened out."

Could any one ask for a better illustration of the way in which this "rancorous foe" uses the belief of worldly care to further its ends during the years of maturity? Never, in its subtlety, does it openly attack Christian Science,—for then it might startle us sufficiently to awake us; it only suggests, with the mock meekness of the wolf in sheep's clothing, that we await a more convenient season in which to study and apply the truth. All that evil would ever have to do, in order to prolong its unlawful existence, would be to keep its victim

a Scientist in name only—"and the last state of that man is worse than the first."

Standing between youth and age, maturity looks with fatal condescension on both of them. Indeed, one of the saddest problems of humanity has always been the mutual distrust and lack of sympathy between the generations,—a condition which will never be healed until divine Science unites all mankind in the bond of a common purpose. In divine Science man takes his rightful place as God's child, never too old to bear the Father's gentle rod, and never too young to work for Him.

The last stage of mortal thinking calls itself old age. The family is reared, the social position secured, the competence won. Now, at last, there is nothing to prevent the taking up of Christian Science work! comes the exclamation. Ah, but evil suggestion is still close, in belief, upon the heels of God's child! For what, pray, would be left of its false seeming if all the elderly persons on the earth to-day were to go actively to work to put evil out of existence? So, the busy argument goes on, in the name of one's own thinking: Oh, the time is past, now, for me to be active. Let the younger Scientists take up the work. I want to sleep all night comfortably, and have plenty of leisure for my meals. I've worked hard all my life. Now, I want to sit by the open fire on winter days, and go away to a cool resort in the summer. If I keep my own thought uplifted, that's enough to expect at my age! And so mortal thought sinks calmly into that last infirmity, death.

The writer has lying on her desk a letter from relatives which describes a dinner recently given by a lady who is over ninety years of age, a lovely character and a Christian Scientist. This sprightly person, who knows that human years cannot argue her out of her heritage, cleaned up her house, cooked the dinner, and enjoyed her guests as much as they did her. Years ago, before she learned of Christian Science, like Dorcas of old she was "full of good works and almsdeeds which she did." After the healing truth dawned upon her thought, she joyfully substituted the cheering message of Science for the oldtime inquiries about symptoms. Instead of her homemade remedies she now carries Christian Science literature to the sufferer; and often her kind eyes win a welcome for Truth. Not yielding to the suggestion that she is too old to work in God's vineyard, she expresses the activity of divine Mind, which knows not age.

Moses began his mission of leading the children of Israel out of Egypt at an advanced age; yet he remained faithfully at his post of duty until the promised land was in sight, and until Joshua had been selected and trained to lead the Israelites into it. He was one hundred and twenty years old; but such had been his demonstration of self-forgetful activity that his eye remained undimmed, his strength unabated. And so gentle and harmonious was his departure from his friends that "no man knoweth of his sepulchre unto this day." Had he yielded to sense mesmerism when the call to service came, the world would

not have had his message, which thrills across the ages: "The eternal God is thy refuge, and underneath are the everlasting arms."

Christian Scientists have, for their contemplation, a heart-touching lesson in the life of our beloved Leader, Mary Baker Eddy. As a child, she studied the Bible, and trustingly received the assurances of God's goodness which fell from her mother's lips. That she began in youth to voice the truth which was thus revealed to her, we know from her earlier poems. Later, when she grew to womanhood, she seemingly became a target for human woe. Many experiences of mortal suffering fell to her lot. The student who conscientiously searches the pages of her biography becomes convinced that, whatever his human problem, there his Leader has stood before him; yet she swerved not in her search for Truth. Through every experience, she became less attached to earth and readier to turn to God, until, in the fullness of His time, she received the most glorious influx of the Spirit since the days of our Master. She devoted to the establishment of our Cause every moment of what society considered the most active period of human life; and long after the time when mortal thought would have excused her from further effort, she stood calmly upon the watch tower, and met, with tender and Christlike understanding, the efforts of aggressive suggestion to overthrow her life-work. In her own experience she exemplified her message to all mankind, as found on page 246 of Science and Health: "Man, governed by immortal Mind, is always beautiful and grand. Each succeeding year unfolds wisdom, beauty, and holiness."

Youth, maturity, and age! All, all lies! And Christian Science teaches the way to prove their nothingness, through the demonstration of the allpresence and power of God and His Christ,—"the same yesterday, and to day, and for ever."

[Written for the *Journal*]

VISION

JEANNETTE B. ANTHONY

In finite sense, which views the starry dome above
With mortal vision, human thought cannot conceive
Of aught that is beyond.
A finite sense has circumscribed itself
And all that comes within its misty view,
And through the vast domains of space takes timid wing,
As e'en the tender nestling from some low-bent bough.
Yet, as the bonds of sense material are burst
And understanding of God's presence takes their place,
We know but Spirit, here as there; and from the stars
There clearly gleams the light of Truth and, fall'n the scales
From off our eyes, we see the light that never fails.

"AND THERE WAS LIGHT"

DAISY BEDFORD

PERHAPS nothing in this world creates more joy in the human heart than light, typifying, as it does, life, activity, beauty, sequence of ideas stimulating growth and aiding perception. In the Bible the word "light," meaning understanding, spiritual vision, enlightenment, is used from one end to the other of its sacred pages. To begin with, there is that wonderful passage in the first chapter of Genesis: "And God said, Let there be light: and there was light." The preceding verse gives a very symbolical picture of the so-called human consciousness before the Word of God is spoken; and one translation puts it very forcibly thus: "But the earth was unorganized, empty, and darkness covered its convulsed surface. But the breath of God vibrated over its fluid face. God then said, let there be light, and light came."

The foregoing passage, especially the expression "fluid face," seems so exactly the right description of the condition of thought which exists all over the world to-day. "Fluid" is defined as "having particles which easily move and change their relative position without a separation of the mass, yielding to the least force impressed, and which, when that force is removed, recovers its previous state." As Mrs. Eddy says in "Miscellaneous Writings" (p. 119), "The nature of the individual, more stubborn than the circumstance, will always be found arguing for itself,—its habits, tastes, and indulgences." "Face" is defined as "the surface which presents itself to view." Hither and thither poor humanity is tossed, backwards and forwards, seeking rest and finding none; because all the artificial aids to the light, that light "which lighteth every man that cometh into the world," are unable to reveal the "Sun of righteousness." "Hungry and thirsty, their soul fainted in them;" and still they wearily wander in the desert, because they are unable to hear the voice of Truth, which would lead them safely home. In John we read, "He came unto his own, and his own received him not."

It is the habit of many people, in countries where the sun does not appear as frequently as in others, immediately to pull down their blinds and close their windows as soon as it makes its appearance, as though they lived in the tropics. When one is ushered into these abodes of gloom, a sense of deadness and chill seems to oppress one; and one wonders whether the protection of some cherished carpet or piece of furniture warrants such restrictive remedies. Outside, the birds are singing, the sweet scent of flowers fills the air, the trees are nodding in the breeze, the voices of happy children can be heard in the distance; but, within, all this is lost. Gloom and semi-darkness hide the outside beauty. This picture typifies the human consciousness in its fear of being aroused to further action than it deems desirable. It mentally draws down its blinds, shutting out that which shall awaken it from

the lethargic dream of life in matter, and almost in a panic cries, "Let us alone; what have we to do with thee . . . ? art thou come to destroy us?"

The light which would enlighten the world has come to us again in the teachings of Christ Jesus, through the revelation of their application to the needs of the present age in our textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. Yet, as of old, Truth comes to His own, and His own receive Him not; and why? Because their eyes have become so accustomed to artificial aids to light that they are frightened at the silent demand of Truth, "I say unto thee, arise." Light, they would say, is the last thing we want. Why! it will make us think, will wake us up and keep us awake, will show us our right responsibility, and uncover that which we do not wish to see. These artificial aids have been sufficient for our forefathers; they will outlast our time! But the human consciousness must one day wake up. The voice of God will sound sometime to each one of us, "Let there be light;" and progress, which Mrs. Eddy tells us is "the law of God" (Science and Health, p. 233), must be obeyed.

But what of those who have sought for the light, as a man dying of thirst seeks for the cooling draught, which shall assuage his pangs? There are such who, in their mental agony, weary of the darkness, have cried out in the bitterness of their heart, "O send out thy light and thy truth: let them lead me." The prayer uttered so often, and always becoming more and more intense as the years have gone by, seemed to return void to the supplicant. Every will-o'-the-wisp of light had been followed, only to find that it led nowhere, and so had been only cheating, until that glorious day when God said, "Let there be light;" and consciousness, purified somewhat of selfish aims and objects and self-seeking, experienced "and there was light."

No student of Christian Science who has seen this real light can ever forget the illumination that followed. However faintly it was perceived, it brought with it the promise, This is "the true Light, which lighteth every man that cometh into the world." Consciousness aroused knew that never again could it wander, overwhelmed and hopeless; because it had known light! Never again could the darkness seem real. The experience which follows is very similar to that which we have all experienced at one time or another in walking through a dark tunnel, guided to light and freedom by a tiny speck of brightness at the extreme end. Never for one moment did we doubt that light; never for one moment turn back; never for one moment in a panic beat with helpless hands on the relentless walls which appeared to hem us in. We had seen that pin point of light, far in the distance; and our faith was sufficient in its promise to follow until we were led into the freedom beyond. So it is with the human consciousness. The light of Truth to some may appear faint, and a long way off. The tunnel—material beliefs, old theology—may seem to have walls so thick that they appear impassable; but the wise traveler heeds

them not: he has seen the light in the distance, and everything else is forgotten. The way may not be easy. He may reach his journey's end with bleeding feet; but his journey's end will be the heavenly Jerusalem, of which the Revelator says, "There shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light."

[Written for the *Journal*]

ONESIMUS

(The Epistle to Philemon)

A. JACQUELINE SHAW

How standest thou, Onesimus? The glare
  Of Rome behind thee; on thy face
The mark of Rome's worst hours: there,
  Are imprinted all the signs thou dread'st,—
Thou art a slave! . . . Th' untamed desires
  Thou cherishest, fed upon their own
Starvation, these we see: fires upon fires
  That feed, nor ever gain release.
Behind thee, heedless, does the curtain fall,
  To blot out—nothing? Then to thee, amidst
The twilight coolness, does the face of Paul
  Shine forth, illumined by the light of God?
Speaks then, perchance, the well-remembered voice
  More gently than when in Philemon's house
Thou heard'st his words of peace, and, or from choice
  Or servitude, remained within his ken?
"Greetings, my son Onesimus, 'tis well!"
  So much we hear; and then perhaps to thee
With those words come the vision: who can tell
  Which moment marks the deluge of the world
To each of us? The sordid mantle, clasped
  So tightly round us, slippeth from our hand:
The burdens we so plaintively have asked
  To bear with us, fall with our false desires
To earth. And thou, Onesimus, a slave
  As ever, bound with bonds of tenderness
Where duty answers Love, dost hear the grave,
  Sweet accents once again—and turn'st to God?
"Part of myself," writes Paul; yet, even he
  Is bound, a servant to the will of Love:
So to Philemon's house he sendeth thee—
  Onesimus—the slave, the conqueror.

IMMANUEL—"GOD WITH US"

JOHN ASHCROFT

A RECENT issue of a monthly magazine contained an article on the possibilities incident to a greater recognition and realization of the actuality, activity, and availability of God. The article was remarkable from the Christian Scientist's point of view, because the rare and beautiful experiences related, so far from being isolated incidents of unusual character, are matters of daily, if not hourly, occurrence in the lives of those who have to some extent proved the truth of Mrs. Eddy's declaration in "The First Church of Christ, Scientist, and Miscellany" (p. 238), "God is understandable, knowable, and applicable to every human need."

The tendency of human thought to relegate to the realm of the mystical all that lies beyond the province of material sense testimony is, of course, a great stumblingblock to an approach to any appreciation of the reality and practicability of the unseen things of which Paul speaks. Jesus of Nazareth emphasized this when he said that if a man did not receive the kingdom of God as a little child, he should "in no wise enter therein." This childlike, though by no means childish, attitude of thought —this willingness to relinquish preconceived beliefs, and to accept as a basis of demonstration the fundamental proposition that God is, and that He may therefore be known through that which manifests Him—necessarily precedes any possibility of achieving what the article referred to terms "contact and commerce with reality beyond the margins of [one's] personal self." That there is the truth about all things, and that this truth is the unseen but available reality indicated in the Master's assurance, "Ye shall know the truth, and the truth shall make you free," is mankind's one hope of deliverance from the thralldom of all that is untrue, from the dissatisfactions of existence, as existence is now generally apprehended.

The present writer's acquaintance with the truth, as it is revealed in Christian Science, was preceded by a long period of skepticism, bordering at times on actual infidelity. Brought up to believe in the usual concept of God as a corporeal personality, taught to pray to this Being, who might or might not answer such prayer, as to Him seemed best; confronted with endless failure to realize one's worthiest desires; and hampered by an underlying conviction of the futility of expecting a changeless Deity to change in response to human pleading, thought finally revolted; and there followed many years of indifference to spiritual matters. Aroused at length by the needs of others; dissatisfied with the barrenness of merely material living; and finding a concept of God which had apparently benefited many,—a concept which invited consideration and understanding, instead of mere acceptance and belief,—thought again took up the contemplation of the possibility of proving spiritual verities.

The clearer concept of God as Spirit, as infinite divine Mind, found in the writings of Mary Baker Eddy, the Discoverer and Founder of Christian Science, and of man as the image and likeness of immaculate Divine Being,—in spite of all appearances to the contrary,—at once necessitated a revision of all previous estimates; and effort to apprehend and demonstrate the truth of the new-found premise became imperative. What was needed was proof. It seemed reasonable to assume that if carnal or material mindedness is death, and spiritual mindedness is life and peace,—as the author of the epistle to the Romans averred,—then, in an increased understanding and consciousness of Life and true peace would lie the proof of the value of the premise of such thinking. Spiritual thinking, obviously, could not start from matter. It must begin with, continue in, and be confined to Spirit.

If it be conceded that the great Unseen ever revealed Himself to man, that divine Mind ever imparted its own pure and perfect ideas, it must be apparent that such revelation and impartation is always possible. There is no rational basis for assuming that these have ceased with the closing words of the last chapter of the Bible. Rather should it be expected that the spiritual animus indicated in the Apocalyptic declaration, "Behold, I stand at the door, and knock," will make good its great promise, and "come in to him" who is willing to lift the latch. The ensuing evidence of Immanuel, of "God with us," will be unmistakable. It will be found that it still carries healing in its wings.

Shortly after entering upon this line of spiritual research, the writer found himself one day in great physical distress, and began to try to prove for himself the truth with which he was becoming acquainted. The difficulty persisted for some time, in spite of every effort to realize that in infinite good there could be no place for such unhappy conditions. Abandoning business for the day, he undertook the journey home in much suffering, thought being, however, continually directed towards the possibility of divine help. Suddenly, as though addressed by an unseen presence, there came the seemingly audible command, "Be still, and know that I am God." Almost instantly the suffering began to abate; and when the journey ended, a few minutes later, all trace of it had disappeared. Again, years later, when struggling with a condition which threatened life, or reason, or both, there came a "peace, be still" in the words of one of our Leader's well-loved hymns (Poems, p. 12):—

> "And o'er earth's troubled, angry sea
> I see Christ walk,
> And come to me, and tenderly,
> Divinely talk."

What Christian Scientist has not found in his hour of trial that divine Love has its own sure way of reaching him, and of allaying his distress? From the pages of the Bible, from the inspired writings of our Leader, in the sanctity of our own individual communion with God, Love can and does impart the help we need. In over twenty years of en-

deavor to demonstrate the reality and availability of spiritual verities, the writer has experienced, and witnessed, endless proof of the truth of the beneficent teachings of Christian Science. That which at one time seemed mystical and impracticable, if not impossible, has become the practicable and assured.

There is one thing, however, which the so-called human mind resents most vigorously; and that is any attempt to deprive it of that which causes it the most trouble,—its belief in matter. Yet, progress Spiritward is impossible without the surrender of the belief of life in matter. The Bible itself declares that "flesh and blood cannot inherit the kingdom of God." There is no compromise possible, no halfway measure for the one who wishes to prove spiritual facts. Either Spirit, God, is infinite, and therefore always present, or He is not. Logically, there cannot be anything beyond infinity, nor anything within it unlike itself; and in the daily demonstration of this truth, the Christian Scientist finds increasing and wholly satisfying evidence of Immanuel, or "God with us."

UNITY

FLORENCE LOUISE MORGAN

UNITY, whether in international relationships, in business, home affairs, or in church organization, can be realized only in proportion as each individual recognizes and proves man's at-one-ment with divine Principle, God. It is not merely by assimilating and expressing the same views and opinions as do our neighbors that mankind manifests unity of thought and purpose, but by individual demonstration of Principle, each one in his own work; just as the longed-for establishment of universal peace will depend, not solely on the agreement of delegates with one another, but on the nations' united demonstration of individual honesty, purity of motive, and spiritual enlightenment. In church membership, likewise, it is only by individual understanding of Principle and demonstration of divine law that unity can be established and maintained.

Christ Jesus knew of the seemingly increasing subtlety of evil suggestion; and so he commanded his followers to watch. He did not, however, enjoin them to watch one another, but in humility to watch their own thoughts,—to watch and pray. One of the hidden ways of evil, by which it seeks to reverse the divine fact of unity, substituting disruption and separation therefor, is to suggest to the members of the Church of Christ, Scientist, that this or that worker is not correctly interpreting the duties of the office he occupies,—is not doing the work of the office as it should be done. A criticism of this kind, passing from mouth to mouth, gathers in its train an ever increasing burden of unkindness, distrust, and falsehood, until it reaches some alert student who, realizing that Love "thinketh no evil," is able to destroy the lying rumor, and so prove its nothingness.

It should be clearly understood that divine Love governs all things, and that the reflection of divine Love is ever uplifting and affirmative. Criticism, doubt, condemnation, and false witness-bearing are not included in Truth or in Truth's working; and these false arguments, wherever found, engaged in, or listened to, plainly point to a sad lack of understanding of Christian Science. It is easy for mortals to listen to and believe in false suggestion concerning a Reader, a practitioner, or a board of directors; but the Christian Scientist knows that he needs to be alert, if he would keep the ninth commandment in its true spiritual significance and not bear false witness against his neighbor.

The adversary is still abroad "seeking whom he may devour," sowing seeds of distrust and fear, endeavoring to spread dissatisfaction and doubt, and to foster "suspicious distrust where honor is due," as described by Mary Baker Eddy in her wonderfully enlightening article in "The First Church of Christ, Scientist, and Miscellany" (p. 211), entitled "Ways that are Vain." Whether these suggestions of error come through false mental channels, or by way of malicious gossip, or by the still more subtle, cleverly worded letter or leaflet, profuse with quotations from our Leader's writings, and circulated among members of The Mother Church,—whatever the method employed, the alert Christian Scientist will instantly detect these efforts of error to trespass on individual right thinking, and, regardless of personalities concerned, be able to see the impossibility of the destruction of one iota of hope and faith in the field by these unauthorized and unconstitutional efforts of error to gain a hearing.

The Church of Christ, Scientist, stands unmoved, its great mission protected for all time by the Church Manual. It would be well if those laboring under a sense of grievance, whether on their own account or that of somebody else, were to realize that no problem is ever solved by attempting to influence the thoughts of others erroneously or by erroneous methods. Let those persons holding strong opinions pause before they seek to spread their views among their brethren. The unauthorized distribution and circulation of personal criticism aimed at individuals occupying official positions in our church organization is an unwarrantable nuisance. While time lasts there will be those who rebel against law, order, and properly constituted authority,—those whose sense of personality labors under a grievance, those whose egotism is ever clamoring for attention or for personal expression; and there will be manifold excuses offered for their activities, which, if encouraged, can only confuse and disrupt, turning those, who are taken in by them, aside from steady demonstration of Christian Science, and thus hindering our great Cause,—all of which is exactly what error would like to do. In this connection, our Leader has given us some wonderful advice on pages 7, 8, and 9 of "No and Yes."

The success of our movement, together with the protection of its organization, depends on the individ-

ual demonstration of each member. Divine Love alone has power; and the guidance of our brother in his work may safely be left to God. Let us see to it that we do our own work well. Tenderness and compassion for all mankind; faithful adherence to our Church Manual; wise restraint from discussing error, and an ever increasing watchfulness in guarding our thought from suggestions of evil, will keep us in the straight and narrow way of Christian Science. Let us pray often to the Father, commune with the one Mind, in earnest humility examining every thought and motive of the heart. Thus, with joy and gratitude we shall realize our willingness and ability "to refuse the evil, and choose the good,"—a sign prophesied by Isaiah as heralding the coming of the Christ to human thought.

THOUGHTS, THEIR NATURE AND EFFECTS

G. FLORENCE KEELER

"BLESSED are the pure in heart: for they shall see God." Blessed are true thoughts; for they are in and of the Father, divine Mind. It was some years after learning of Christian Science before the writer awakened to the true value of thoughts, their nature and effects, and the need of watching that none but the pure among them found a listening ear. Healing from a so-called incurable disease had been accomplished during a few weeks' treatment, when Christian Science was first presented; but after five years of physical freedom a severe mental trouble presented itself, and with it, apparently, came the fear of every disease. It was at this time that the distinct nature of health-giving and joy-inspiring thoughts was revealed to her, and likewise an understanding of the opposite nature of down-dragging, disease-bringing thoughts. This heretofore slightly apprehended subject was the means of pointing the way to rapid progress in spiritual awakening.

It might be thought strange that a subject so much dwelt upon in Christian Science, the subject which is largely foundational in its teachings, should have been so dimly discerned. But is it not true that, although much joy and satisfaction may be gained from the first glimpse into the wondrous truths of Christian Science, a time comes when the heart-hunger for more light reveals the need of more accurate analysis of thought, before real progress can be made? Progress in Christian Science is always commensurate with right thinking; and as we understand the nature of right thoughts and lay hold upon them, we bring into our experience the joy and peace of their holy ministry; we lose the suffering attendant upon the entertainment of evil suggestions.

God is all there is; and He is divine Mind. To know God, then, is to know His thoughts; and to abide with His thoughts is to find peace and heaven, health and holiness. His thoughts, or true thoughts, necessarily partake of the divine nature and bring the blessings of God to

mankind. A pure thought is most precious. Entertaining a true thought we stand in the presence of God, live consciously in divine Life, and find home and heaven. Let any one cherish a beautiful thought to the exclusion of all else for even one day, and behold the marvelous results!

The writer remembers with deepest gratitude the protection realized, during many weeks of mental darkness, from an angel thought voicing itself in the words of Scripture: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." Evil suggestions of darkness clamored loudly for admittance; but the protection of this God-given thought was realized to the utter destruction of evil's seeming power and presence. No evil can stand before a right thought. Power and dominion are reflected in these right thoughts, because they are of God. Safe refuge is found in their presence, because of their uplifting, all-infolding nature. Evil suggestions, which never rise above earth because of their lower nature, cannot reach a heaven-born, upward-tending thought. Carried on the wings of holy thoughts, one is safely lifted above their grasp.

Because God is ever present, right thoughts are always present. Representatives of God, they constitute His holy kingdom and reflect His omnipresence, bring His peace, manifest His might, demonstrate the strength and reality of good, annihilate all unlike themselves. Right thoughts are productive, joy giving, joy inspiring, heaven revealing, health bestowing, and invigorating.

Our thoughts govern our bodies and our circumstances. One who is sick or laboring under a sense of limitation has but to look into his thought to prove this. Does it ever take long for one who is sick to find the presence of some sickly thought? Is not some sense of darkness, dread, disappointment, dissatisfaction, discouragement, fear, self-condemnation, or self-righteousness finding an attendant ear? Is not one who is bowed by a sense of limitation—lack of supply, lack of friends, lack of love—busily engaged in entertaining the whisperings of self and fear, matter and material sense? Lack cannot be known in the presence of a spiritual idea, because of the very immunity of the latter from evil. Free and unlimited, a spiritual idea abides in unlimited spiritual good, because no matter is there. A thought of limitation always has matter for its object, and always clings to its object, matter. Some material thing seems lacking; and yet, matter is wholly unreal! Matter and limitation are one.

Could any one ever have friends while entertaining a belief that he has none? Friends are the outward manifestation of good thoughts and true ideas, which God supplies abundantly. Then there should be plenty of friends; and lack of them is nothing but an ignorant belief without presence or reality. Could one, ignorantly misled by such a thought, ever know the joy of a friend? Was any good ever gained by listening to an evil suggestion? Is there any good in the nature of evil? Could evil promise any joy? Surely not. How

ready we should be to say to these evil thoughts and fears: I have not one second to listen to you; my gaze is fixed; spiritual thoughts are guiding me onward and upward; and I refuse to be turned backward or to be dragged downward!

Our beloved Leader has given us wise counsel in these words from "The First Church of Christ, Scientist, and Miscellany" (p. 210): "Beloved Christian Scientists, keep your minds so filled with Truth and Love, that sin, disease, and death cannot enter them." We cannot be too prompt in obeying, seeing that, as the Scripture says, "The end of all things is at hand . . . when his glory shall be revealed, ye may be glad also with exceeding joy." Having obtained the reward of a faithful watchman, all may rejoice.

CREATION AS UNFOLDMENT

ELEANORA BURDETT CARR

THE account in Genesis of how God created man and the universe in six days, and rested the seventh day, is familiar to many; and while the story of Adam and Eve has been to many people merely part of a mental pattern woven together in childhood, with other allegorical threads, perhaps the ordinary workaday folks have, in general, left their problems to be thrashed out by the theologians. They accept the narrative as, in any case, providing them with a satisfactory reason for a Sunday rest, every seventh day of the week!

This being so, it is evident that this mental attitude, or rather the passivity of thought of so many people towards the stupendous problem of creation, is scarcely a promising preparation to the understanding of what Mrs. Eddy means when she writes in the textbook, "Science and Health with Key to the Scriptures" (p. 519), "Nothing can be novel to eternal Mind, the author of all things, who from all eternity knoweth His own ideas," and further says (p. 520): "Unfathomable Mind is expressed. The depth, breadth, height, might, majesty, and glory of infinite Love fill all space."

Here is a form of expression which cannot be conveniently classified as ancient fable or archaic fairy tale. Here is an atmosphere of thought which at once wipes out all the familiar landmarks of material sense,—time, space, and sentiment. Probably no one to-day understands all that Mrs. Eddy wrote in her scientific exegesis of the first book in the Bible; but glowing spiritual vision and spiritual understanding will lead mankind to apprehend more and more the truth expressed there,—the scientific truth of existence, which the world most sorely needs; for the human cry goes up constantly, How can we attain; how can we rise to see the glory of God's creation? The answer is delayed, because men appear to be so closely enwrapped in the mist of this mortal seeming that, although the lines,

> Trailing clouds of glory, do we come
> From God, who is our home,

may be applied to the innocence of childhood, still, as Wordsworth goes on to lament, the fresh program passes all too soon, until

> At length the man perceives it die away,
> And fade into the light of common day.

In the morning of the world, however, it seems as if men's vision still held something of the fresh innocence of the child, which enabled them more easily to pierce the mist of materiality, gaining the exquisite glimpses of the radiance of divine Love. The world in which moved such figures as Moses, Abraham, Jacob, and Elijah was one in which holy men habitually communed with Spirit, the unseen God; and, further, the generations which produced such songs as the Psalms were neither indifferent to nor apathetic towards spiritual beauty and truth. It was tragic that humanity gradually let the perception of spiritual glory fade away "into the light of common day," until, under the paralyzing influence of the great Roman Empire at the height of its power, the truth about God seemed to all but disappear from human perception.

At this point, however, there appeared in the black night of materialism a light,—a star, which guided some wakeful shepherds to the birthplace of a young child; and this star of spiritual vision grew brighter with the growth of the boy Jesus, until it was proved to be, indeed, the reflection of God Himself. Christ Jesus so perfectly demonstrated the Christ, Truth, that he destroyed every evil known to mankind, including the lie called death, and finally ascended above human consciousness, demonstrating the eternal and spiritual nature of man, the true idea of God.

It is significant that once more in an age of great spiritual darkness, pushing towards more material power, in the year 1821, another child was born who was to manifest spiritual vision far in advance of her generation. This babe became Mary Baker Eddy, the Discoverer and Founder of Christian Science, the author of "Science and Health with Key to the Scriptures," and the Leader of the Church of Christ, Scientist, a church built on the foundation of spiritual understanding, and established through proof or demonstration thereof by healing.

Mrs. Eddy was so alert to the things appertaining to man's true or spiritual nature that she could not but be aware of the hungering longing of many hearts for even a glimpse of God's real creation, and she felt herself to have been divinely led and equipped to unfold the glorious light of Truth which dawned upon her. When, in 1866, she was healed by divine power of an injury caused by an accident deemed fatal, she accepted this as a revelation of Christian Science; and she says in "Retrospection and Introspection" (p. 24), "I then withdrew from society about three years,—to ponder my mission, to search the Scriptures, to find the Science of Mind that should take the things of God and show them to the creature, and reveal the great curative Principle,—Deity." The fruit of this three years' search was the Christian Science textbook; and in this book there is taught the method

of solving every human problem. As the student reads, and his spiritual understanding grows, he also will perceive with the great prophets and spiritual teachers that the dawn of the reflection of Mind's ideas has come to his own consciousness, as when God said, "Let there be light: and there was light."

Thus, a Christian Scientist may learn that true creation is always unfolding and manifesting itself; and that this is a living and continuous experience, through which men reach God and understand all "that was made." All beautiful, lovely, and good ideas, which come to us daily, teach more of God's universe, and of man and woman in God's image and likeness, reflecting His presence and power and His love. This is an inspiring sense of creation, because it is infinite. In the words of the psalmist: "The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge."

[Written for the *Journal*]

TRUE WORK

MARIAN B. ATHERTON

If we would work as Jesus worked
In days of long ago,
How full of joy our lives would be,
How banished every woe!

Did sin present itself to him
In ugly, loathsome guise?
He saw at once God's perfect child
Before his vision rise.

Then he who had been error's thrall
From that dear presence went,
Made free,—from chains belief had forged,—
By God omnipotent.

Was dread disease before him brought?
Did death present its claim?
To him appeared God's own idea,
With light of Love aflame.

That vision clear of Life and Love
Was ever with the man,
Who healed the sick and raised the dead,
In spite of error's ban.

So, let us work as Jesus worked
In days of long ago,
That full of joy our lives may be,
And banished every woe!

THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY MARY BAKER EDDY, AUTHOR OF THE CHRISTIAN SCIENCE TEXTBOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ALBERT F. GILMORE
Editor

ELLA W. HOAG, DUNCAN SINCLAIR
Associate Editors

EDITORIAL

MATERIAL SENSE AND INFINITY

THE psalmist, beholding the wonders of the universe about him, and contemplating its great extent, exclaimed, "Many, O LORD my God, are thy wonderful works which thou hast done." Job was no less impressed with the extent and magnificence of the universe as he beheld it: "Is not God in the height of heaven? and behold the height of the stars, how high they are!" Yet, how limited the scope of their vision as compared with the present knowledge of mankind!

Mortal man has long striven to enlarge his mental horizon. By numerous inventions he has extended the range of the physical senses and proportionably increased their scope, until at times it has seemed that in the material universe no unexplored regions remained, that there was nothing beyond his ken. But the process of expansion still goes on, as inventions multiply, and new revelations follow one another with a rapidity that compels constant readjustment of knowledge to keep abreast of the times. By means of the increased power of the telescope, new worlds are discovered, so distant and so stupendous as quite to baffle the imagination. Just now comes the word that far off in interstellar space, one hundred and ten thousand light-years away we are told, suns have been discovered incomparably larger than the luminary of our own stellar system and so remote that the distances represented are beyond the possibility of human comprehension. By means of the photographic plate the number of known stars has increased from a few thousand seen by the unaided eye to scores of millions; and it is claimed that but a small portion of all that may be discovered have thus far been revealed. Through the invention of the microscope another wonder-world, quite unknown to the unaided senses, has been disclosed. Furthermore, an English professor describes the constituent atoms of matter as impossible of recognition by any human instrumentality, so infinitesimal as to baffle the grasp of mortal thought. He also states that following Einstein's theory of relativity, energy to a degree quite impossible to apprehend results from the annihilation of matter. Moreover, it is commonly held by physicists to-day that, in the ultimate, matter is energy, losing its character as substance cognized through the agency of the physical senses.

The Christian metaphysician, however, comes to regard all these discoveries, whether of new worlds, of infinitesimal atoms, or of startling claims of energy, as pertaining only to the material realm, a universe which is but a counterfeit of the infinite universe of Spirit. He learns that the atom, claimed to be the basis of matter, is but an illusion, a false concept of the material senses, hence having no existence as an entity or reality. On page 35 of "Unity of Good" Mrs. Eddy says, "The material atom is an outlined falsity of consciousness, which can gather additional evidence of consciousness and life only as it adds lie to lie." Manifestly, then, the basis of the belief of matter being a falsity, the multiplication of that basis by a factor ever so large can never result in the production of true substance. No more real is the seeming energy said to underlie the constituent atoms of matter. Mrs. Eddy has fully stated the case on page 293 of "Science and Health with Key to the Scriptures" in an explanation of the false claim to energy and power of the seeming forces of nature.

The Christian metaphysician, in all this reaching out of material sense, finds a valuable lesson. For is it not, in the last analysis, but the effort of mortal thought to approximate the infinite? Yet how futile the attempt! The utmost endeavor of material sense to compass infinite space or the infinitesimal atom is but to reveal its own inadequacy and nothingness. However far afield the telescope extends the vision, however many new celestial bodies it may reveal, yet the farthest range of human thought is but a phase of the belief in a limited, material universe. This seeming creation, Christian Science conclusively teaches, is but a counterfeit, a simulation, a false representation of the true universe, which, being spiritual and infinite, is beyond the possibility of the recognition of material sense, however enhanced in its claim of power. The infinitesimal atom and the huge celestial body are each in turn counterfeits of reality, the latter no less than the former. Of reality,—Spirit and its perfect creation,—Mrs. Eddy says in the Christian Science textbook (p. 336), "The divine Ego, or individuality, is reflected in all spiritual individuality from the infinitesimal to the infinite." Manifestly, if the divine Ego, God, who is Spirit, is expressed in infinite individuality which includes the infinitesimal, there is no possibility of a material creation outside, beyond, or within this spiritual infinitude, which includes all.

What, then, one may ask, is the importance of these new discoveries in the revelation of reality? What value have they to humankind? What application have they to the solution of the problem of Life, and the gaining of the kingdom of heaven,—perpetual harmony? Is it not that from a contemplation of the seeming vastness of the material universe, thought is lifted above material selfhood and sense-testimony with their limitations, and in some degree prepared for the concept of spiritual truth? Through these many wonderful inventions, mortal mind expands and throws off something of its limited

sense. Furthermore, since a counterfeit is the false representation of a reality, by wise reversal, may not these so-called material objects become the waymarks to the comprehension of infinite Truth? Christian Scientists do not fall into the error of seeing in these distant bodies new phases of God's creation, but rather counterfeits of that creation. They well know that since infinite Mind and its expression constitute the real or spiritual universe, the distant luminaries apparently moving so majestically through stellar space are no more real—that is, they partake no more of true substance—than the clod of earth beneath one's feet. Both are counterfeits of real substance, and neither is even a seeming entity outside the beliefs of the material senses.

In the radio is seen a bold attempt of mortal thought to encompass space without the use of material wires. But, again, it is to be recalled that this effort in its vast results by no means approximates the infinite. Belief is merely enlarging its borders, as the carnal mind in its efforts to encompass the infinity of divine Mind casts off the bonds of its own making; but it is still mortal mind, so long as its subjective state is a belief of materiality. There is no need of confusion regarding these developments, if one but keep a clear distinction between the real,—the spiritual,—which alone is infinite, and the belief of a material universe which claims to be God's handiwork. In speaking of Mind, God, as never limited, Mrs. Eddy writes on page 284 of Science and Health: "Infinite Mind can have no starting-point, and can return to no limit. It can never be in bonds, nor be fully manifested through corporeality." The infinite, then, is not to be encompassed by material sense, however persistent the attempt to aid it by human inventions.

ALBERT F. GILMORE.

ALL THINGS NEW

THE thought of newness always comes to one with a sense of refreshment. It brings a vision of gladness, of hope, of courage, of a possibility of further achievement, of a broader activity. Any thought of something new brings quick response and an alertness ready to investigate and test the thing presented, always with an underlying faith that an added good may come into experience through the newly acquired. It is a wonderful fact that although through the ages mankind has constantly been confronted with new things, new aspects, new possibilities, and has found them more often than otherwise disappointing, in spite of this, the instant something new is brought to view men are as alert and quick to reach out for it as though a new thing had never before been encountered.

Humanity is always longing for that which will satisfy. It is constantly reaching out for that which will bring it surcease from sorrow and disappointment, and will supply it with unfailing good. It has discovered through long experience that

whatever has to do with matter, be it called old or new, is but transitory and results in no lasting satisfaction. New year after new year has apparently come and gone only to leave—when contemplated from a material standpoint—a train of disappointed hopes and frustrated desires. And still the new year recurs, and with it, as Pope says, "Hope springs eternal in the human breast;" but he goes on to state, "Man never is, but always to be blest." Behold the fleeting nature of all that has to do with mortal concepts!

And yet the Bible has been teaching for centuries that there is a newness which lasts, which satisfies, which brings the constant refreshment of Spirit. Centuries before the Christian era God's promise to His people was, "A new heart also will I give you, and a new spirit will I put within you." Could one imagine for a moment that such a gift could do less than bring a perpetual sense of the renewal of all that is satisfying and desirable? Jeremiah tells us that "the Lord's mercies . . . are new every morning." With even the faintest understanding of God one must acknowledge that nothing which belongs to God could ever grow old. All that is of Him must certainly always retain its vigor, freshness, and perfection. Even while it holds its original newness it would still be unfolding into greater beauty,—always fulfilling the promise of more good.

Now it is Christian Science which brings the understanding of the way to find this eternal newness, this freshness and continuity which is ever unfolding. In "Science and Health with Key to the Scriptures" (p. 201) we are told: "Truth makes a new creature, in whom old things pass away and 'all things are become new.' Passions, selfishness, false appetites, hatred, fear, all sensuality, yield to spirituality, and the superabundance of being is on the side of God, good." The newness of Spirit, then, appears in proportion as the oldness of evil, "passions, selfishness, false appetites, hatred, fear, all sensuality, yield to spirituality;" in proportion as all that is unlike God, good, disappears in the presence of His perfect infinitude, recognized and demonstrated.

The Christian world has long declared with Peter, "We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness;" but it is God's revelation of Christian Science which is proving this new heaven and new earth to be a present possibility. Already the demonstration of Christian Science in overcoming sickness and sin is awakening mankind to expect a new and better order of things. Already the signs of the times point to the passing of the old and the bringing in of the new. Every triumph of Truth over error; every evil belief replaced by the understanding of good; every least conquest of hate by love; every claim of matter which is proved powerless through the might of divine Mind,—these all show that, as our Leader tells us (Science and Health, p. 354), "The night of materiality is far spent, and with the dawn Truth will waken men spiritually to hear and to speak the new tongue." New opportunities, new hopes, new possibilities, new health,

new understanding, will continuously unfold. Then not only will each new year stand for added good, but each new day, each new hour, each new moment, will resound with the marvelous voice of Him "that sat upon the throne," and we shall all hear as did John: "Behold, I make all things new." Jesus said of his followers, "They shall speak with new tongues." Because Christian Science presents the new tongue, no statement of the truth contained therein can ever grow old. Each word of Truth in the Christian Science textbooks—the Bible, "Science and Health with Key to the Scriptures" by Mrs. Eddy and her other writings—is always revivifying. However frequently one may approach the study of these books, there will appear in their pages some fresh vision of good, some aspect of the truth before undiscovered, whereby the student may gain new motives, new courage, new assurance, new affections. This is why one can never weary of his pursuit of Christian Science. It always partakes of the eternal renewal which is the perpetual accompaniment of spiritual good.

It is surely glorious, beyond the possibility of words to tell, that each one has the opportunity and privilege of demonstrating continually, with ever increasing ability and power, this newness of life in Christ, which shall show forth the "new man," which Paul tells us is "renewed in knowledge after the image of him that created him."

ELLA W. HOAG.

ABSOLUTE CHRISTIAN SCIENCE

THE absolute nature of Christian Science distinguishes it from all other systems of religion and philosophy. Other systems theorize about Deity; Christian Science tells the truth about God. There is no uncertainty at all in the teachings of Christian Science about the Divine Being; these teachings are precise, certain, unequivocal, absolute. "Thou shalt have no other gods before me" are the words of the First Commandment, which Christian Science accepts unreservedly, because underlying its teachings is the understanding that God is One; that God alone exists and is the only source or cause of all that has real being. In Christian Science there is no longer uncertainty with regard to the nature of God. Christian Science reveals God as the divine Principle of being—so clearly, so unambiguously, that all who earnestly and honestly desire can become instructed in the knowledge of absolute Truth.

Sometimes the Christian Scientist comes in touch with those who fain would have him leave his absolute standpoint to wander once again in the devious bypaths of ancient or modern philosophy. Would it not be interesting, they perhaps say, to have Plato's endeavor to "ascertain and establish the objectivity of truth, a realm of knowledge that is independent of sensuous perception, that is immanent to thought," or Hegel's attempt to explain "the absolute" in terms of "process, explication of dif-

ferences and antitheses," compared with Christian Science? But would such comparisons be of much value? They would very largely be a waste of time; because, be the study of these and other attempts of philosophy to solve the problem of Divine Being ever so interesting from the human point of view, they dwindle into insignificance when one becomes acquainted with the great fundamental truths of Christian Science. Moreover, what have these humanly evolved systems of thought done for the saving of the world? Has a single one of them shown how to heal the sick and the sinning as Jesus did in his day, and as Christian Science is doing in ours? And if not, then what men require more than anything else is positive knowledge of absolute Truth, which will enable them to heal themselves and to help others to do likewise; and that positive and absolute knowledge Christian Science alone can give.

On page 99 of "Miscellaneous Writings" the Discoverer and Founder of Christian Science, Mrs. Eddy, says: "Science is absolute and final. It is revolutionary in its very nature; for it upsets all that is not upright. It annuls false evidence, and saith to the five material senses, 'Having eyes ye see not, and ears ye hear not; neither can you understand.' To weave one thread of Science through the looms of time, is a miracle in itself." That is how Mrs. Eddy estimates Christian Science. It is absolute; it is revolutionary; it upsets all unrighteous thinking; it neutralizes false evidence by utterly denying the testimony of the five material senses; its demonstration is nothing short of miraculous, to human sense. Christian Science thus stands alone, by itself,—one with the spiritualized consciousness of patriarch and prophet of the distant past, one with the Christianity of Christ Jesus and the early Apostolic Church, bearing living witness in the world to-day to absolute Truth and its demonstration.

Occasionally, one hears the timid whisper that Christian Science is too radical; that its declarations of Truth are beyond the average person's ability to assimilate or put into practice. But in such weak protests, are we not simply discovering the attempt of the so-called human mind, with its perpetual leaning to the sensuous, to deny the reality of absolute Truth? The moment the truth of spiritual being is presented to mankind,—and it has to be remembered that every phase of Truth is absolute,—that instant it is denied by material sense. Christian Science, through the application of spiritual sense, is continually engaged in the destruction of material sense; hence the opposition of the latter to the declarations of divine Science.

Mrs. Eddy in her writings leaves one in no doubt as to where Christian Science stands. She gave Christian Science to the world as that system of religious thought which "is neither behind the point of perfection nor advancing towards it." In "The First Church of Christ, Scientist, and Miscellany" (p. 242) she writes, "Christian Science is absolute; it is neither behind the point of perfection nor advancing towards

it; it is at this point and must be practised therefrom;" and she adds, "In practising Christian Science you must state its Principle correctly, or you forfeit your ability to demonstrate it." No weak hesitancy there in stating the fact that Christian Science is revealing the perfect now, and that this perfect Principle can be demonstrated now. And what a warning is conveyed in these fearless words of hers: "In practising Christian Science you must state its Principle correctly, or you forfeit your ability to demonstrate it"! Let us, then, beware! There can be no compromise with absolute Truth. Whosoever does so is severing himself, in belief, from the power of Truth, with all its healing efficacy. "I am the Lord, and there is none else, there is no God beside me." If the prophet could write so emphatically as that on the absoluteness of God, surely we of this age, who have the greatest revelation of God of all time, can do nothing less.

Now, Christian Science in demanding of its adherents that they deviate not at all from its absolute teachings is not asking anything unreasonable. Does any one feel it a hardship to adhere to the truth about the relationships existing between numbers? If one did so, and as a protest deviated from the rules of arithmetic, what would result when he added, subtracted, multiplied, or divided? The schoolboy can tell him. Just so it is with the one who departs from divine Principle and its rules. He will fail to demonstrate Principle in healing disease and sin or in solving any of the other problems of life. But let him be obedient to what he understands of God,—unswervingly obedient,—and he will not fail to prove the power of Truth to destroy the illusions of mortal mind.

Obedience to God, to Truth and Love, is not a hard thing to the spiritualized consciousness; but that consciousness has to be striven for by every one. Is not, however, God on our side? Is not divine Love omnipotent, and divine Truth omnipresent to destroy every false belief of material sense? That is what Christian Science teaches; and the students of Christian Science are demonstrating the truth of its teachings every day of their lives. Let us not seek, therefore, to depart from absolute Science in the slightest degree. Let us ever keep before us the words of our revered Leader, to be found in the Christian Science textbook, "Science and Health with Key to the Scriptures" (p. 274), "Divine Science is absolute, and permits no half-way position in learning its Principle and rule—establishing it by demonstration." Herein lies our safety, and the ultimate salvation of the whole human race.

DUNCAN SINCLAIR.

TESTIMONIES OF HEALING

The statements with regard to healing made in the following testimonies have been carefully verified, and their truthfulness established. Records of the investigations are kept in the Publishing House.—THE EDITORS.

CHRISTIAN SCIENCE was first presented to me at a time when I was weary and heavy-laden with worry over the physical condition of a member of my family. I was invited to attend a Wednesday evening service in the Christian Science church; and, like one grasping at a straw in his extremity, I was ready and willing to turn to anything that offered relief. I did not, however, find Christian Science a straw, a broken reed, but a solid foundation and the rock of salvation for me and mine.

I shall never forget the first service I attended. It was in a little church where only a few people were gathered; and as I sat there waiting for that service to begin a wonderful sense of peace and quiet came to me. I realize now that that peace was the Christ-spirit reflected by that little congregation; and it had healed me before a word had been spoken. How short that service seemed to me! At the close of the meeting the thought came, How I wish I might stay in the church forever! I longed to stay where I had found peace; but I went home with hope and encouragement, and found by my study of the Bible and the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, which I took up, that I could be in the true Church always—in the understanding of Truth and Love. I did not necessarily have to be in a church building; but whenever my thoughts were dwelling in the consciousness of Truth, knowing the truth about God and man, and also in the consciousness of love for my fellow-man, I was at peace; and this was the peace which Jesus spoke of when he said, "Peace I leave with you, my peace I give unto you." This understanding of true peace has healed me of worry, discouragement, doubt, and fear.

I am grateful for this opportunity of relating a healing I had a few years ago. It has been a helpful lesson to me. When the influenza epidemic first began its havoc of fear, my husband, son, and I myself were all stricken with this sickness. My husband was not at that time depending wholly on Christian Science for his every need; and so he called a physician. The boy and I had Christian Science treatment. The one who was under medical treatment was sick longer, had many after effects of the disease for months, and was filled with doubt and fear of everything he did; while the ones depending entirely on God found that "the word of God is quick, and powerful." Although error tried to do its worst in fast and furious ways, every claim of mortal mind was vanquished by Truth. When breathing was difficult and the pain severe, these words from a loved hymn kept coming to my thought:—

> "In atmosphere of love divine,
> We live, and move, and breathe;"

and knowing that the right sense of breathing is taking in or understand-

ing the purity of spiritual love, there could be no difficulty or pain with the process. Both the boy and myself were so grateful that it was our privilege to have Christian Science treatment; and, as the loving work of the practitioner went on, we were healed and out of bed in a couple of days. In a week's time we were absolutely free from all influenza.

In the beginning of this experience my husband had said, "This is too serious a thing for Christian Science;" and the physician had laid down many laws for us all. I very much resented so-called mortal mind's autocratic domination, instead of knowing that I was in God's care, and thus standing "porter at the door of thought,"—to use our Leader's words on page 392 of "Science and Health with Key to the Scriptures." Thus, by letting in thoughts of anger and resentment, I fell into the snare of mortal mind, and had to prove the power of Truth and Love to heal. It was, however, a wonderful experience, because it proved to me that there is nothing too serious for Christian Science. It makes no difference what the disease may be called; disease is error, and can be entirely wiped out by God's law.

From that time divine Mind has been the only physician of each and every member of the family; and it is with such joy and gratitude I can say of those near and dear to me that we are all "of one mind."—(*Mrs.*) *Pearl Carroll, St. Paul, Minn.*

I CAN never be grateful enough for Christian Science; for it came to me at a time when everything seemed dark, and all earthly hopes had fled. Our only child, a little daughter, was given up by two doctors to die of cholera infantum. She had been very ill for a week; and by the tenth day the doctor told us to prepare for the worst, that we would not have any little girl in the morning.

It was at this awful, paralyzing statement that I remembered a promise I had made to a Christian Science friend of mine, months before, that if the time ever came during this child's life when the doctors said there was no hope, I would try Christian Science. This friend was called up over the telephone, told of the conditions, and asked if she would come down. Her answer was that if the child's father (she knew I was willing) would allow her to bring a Christian Science practitioner with her, she would come. I was very happy when the consent of the father was given and I knew the practitioner and friend were on their way. The first question the father asked the practitioner was, "Do you think you can do anything for my little girl?" His answer was, "I don't think it; I know it." Oh, the healing that was in those few words!

The practitioner sat by the bedside of the dear one a long time; and when he left, mountains of fear had been removed. This was between one and two o'clock in the morning. He told us to go to bed and to sleep, that my friend would take care of the child; and this we did,—the first real rest and sleep I had had since the child was taken sick, ten days before. When I awoke at seven o'clock, my first thought was, How could I have ever left my little girl and slept,

knowing as I did how ill she had been? I hurried to the room where she was; and I shall never forget the changed look that had come over her. Our fear was all gone, and I knew she was healed. Previously, she had not been allowed enough water to wet her parched lips, and nothing to eat. I resented this, especially not giving her water, for she begged continuously for it till she became too weak; and it made me very happy when I saw my friend put the glass to her lips and let her have all she wanted.

I knew absolutely nothing about Christian Science when this healing took place; and my heart goes out in loving gratitude to God for the practitioner who understood enough about God, and was good enough, to make this demonstration for me. This healing occurred two and one half years ago. The little girl is five now. She asks for Christian Science help when she needs it, and asks every day to be read to from "Science and Health with Key to the Scriptures." It is with a heart full of gratitude for what Christian Science has done for me, and in the hope that it may help some one else, that I send this testimony.—(*Mrs.*) *Mary Job, Sandy, Utah.*

One night I awakened with intense suffering. I worked, as Christian Science teaches us, for myself until morning; while I grew no worse, I felt no better. About eight o'clock I called my father to help me; and for two hours or more it was a fight for life. I apparently went through every symptom of influenza during those two hours; and as each appeared it was thoroughly destroyed. I did not stop one moment from consciously declaring the truth; and though I was unable to hold a book, I had "Science and Health with Key to the Scriptures" by Mary Baker Eddy beside me where I could read a line, and then repeat it many times. By eleven o'clock I was perfectly free from any manifestation of disease, but was too weak to get up. The next day I was up and able to walk twenty blocks. This experience proved to me that we do not need to go through a stage of convalescence. Not one ill effect resulted. This was undoubtedly a healing of extreme fear; and I am surely grateful for God's protection.—(*Miss*) *Ellen Dickson, Ardmore, Okla.*

I began to read the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, after several years of bad health, and the depressing circumstances succeeding five operations of a serious nature. For one period of ten months my diet had consisted of patent food and jelly; and for another period of twenty months a stomach pump was in daily use. During this time I returned to Europe for further medical help; but the doctors there, as well as here, professed themselves unable to cope with the continual pain and vomiting, unless I adopted entirely the life of an invalid. In a letter from my then regular physician to a fellow-doctor, these words occurred: "Mrs. Wilmot is a complete invalid; her life is not worth living."

To-day my heart is full of gratitude for the healing which I have experienced by means of Christian Science treatment, and the enormous help derived from the Christian Science textbook. I eat a normal amount of food without concern as to its supposed digestibility. Not only have I regained a great sense of health, but I am also able to do my own housekeeping and to accomplish a large amount of extra work. More than all, the truth as revealed to our Leader, Mrs. Eddy, has begun to dawn in my consciousness, and I am gaining a glimpse of what it means to "let this mind be in you, which was also in Christ Jesus."—(*Mrs.*) *Mary E. Wilmot, Durban, Natal, South Africa.*

In confirming my wife's testimony I should also like to express my deep gratitude for the very many blessings which Christian Science has brought into our lives. A little over four years ago there seemed nothing left to live for; but this black outlook was soon replaced by one of encouragement and hope for the future. Step by step, it has been our great privilege to demonstrate the power of Truth, as revealed to us in "Science and Health with Key to the Scriptures" by Mary Baker Eddy; and greater happiness and peace now fill our lives.—*Cecil R. Wilmot, Durban, Natal, South Africa.*

It is nearly nineteen years since I first turned to Christian Science for help, in a time of great need. I can never be grateful enough that I was led to take this step. It was a turning point in my life; and the study of Christian Science reconciled me to God, by explaining away the false teaching which had led me into doubt and unbelief. I have had much physical healing. From being especially delicate in health, and a frequent sufferer from pain, I have been strong and well for all these years, any discordant condition which may have come up having been met and overcome in Christian Science.

Before I knew of Christian Science, I had sciatica in such a severe form that the doctors said it would be chronic, and that I should never be altogether free from it. For three years this proved to be the case. Fatigue of any kind, as well as changes of temperature, would be sure to bring it on; and every two or three months I used to have what I called a three days' attack, when the pain would be very severe. I had one of these bad attacks a few months after I had begun the study of Christian Science and when I was temporarily working by myself, the practitioner who had been helping me for a more serious physical trouble having stopped doing so for a short time. I had suffered a great deal of pain all day; and late in the evening it occurred to me that I ought to put into practice what I knew of Christian Science, and try to overcome this attack of sciatica. So I treated myself as well as I knew how, for about a quarter of an hour. When I had finished, the pain was just as severe; but I said to myself, "Well, I have done the best I know, and now I will leave it to God." When I awoke the next morning, my first

thought was about sciatica. I moved cautiously, but there was no pain; I moved more energetically, and still no pain. I got out of bed, and had no pain. With a flood of gratitude I realized that the healing work was done; but it was six months later, when I was climbing hills in Wales, that it dawned upon me that I had never had a sign of sciatica since that day; nor have I since. The Truth-healing had been instantaneous and permanent.

Is it any wonder that for this and many other blessings—mental, moral, and physical—my heart is full of gratitude to our beloved Leader, Mary Baker Eddy, and for the practical teaching which is enabling her followers to understand and apply to themselves and others the promise of Christ Jesus, the Way-shower, when he said, "Ye shall know the truth, and the truth shall make you free"? —(*Mrs.*) *Florence E. B. Donaldson, London, England.*

With sincere gratitude to God for giving us a knowledge of the Christ, Truth, through Christian Science, I am sending my testimony, in the hope that it may prove helpful to others.

The statement that "man's extremity is God's opportunity," proved to be a correct statement in my case. After many years of suffering caused by hay fever, in the fall of the year 1915 I accepted a position requiring studious application, which I had always been cautioned by physicians to avoid as much as possible during the period I was troubled with hay fever. The day referred to was very warm, and had been a very trying one, so that in the afternoon I felt I would have to give up my work. Previous to this time, physicians had told me the only relief I could get would be in the mountains; but this was seemingly impossible. An office associate, who had been greatly benefited by her study of Christian Science, said she would help me that night, if I would read from "Science and Health with Key to the Scriptures" by Mrs. Eddy, which she assured me would bring the much desired relief. This I did; and for the first time I was able to understand something of just what Mrs. Eddy wished to convey. Upon retiring, I slept quietly and peacefully, and morning found me without the usual distressing condition. It was a glorious sensation to have such wonderful relief.

This was the start of my awakening, and it was closely followed by the healing of a stomach disorder which I had never remembered being free from, and which physicians had told me was incurable. I experienced protection that same winter from the fear of tonsillitis, from which I had previously suffered to a great extent each winter, also from burns, colds, and many other discordant conditions. These were all so quickly and quietly met that the earnest desire came to find out how it had been accomplished, which resulted in a continued study of Mrs. Eddy's writings.

I am profoundly grateful for the literature we have on the subject of Christian Science, for our churches, and particularly for class instruction, all of which are so very helpful and

bring joy in seeking God's wonderful blessings, which always come to the obedient. I have learned that good thoughts help, not only ourselves, but all mankind, as our Leader tells us in "The First Church of Christ, Scientist, and Miscellany" (p. 210), where she says: "Good thoughts are an impervious armor; clad therewith you are completely shielded from the attacks of error of every sort. And not only yourselves are safe, but all whom your thoughts rest upon are thereby benefited." This did not mean so much to me until I had practiced it; then I found that with good thoughts I always had the protection of God, was able to reflect Love, and in turn reap a rich harvest.

My blessings have been countless; and I consider it a great privilege to endeavor so to live my life that I may prove my gratitude to our Leader for her very loving and unselfish gift of Christian Science to all mankind.—(*Mrs.*) *Lulu McKenzie, New York, N. Y.*

In the year 1909 I attended my first Christian Science service. I was led to look into this teaching because of the harmony I saw it had brought into the lives of some friends. After that first testimony meeting I felt I had found the truth which would lead me to a right understanding of God.

About two months after this, I experienced my first demonstration of the healing power of Christian Science. I had worn glasses for ten years, a leading specialist in this city having told me I could never do without them; in fact, I was never able to leave them off for half an hour without suffering intense headache for the rest of the day. On rising one morning I immediately went to place my glasses on, when something seemed to say to me, "Don't you believe Christian Science is true?" "Yes," was the quick reply. "Well, does it not teach you that sight is from God, that it is spiritual discernment, and that it is not in the physical eye or in a bit of glass?" Again came the reply, "Yes." "Then what are you doing putting on a bit of glass to see through?" Down went the glasses; and down they have remained ever since.

Another beautiful proof was experienced by me some four years ago. At that time an epidemic of pneumonic influenza was passing through this city; and one day I felt all the symptoms come upon me. I went to my work; but rang up a Christian Science practitioner, and she lovingly promised to help me. On the following day, Saturday, I was compelled to go home and to bed. A sister had been down some three days with the same sickness, having a doctor and a nurse in attendance. My mother, who is not a Christian Scientist, immediately said she was sending for the doctor. I told her I would not consent to see him; but, nevertheless, in half an hour's time a doctor and a nurse were ushered into my room. I thanked him kindly, but told him that I was relying on God through the teaching of Christian Science to heal me. He implored me for my mother's sake to allow him to examine me. I refused. This performance with the doctor was gone through three days running.

On the second day I felt as if I might pass on; I was so very ill. The pain in both lungs was intense, and I could hardly breathe at times. The Christian Science practitioner was rung up, and treatment was given at once; and almost immediately the pain left me. Although having had a high temperature, on the third day I was normal. On Tuesday I was up in my room, though feeling very weak; and at the end of ten days I was back at the office. My sister was away from her work nearly seven weeks. I suffered none of the after effects supposed to come. Words fail to express my gratitude for this healing.

My heart ever ascends with deep thanks to God for having led me to this beautiful teaching. I am ever grateful to our beloved Leader, Mary Baker Eddy; for by living such a pure life she was enabled to receive this divine revelation. On page 3 of "Science and Health with Key to the Scriptures" Mrs. Eddy writes: "Gratitude is much more than a verbal expression of thanks. Action expresses more gratitude than speech." My earnest desire, therefore, is to prove my gratitude by my actions.—*(Miss) Agnes V. Isaacs, Melbourne, Victoria, Australia.*

Our little girl of two years suddenly became very ill; and in the morning about five o'clock, she had a spasm and apparently was passing on. Up to this time my wife and I were alone in our work for her in Christian Science. I then called up a practitioner by telephone. I had about four blocks to walk to reach the telephone. The practitioner began treatment for the little girl at once. When I left the house, the little girl was apparently about to pass on; when I got back, she was sleeping very peacefully. She got up as usual and ate breakfast with the family. For this demonstration I am very thankful.

I also wish to refer to a healing of myself. I became ill with a very bad cold, and it ran into congestion of the lungs and weak heart. I was kept in bed several days; but by the loving help of a practitioner I was completely healed of both the weak heart and congested lungs.

We are indeed grateful to Christian Science for all it has done for us. —*Smith W. Miller, Sutter, Calif.*

One afternoon I was in the backyard having my hair cleansed with gasoline, some of which seeped into one ear, causing much distress. I went into the house to get some cotton to put into my ear to prevent any more trouble of that kind. In passing a lighted gas stove in the kitchen the fringe of the turkish towel about my shoulders caught fire and instantly my hair was burning like a torch. I put my right hand into the flames trying to beat out the fire; and when help came and the flames were smothered the hand was terribly burned. Help in Christian Science was immediately called for; and in less than one hour all pain from the burned hand had ceased, and during all of the subsequent dressing of the hand there was no pain or discomfort. The burns healed rapidly; and in a few weeks the hand was normal except for a slight scar, which is also gradually disappearing.

This to me was a wonderful demonstration of the power and protection of divine Love; for, although my hair burned so fiercely, there was not even a scorch on my face or head. I know that God watches over His children and keeps them from all harm. I am so glad to have this opportunity of expressing my gratitude for my knowledge of Christian Science.—(*Miss*) *Frances McCowen, Battle Creek, Mich.*

ALL my life I had been hindered in my studies and profession by a dreaminess, a lack of application or concentration which no teacher had detected or at least been able to help me overcome; and it was not until I studied Christian Science that it was uncovered and brought to light in my own thought so that I could overcome it. Timidity was another serious hindrance. I have shrunk from meeting people or talking with them. I could not think clearly or connectedly, and performing before any one was agony. This is taking longer to overcome, but I can gladly say I see an improvement.

My little son has never had medical attendance; and though he has been assailed by different ailments, they have been overcome quickly with help from a Christian Science practitioner. Last spring he jumped backward from the limb of a birch tree, which did not bend as he thought it would. He landed on his feet, but found upon getting up that he could not step on one foot. When I returned home a few hours afterward, the foot was about twice its usual size. I telephoned to a Christian Science practitioner for help. The swelling went down rapidly; and in two or three days he was walking on the foot, and back at school.

Can one doubt or wonder that we feel Christian Science is indeed the truth?—(*Mrs.*) *Mabel Smith Cobb, Newton Highlands, Mass.*

WORDS cannot express my gratitude to God for Christian Science. I was in a most deplorable condition, physically as well as mentally, when Truth healed me.

About five years ago I was in a sanitarium for tuberculosis. I had been there eleven months, and was growing worse. In this hour of need a little understanding of Christian Science gave me courage to leave the sanitarium, in opposition to the doctor and others who cared for me, and to depend entirely on Truth for my healing. It is with a deep sense of gratitude that I remember the day after I left the sanitarium. I visited the Reading Room maintained by the local Christian Science church. There I met a practitioner, who promised to help me. Her patience and love were wonderful. A new life was revealed to me. Several weeks later I was able to work. I recall that many times, when young in Christian Science, I was terribly frightened, fearing the recurrence of the fevers and hemorrhages which I had experienced at the sanitarium after exertion of any kind. I am grateful to testify that Truth prevailed. I am doing more work now than I had been able to do for ten or fifteen years previous to my healing.

I am indeed most grateful to God

and to Christian Science, not only for this and other physical healings, with the help of loving practitioners, but also for the peace of mind and the joy of learning to know God. I appreciate very much the spiritual understanding I have gained of the Bible through the study of Christian Science. Truth is my daily guide and ever present help.—*Joseph Carl Bard, Schenectady, N. Y.*

I AM deeply thankful to God, and grateful to Christian Science for the healing of quinsy sore throat; for I could not eat or drink, or even lie down because of it. I called a Christian Science practitioner in the morning, and had treatment. About half an hour after she had gone, I was able to get up and wanted something to eat and drink. A few days later I was as well as ever.

I also want to express thankfulness to God and to Christian Science for the healing of my son of pneumonia in the worst stages; for he was going fast when he suddenly opened his eyes and smiled; and it seemed just like the sun breaking through the storm clouds. The next day he was up and playing around the house; he even wanted to go outside, he felt so well. I thank God, and am grateful to Mary Baker Eddy for showing us the way through Christian Science.—(*Mrs.*) *Ida Boyer, Chicago, Ill.*

I HAVE been a student of Christian Science for some time. Before this, I had an operation for gallstones. At times, I still felt I had gallstones. In August, 1921, I was awakened in the night with this distress. I had helped myself at other times, and thought perhaps I could now. I suffered until the family were up, about seven o'clock; then sent for a Christian Science practitioner, who began treatment immediately. It was in the afternoon when the healing came. All I could say was, "God is good;" and then I went to sleep. Such a sleep! This time I had no soreness afterwards at all, as I had had on other occasions. I was healed. I went shopping the next morning, and have never felt anything of this trouble since. I have also been healed of sick headache and sciatic rheumatism.

I am so grateful that Mary Baker Eddy gave us "Science and Health with Key to the Scriptures;" and I am grateful to the practitioner who gave me her loving help; also to many others.—(*Mrs.*) *Emma Watson, Spokane, Wash.*

FOR thirty years I suffered from a complication of salt rheum and eczema, and although I tried many physicians they could not help me, so I asked a practitioner to give me Christian Science treatment, which entirely cured me. That was seventeen years ago; and from that day to this I have never had a return of the trouble.

Before I was interested in Christian Science I had several operations, and had to have anesthetics many times, which left me in a very nervous condition. I had nervous affection of the heart so badly that I could not go anywhere alone, and at any sudden noise I would become unconscious and remain so for a long time. The doctors could not do anything

for me, so I asked for treatment in Christian Science; and through the practitioner's faithful work and understanding of the truth I was permanently healed in a few months. For these healings I never can be thankful enough to God, and to Mrs. Eddy for giving us Christian Science. (*Miss*) *Sarah I. Keeler, Berkeley, Calif.*

WORDS can never adequately express my gratitude for Christian Science. I have been healed of a fibroid tumor, which physicians said would never be possible. I am thankful, also, for the healing of pneumonia, boils, constipation, sick headaches, and many other ailments. All have been overcome through the application of Christian Science.

I am lovingly grateful to our beloved Leader, Mary Baker Eddy, for this saving truth. I rejoice in being a member of The Mother Church, also of First Church of Christ, Scientist, of this city.—(*Mrs.*) *Katharine Kattmann, Houston, Texas.*

HAVING attended the Christian Science Sunday School and been taught by one of our lecturers, and my mother having been at one time a Reader in a Christian Science church and now a practitioner, I thought I was well grounded. When I went out into the business world, however, instead of taking my only help with me, I became estranged from the beautiful influences of Christian Science; and my troubles began.

During the war, which time I spent in this country and in France, I gave little thought to Christian Science, except, perhaps, to seek help from fear of battle rather than for the healing of my own thoughts. The help I received, however, was strong enough to land me back in this country unharmed. The first year in business after leaving the service was one of discouragement and oppression. Fear crept in, which placed my morale very low, and it became manifest in my body. Also, I had increased my smoking of cigarettes daily, which was supposed to be adding to a bad case of nerves. It became so bad I was compelled to seek the aid of a practitioner, who, after the first treatment, greatly relieved the mental strain, and lessened my smoking habit. After the second visit the desire for smoking left me so easily that I hardly noticed it; and from that day to this, nearly two years, I have had no further desire to use tobacco in any form. Through the loving care of the practitioner, my whole mental attitude changed; and this was expressed in my physical condition almost instantly. I learned to love more, which so helped me mentally that I lost a quick temper; and it gave me more patience, which I have applied to business with splendid results. Through the help I have received and the daily study of Christian Science, I am also meeting a claim of lack; and I am indeed grateful for the opportunity to subscribe my name in further testimony of the wonderful healing qualities of Christian Science, as given to us by our beloved Leader, Mary Baker Eddy.—*Arthur Chase Dow, Jr., Chicago, Ill.*

ANNOUNCEMENT

The contract for the publication and sale of the Works of Mary Baker Eddy, entered into between the Trustees under the Will of Mary Baker Eddy and The Christian Science Publishing Society in October, 1917, was rescinded by mutual agreement on June 15, 1922. The Trustees under the Will have now assumed the publication of Mrs. Eddy's writings.

The Publishers have appointed Harry I. Hunt, C.S., at one time assistant to Mrs. Eddy's Publisher, as their Agent.

Beginning November 1, 1922, all orders for Mrs. Eddy's Works should be addressed to and remittances therefor made payable to HARRY I. HUNT, Publishers' Agent, 107 Falmouth Street, Back Bay Station, Boston, Mass., U.S.A.

TESTIMONIES

Good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. They should be written legibly; and the addresses given should be complete. The title "Miss" or "Mrs.," as the case may be, should be added. Married women should sign their own names in full, instead of the names of their husbands.

Testimonies should be verified by three members of The Mother Church, and in the case of a member of a branch church one of the verifiers should be the clerk or some other officer of that church, who has either witnessed the healing or can vouch for the integrity of the testifier. In the verification of testimonies by an officer, the title of the office should be given. An affidavit made before a Notary Public is acceptable, if the testifier does not know three members of The Mother Church.

Compliance with the foregoing will greatly facilitate the work of the Editorial Department.

Correspondence relating to testimonies should not be addressed to individuals, but to the EDITORIAL DEPARTMENT, THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BACK BAY STATION, BOSTON, MASSACHUSETTS.

CHURCH TREASURER

PER CAPITA TAX.—The annual per capita tax for which the Manual provides (Art. VIII, Sect. 13) is due from members of The Mother Church, June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, that being the beginning of the church year. If a remittance for church dues is more than the amount required to balance one's account, the surplus is credited for the current year, unless otherwise directed by the sender.

CONTRIBUTIONS to The Christian Science Benevolent Association are acceptable; and contributions may also be made to the General Fund and the Real Estate Fund of The Mother Church.

Please make all remittances payable to EDWARD L. RIPLEY, Treasurer, and send them to him at 236 Huntington Avenue, Back Bay Station, Boston, Massachusetts.

CLERK OF THE MOTHER CHURCH

Please address correspondence relating to membership with The Mother Church and requests for application forms for membership to GEO. WENDELL ADAMS, Clerk, 236 Huntington Avenue, Back Bay Station, Boston, Massachusetts.

NOTICE

The Tenets of The First Church of Christ, Scientist,—The Mother Church,—for the use of branch Churches of Christ, Scientist, are printed on folded sheets, containing space for adding the authorized application form for membership in branch organizations, or for extracts from their by-laws. These sheets may be ordered from the Clerk at seventy-five cents a hundred; but orders are not taken for less than one hundred. Postage stamps should not be sent in payment.

The Tenets may also be obtained printed in English and German on alternate pages.

Correspondence relative to the Tenets should be addressed to GEO. WENDELL ADAMS, Clerk, 236 Huntington Avenue, Back Bay Station, Boston, Massachusetts.

✧ ✧ ✧

SUBSCRIPTION RATES TO THE CHRISTIAN SCIENCE PERIODICALS

The Christian Science Journal	$3.00 per year
Christian Science Sentinel	$3.00 per year
Der Herold der Christian Science	$2.00 per year
Le Héraut de Christian Science	$2.00 per year
The Christian Science Monitor	$9.00 per year
Christian Science Quarterly	$1.00 per year

For rates on *short term* subscriptions, see p. iv of *Journal.*

ORDERS

All orders for Mrs. Eddy's writings, other Christian Science literature, subscriptions to our periodicals, and miscellaneous articles should be accompanied by remittance.

Address orders and make checks payable to

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

BACK BAY STATION, BOSTON, MASSACHUSETTS

THE
CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

VOLUME XL FEBRUARY, 1923 NUMBER 11

CHRISTIAN SCIENCE: THE ACTIVITY OF GOOD

PORTION OF A LECTURE DELIVERED BY PAUL STARK SEELEY, C. S. B., MEMBER OF THE CHRISTIAN SCIENCE BOARD OF LECTURESHIP, IN THE FIRST CHURCH OF CHRIST, SCIENTIST, IN BOSTON, MASS., NOVEMBER 13, 1922

THE Discoverer and Founder of Christian Science, Mary Baker Eddy, has written on page 428 of "Science and Health with Key to the Scriptures," the textbook of Christian Science, this important statement: "We must realize the ability of mental might to offset human misconceptions and to replace them with the life which is spiritual, not material." Christian Science shows men how to utilize mental might, or the power of God, to destroy sin, heal disease, and understand eternal life. Its message is, therefore, a healing and a loving message. It comes to tell of the goodness and love of God, and to show how you and I may immediately benefit therefrom.

Christian Science teaches that God is Mind. The very corner-stone of Christian Science is that man is not separate from God. He is united to God. But how can this be? Have you ever stopped to consider where your good thoughts come from, your right desires and high ideals? You do not originate them yourself. You accept them as the correct expression of being; but their origin is greater than yourself. Christian Science shows us that the source of all good thoughts is the one Mind, named God. Since God is Mind, He is as near as Mind is; and Mind is always present, here and everywhere. But how is man united to God? Christian Science teaches that the true individuality of man is not temporal and material; it is eternal and spiritual. Man's true individuality is the living expression of the Mind that is God. Deity and His expression must forever be united. Man lives to express God. Could he have a grander destiny? As this foundational fact, that God and man are inseparably united in being, thought, and action,

becomes more fully understood, it brings to us that sense of life in which health is natural and harmony and happiness the only order of existence.

It is, of course, apparent that what we term the devil or evil opposes the supremacy of good, denies that man has unity with God, and disputes the statement that there is but one true Mind or God, with the assertion that there is another mind, which fills the consciousness of men with fear, hate, selfishness, sin, and disease. If evil's claim to place and power is legitimate, all thought of progress and deliverance must be abandoned, and we must accept the works of evil,—sin, disease, hatred, and war,—as effacing the work of God, and find ourselves without effective means to overthrow them. But is evil's claim valid? Christian Science answers with a positive No. Let us see how it is that this conclusion is reached.

When talking with a group of his countrymen in Jerusalem, one morning some two thousand years ago, Christ Jesus drew a very definite line between the devil and God. He told them bluntly, "Ye are of your father the devil." He was desiring to awaken them to their wrong mental state, which was filled with thoughts of pride, self-righteousness, selfishness, and so on. They had been boasting that God was their Father; but Jesus contradicted them with the statement, "If God were your Father, ye would love me." In other words, If you were expressing the Mind that is God, you would see and love the good which I express. The word "Father," so often used by Jesus, is another name for God, the parent Mind. His opponents were accepting evil as the source of their thinking, thus accepting the devil as their father, or starting point, since there is no devil but evil mentality—the so-called carnal mind. Then Jesus went on to explain to them that the devil, or evil, does not abide in the truth, for—to use his own words—"he was a murderer from the beginning, and abode not in the truth, because there is no truth in him;" also, "he is a liar, and the father of it." Here is a most important uncovering of the nature of evil,—a false mental state with no more substance than a lie.

Jesus, however, never said that they could not be rid of this wrong-mindedness; just the opposite, for he said, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." This "word" was his correct teaching and thinking, not merely thinking about God, but accepting God's thoughts. To continue in this "word" would be to follow the same mental processes that Jesus used, accepting no Father but divine Mind, and ever entertaining the thoughts which manifest this Mind. As all men come to think only the thoughts which are good, they will all be witnesses and ambassadors of God, and evil will be cast into its utter nothingness.

Let us be careful to note this important point: that there is but one way to destroy a lie, be it small or great, and it is to become conscious of the truth which exposes and displaces the lie. Jesus affirmed this when he

designated evil as a lie, and said the way to be free from it is to understand the truth of being. Christian Science is here to help you and me to understand the spiritual or God-appointed order of life and manhood.

We all need to let go of the mistaken sense that man is but a few pounds of flesh, blood, and bones, with a mental motor inside. He is something far more substantial and Godlike than that. When we look into a mirror we believe we see ourselves, but we do not; and how fortunate it is that the picture we see is not the true self. Said Bishop Foster, "No man living hath yet seen man." What we see in the looking-glass is but the mortal or wrong sense of selfhood, a burlesque of our eternal selfhood. This perishable material sense of self is gradually abandoned, as Jesus showed us, through the realization of the actuality of spiritual life and spiritual manhood, the expression of God.

As for the disappearing theory that man thinks through matter, the opposite of Mind, it is of interest to note a recent announcement from Paris. Professor Troude has stated in the *Scientific Review* that, as a result of experiments made during the war by eminent surgeons, it is believed that the human mind is seated in some part of the body other than the brain, and possibly in the trunk! "They have furnished me," he writes, "with the full facts, citing war-time operations, where all parts of the brain were removed without impairing the mental faculties." Statements such as this should awaken human thought to see what Mrs. Eddy discerned more than a half century ago; namely, that we think, not because of matter, but in spite of it. Christian Science teaches that God, the divine Mind, is never in His opposite, never in brain or matter; but that as we gain an understanding of divine Mind, God, as the only substance, we lose our belief in matter as intelligent. The man God creates is the conscious, active, individualized expression of God Himself, untouched by any secondary or intervening influence.

But how, says one, do you master the persistent suggestions of sin or sickness which sometimes press themselves on your thought? By the prayer of right thinking. Through prayer, men gain their God-given dominion over evil. Thus is our consciousness freed from subjection to and the fear of error, and our thinking brought into agreement with God. Only as we learn mentally to assert man's God-given right to exemption from evil shall we see that right made manifest. Said John, "Now are we the sons of God;" and Paul wrote to the Romans, "We are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ." This inheritance brings to men permanent health, happiness, and well-being. Through the realization of these facts of spiritual existence, the claims of evil are compelled to yield, and the bodily condition becomes healthy and painless.

You will see, I think, that the practice of Christian Science is but the displacing of the evil and erroneous sense of life with the true and harmonious facts of the God-appointed sense of life. It is simple in method,

but it requires courage, honesty, and perseverance to put it into practice. The reward is very great. Indeed, the world knows no joy comparable with the unselfish joy of sin conquered, sickness healed, burdens lifted, through the understanding of God. Hundreds of thousands of your fellow-men are winning their mental victories over every form of sickness, discord, and sin. You can do the same.

Perhaps the work of freeing ourselves from material laws may seem a large undertaking. We may not be able to fold our tents and leave the deserts of wrong thinking in a night; but we can at least be on the move. Let us remember often that howsoever steep the way may seem, it has been explored before us by the Wayshower, Christ Jesus, who nullified every so-called material law, and proved that individuals, by their right mental effort, may and must rise from bondage in matter to man's natural sonship with God.

Jesus was confronted, as we are, with the persistent false claim that matter is cause and lawgiver for men; that matter makes and destroys, cripples and blinds, imposes all manner of misfortune; and that there is nothing to do but submit to its decree. But here is the difference. He knew, without a shadow of doubt, that we do not have to submit. His clear understanding of the allness and supremacy of God enabled him to realize that every element of matter, whether it was the water of the Sea of Galilee or the storm-tossed air above it, the food for the multitudes, or the flesh and blood in the bodies of ailing mortals, is subordinate to divine intelligence and impotent to harm, limit, or destroy the creation of God.

This lowly Man of Nazareth really understood, despite all the contradictions of material sense, that "the kingdom of God is at hand;" that within the reach of every individual's apprehension is the true creation, spiritual and divine, which the temporal, material sense of life never touches or intrudes upon; that man's true self is spiritual, transcending material birth and parentage, one with the eternal Mind that is God. Fortified with this understanding of eternal things, he could and did fearlessly face and destroy the worst false claim,—that matter and mortality could exist. The dead were raised, the so-called incurable healed, the hungry fed, and the priceless truth he taught protected for all time from the hatred of the world. What, then, is the lesson for you and me? Just this: that through the power of spiritual might, individuals may set aside the misconceptions of material sense, and replace them with a healthier, holier, truer expression of Life and manhood.

Christ Jesus spent the first thirty years of his human experience preparing for the years of his teaching and ministry. Mary Baker Eddy spent the first forty and more years of her human life searching for that understanding of God which would heal the ills of men. It is apparent, therefore, that Christian Science was not discovered by chance or in a moment. On page 107 of Science and Health, Mrs. Eddy says: "In the year 1866, I discovered the Christ

Science or divine laws of Life, Truth, and Love, and named my discovery Christian Science. God had been graciously preparing me during many years for the reception of this final revelation of the absolute divine Principle of scientific mental healing." These years of preparation had been years filled to the full with sickness, sorrow, and disappointment. The arrogant human so-called mind finds it difficult to understand why it was that the bearer of God's great message to this age was a gentle-mannered New England woman, for human reasoning fails to see the divine law and order expressed in Mrs. Eddy's discovery. But He who sent the message must needs choose the messenger; and His wisdom could not err. Beneath the gentle-mannered personality of Mrs. Eddy was a heart filled with high resolve, a courage that never faltered, a consciousness ever turning to God, listening to hear, willing to obey. No other was so ready to receive, no other could inscribe so well as she the divine utterance given to men in Science and Health.

We have considered the basic truths about God and man, also something of the nature of evil and how to destroy it. Let us now see what are some of the most persistent forms of evil argument that must be eradicated from human thought. One of the most common is self-will. This leech-like mental encumbrance is defined by Mrs. Eddy on page 597 of Science and Health to be "the motive-power of error." The evil in human will is that it is blind to aught but its own purpose and desire. It has no relation to the Father-Mind, but sets in place of the will of wisdom and divine Love the driving compulsion of the ignorant, selfish, and maybe criminal, human will unruled by divine Principle. This enemy of the individual and the common good appears early in human life, and is ever seeking to control us, blinding us to the government of God. It is often manifest in the early acts of the infant, insisting upon its own desires. The youth is frequently obsessed by this unseen evil influence, and goes his erring way, his thought shut to any counsel but that of his own selfish, willful purpose. The adult often mistakes this mental usurper for true manliness, believes he must gain success by it, dominate those about him with it, and in general be a little god bossing his own little kingdom and his subjects with this unholy power. The human will is the autocratic ruler, the tyrant and the criminal of the mental realm.

A friend once owned a parrot which would say day after day, "I want what I want, I want what I want." This is ever the cry of the human will. It wants its way, no other. Blind, selfish, unreasoning, it drives its victims headlong into the pitfalls of destruction, and furnishes the impetus for the basest of human passions, malice and lust. Christian Science binds with everlasting chains this conspirator against happiness, goodness, and brotherhood. It dethrones any belief in, or submission to a mortal or evil so-called mind, and establishes in thought the will of God as the one determining power.

Another of the common barriers to spiritual progress is pride. It may be

pride of position, pride of power, pride of class or race, or pride in the superiority of our own personal opinions in things small and great. In "Miscellaneous Writings" (p. 2) Mrs. Eddy has written, "Pride is ignorance; those assume most who have the least wisdom or experience." This false sense is sometimes bold and noisy, oftentimes silent, but deep-rooted. It clings with tenacity to precedent and custom, and is the main prop for false education and cold intellectuality.

Time and again did the Master strive to uncover to the proud Pharisees and to his own followers the danger and obstacles which pride offered to their spiritual growth. Once when he was in Nazareth he spoke to his townspeople in the temple. They were pleased with his manner and words. But as Luke tells us, he perceived that they were expecting him to heal their sick, and he immediately began to tell them what the great obstacle was to their receiving the healing blessing. It was their pride. He reminded them that the healing truth, when it came in the time of Elijah, came not to any of the widows of Israel, but unto a widow in Sarepta; a city of Sidon, a rank outsider according to the thinking of the Jews. Again, he told them that when the healing truth came in the time of Elisha it came not to the lepers of Israel, but to Naaman, the Syrian, a race regarded by the Jews as their inferiors. Then what happened? When they heard these things, they were filled with wrath, and they tried to kill him. The evil mentality has not changed. And it still covers its hideous emptiness with the cloak of pride, and becomes enraged when told of its ungodliness.

There is but one antidote for pride and self-will. It is humility. Humility is no sign of weakness, no surrender of real initiative, individuality, or power. It means the finding, in the fullest sense, of all these divine qualities and more; for true humility brings man into accord with God's purpose, into accord with God's power, into accord with God's plan. What error terms "my will" or "your will" must be put down, and kept down, if our prayer, "Thy kingdom come. Thy will be done," is ever to avail. Jesus' prayer must become ours, "Not my will, but thine, be done." Solomon puts it thus: "In all thy ways acknowledge him, and he shall direct thy paths."

In that helpful book, "The Greatest Thing in the World," Drummond tells us that the one universal language is love. On Drummond's visits to the heart of South Africa he had come upon black men who remembered well the only white person they had ever seen—David Livingstone, the noted explorer. Says Drummond: "As you cross his footsteps in that dark continent, men's faces light up as they speak of the kind doctor who passed there years ago. They could not understand him; but they felt the love that beat in his heart." All of us, if we will, may leave the unerasable impress of selfless love along our pathway.

The world, torn by strife, dissension, and ill-will, is indeed hungry for love,—for the love that is genuine, good, and pure, the love that destroys

hate, unites men, and expresses God. And so to every one interested in human betterment let us say that the world needs brotherly consideration one for another; it needs toleration, and kindness. We also need to be ever ready to recognize and to rejoice in the good in those about us, and to minimize the evil. We need continually to exercise more toleration, not for error, but for our brother the whole world over, who is working his way heavenward according to his highest light.

We are brothers. God has made us so. Only as brothers can we find true happiness; only as brothers can we fill our place in Love's harmonious plan. The efforts of the adversary are to divide Christians and Christendom, to bring among us controversy, dissension, strife, and war. But we are brothers,—brothers now, brothers forever and forever. Only in brotherhood can heaven be demonstrated; only in brotherhood can we find truth expressed; and the one road to brotherhood is love. Said John, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" Let us hear the Master's own words: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

DEMONSTRATION VERSUS OUTLINING

REGINA B. M. NASH

WE read in the first three gospels of a person spoken of in Luke's record as "a certain ruler," who went to Jesus desiring to learn what he should do to gain eternal life. Mark relates the incident in this manner: "There came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?" The sincerity of his desire was manifest, but self-righteousness was rebuked by the Nazarene in the assurance that God is the only good. Jesus' desire was for him to see the truth, to turn his thought from personality, from a limited sense of things, and to learn that by obedience to God we reflect or manifest good, become representatives or living witnesses of divine Principle, and thus realize that we are "heirs of God, and joint-heirs with Christ."

This man had planned or outlined that there must be some good deed he must perform before entering into eternal life. Matthew writes that he inquired, "What good thing shall I do?" But when told to keep the Commandments, self-righteousness expressed itself in the reply to the Master, "All these have I observed from my youth." Then Jesus, with much love, willing to heal him, and knowing so well what was holding him in bondage, showed him the error: "One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me." This required a sacrifice which to the young man

seemed entirely too great. He desired righteousness, but not at such a cost. He could not give up his material wealth, his pride of possession. Moreover, he probably thought, Must I not trust to this same material wealth for daily sustenance? The "treasure in heaven" was not evidenced by the material senses. He could not "give to the poor," feed the hungry, heal the sick and sinning; indeed, God and heaven seemed very far away. He could not follow Jesus, become a humble follower of Truth. Perhaps he even felt it would not be popular to do so; he was popular and much sought after, because of his "great possessions," so foreign to the possessions of divine Love. His desire for good was not so great as his pride, self-satisfaction, and love of ease in matter. Doubtless, he could not even understand the meaning of Jesus' words, because of his planning and outlining, but went away sorrowful and sad,—perhaps another burden, a greater belief in the substantiality and reality of matter, added.

Small wonder that Jesus said to his disciples, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." A camel, when stripped of its pack, which does not rightfully belong to it, can readily pass through a comparatively small space; so, too, when disrobed of error's goods,—fear, doubt, pride of popularity, a belief that material riches are essential to existence,—we may go through very difficult conditions without harm or injury, and enter safely into harmony. Let us not forget that not a single garment—thoughts belonging to materiality, which we know are no part of our real being—can be smuggled into the realm of righteousness. But righteous thoughts alone, which become righteous endeavor, enter into eternal life; hence, the fruitlessness of any planning of finite sense.

In the fifth chapter of II Kings, we read of a great man, Naaman, commander-in-chief of the Syrian armies, who through his worth and ability was highly esteemed by his sovereign, Benhadad. "But he was a leper." This, however, did not disqualify him for public service, as it would have done in Israel. Nevertheless, it was painful and repugnant, and must have been extremely embarrassing to one in his high station. The little captive maid, who served Naaman's wife, became a messenger of Truth in this home, when she spoke her desire, "Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy." Accordingly, Naaman, in fine apparel, with his gorgeous train of chariots, horses, and camels, came and stood at the door of the house of the prophet, expecting, planning, and outlining that the prophet would come out to him "and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper." He was sorely disappointed when Elisha did not even come out of his dwelling, but sent a message to him to go and bathe in the river Jordan seven times, and that his flesh would come again to him, and that he would be clean. Disappointed and angry

at the discourtesy and incivility, as he considered it, his pride wounded, he thought of Abana and Pharpar, beautiful rivers of Damascus; and would have returned home a leper, had he not again listened to the voice of wisdom, which came through his servants, and ceased outlining. He evidently saw the truth when they said, "If the prophet had bid thee do some great thing, wouldest thou not have done it?" for he went down, humbled in thought, "dipped himself seven times in Jordan," and his flesh became clean. Thus Naaman, the "mighty man," was healed of wrong thinking, becoming clean and pure as a little child. His gratitude, when he realized his healing, was, perhaps, fully proportionate to his previous anger and rebellion.

Christian Scientists are learning daily not to reject or ignore the least channel through which good comes, nor to flatter others who have a more enlarged understanding; neither are a few only to be looked to as those through whom healing must come; for we shall be sorely disappointed until we learn to think correctly about these things. Neither should comparisons be made. Mrs. Eddy writes in "No and Yes" (p. 7), "I recommend that Scientists draw no lines whatever between one person and another, but think, speak, teach, and write the truth of Christian Science without reference to right or wrong personality in this field of labor."

At the sheep gate of Jerusalem was a pool, Bethesda, around which were built five porches to accommodate sick people who came to this place for their healing; and it was supposed that at a certain season an angel "troubled the water," and he who first stepped in thereafter was healed of the malady with which he might be afflicted. We are told, in the fifth chapter of John, of a man who had been waiting and watching a very long while for his healing. Doubtless, he too had been outlining, his thought concentrated on the pool —material help. When Jesus came to him and said, "Rise, take up thy bed, and walk," he stopped complaining, ceased making excuses, obeyed the injunction of Love, and was healed. How many of us, like this man at the pool, have remained in one place, desiring, expecting, outlining our healing, thinking the demonstration was to be made through some particular channel or in some specific manner? Or, perhaps, the mistake has been made of thinking that if a certain friend or loved one would but see the truth,—become a Christian Scientist,—our journey from sense to Soul would be so much easier, and rendered so much more pleasant. Perhaps we have even been found planning how to bring such a one into Science, until awakened to the fact that outlining is not demonstration.

Matthew, otherwise called Levi, who was an inferior collector of customs at Capernaum, evidently had not planned or outlined how to become greater, but had entrusted the outcome of his work to omnipotence, and had performed his labors faithfully "at the receipt of custom;" for had not this been done, he would not have been able to see the truth

with sufficient clearness to obey the voice of wisdom, and thus become greater.

Jesus had neither plan nor outline when he fed the multitude from the five loaves and two fishes; but, knowing that all supply is in Mind and available, he refused absolutely to admit a sense of limitation. He rendered no excuse, but went about his work in an orderly way, instructing the disciples to have the people "sit down by fifties in a company." The result was that the multitude was fed, supplied, healed of the sense of hunger; and there remained of fragments, "twelve baskets full" which were to be taken up, "that nothing be lost." Thus, we are not to lose, waste, reject, or ignore the least bit of Truth, but to put our understanding into practice, and so be worthy to receive more,—a larger blessing. Mary Baker Eddy did this when giving to the world "Science and Health with Key to the Scriptures," the "Key" which has unlocked the hidden treasure houses of the Bible, and made the way so plain and understandable. She refused to listen to sense-testimony, did not admit the seeming lack of supply, did not outline; but through many vicissitudes she persevered steadily, until the work that God required of her was consummated.

When Truth's adherents learn to do their work, to think, speak, teach, and write the truth without yielding to sense-testimony,—seeing no limitation, therefore making no excuses, ceasing their feeble planning and outlining, but looking alone to divine Principle for guidance and instruction,—then they will approach more rapidly the state portrayed by Mrs. Eddy in Science and Health (p. 76), "The sinless joy,—the perfect harmony and immortality of Life, possessing unlimited divine beauty and goodness without a single bodily pleasure or pain,—constitutes the only veritable, indestructible man, whose being is spiritual."

[Written for the *Journal*]

THE NOW

EDITH L. PERKINS

Why linger in the shadows of the past,
Or towards the future longing glances cast?
Behold to-day, with all its blessings vast!

From somber dreams of what hath been, awake!
Imagings vain of what may be, forsake!
In God's eternal now thy dwelling make.

Truth, Life, and Love are now revealed to thee;
Lift up thine eyes their radiance to see;
Accept their gifts, bestowed abundantly!

By quiet waters, Truth thy steps doth lead;
Life giveth bread thy hungry heart to feed;
Love infinite supplies thy every need.

CONFIDENT EXPECTATION

SAMUEL E. ADAMS

PAUL surely condensed the wisdom of the ages into twelve short words, when he said, "Let this mind be in you, which was also in Christ Jesus." He was writing to the church at Philippi, but his message is as vital and important to us now as it was when he first declared it. To bring out the full spiritual meaning of Paul's message to us, we might express his thought in these words: Strive earnestly for that spiritual understanding of divine Mind to be in you "which was also in Christ Jesus."

Jesus, as the great divine Metaphysician, directs us to seek the proof of the truth of the spiritual law of being in the demonstration of Truth. "By their fruits ye shall know them," he said. His answer to John's disciples when they asked him, "Art thou he that should come, or do we look for another?" was, "Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." Examining these demonstrations of divine power to which Jesus himself refers, we find a condition of thought always manifested which may be described as confident expectation of the immediate operation of the law of God, good, to correct any seemingly inharmonious condition.

The first so-called miracle John records was the turning of water into wine at Cana of Galilee. The picture of Oriental life he gives is doubly valuable, for the reason that it presents Jesus' mother, Mary, as the possessor of a fine spiritual perception, while it shows Jesus—the master Metaphysician—in that perfect demonstration, through understanding of spiritual Truth, which made him the dominant figure in every earthly situation which confronted him. Mary's words to her son were, "They have no wine." His reply was, "Woman, what have I to do with thee? mine hour is not yet come." At what might have been considered a rebuff, or even a denial of her own implied request, Mary never for an instant lost her calm sense of assurance. Her spiritual understanding is indicated by the direction she gave to the servants, "Whatsoever he saith unto you, do it." She held the mental attitude which expressed her confident expectation that the need would be met.

The attitude of right thinking always brings results. Without further parley, Jesus directed the six waterpots to be filled with water,—a seemingly foolish order in view of the pressing need for wine, which was known especially by the servants. Nevertheless, this order was obeyed instantly and whole-heartedly, without question or quibble, and the jars were filled to the very brim. Then followed the command, "Draw out now, and bear unto the governor of the feast." As the servants did this, they saw that the water with which they had filled the waterpots had turned into excellent wine.

One point in this narrative that interests us especially is the confident expectation which Jesus manifested in the spiritual law of being, which made it certain that the water, when drawn from the waterpots and carried to the governor of the feast, would be found to be the wine they needed. Mary had also caught more than a glimpse of spiritual reality from her son Jesus, for she, too, had evidenced the perfect confidence that his understanding of Truth was sufficient to meet the need which had presented itself. In every demonstration which Jesus gave of the power of Truth, the same element of confident expectation will always be found. Before Jesus blessed the loaves and fishes which fed the multitude, he caused them to be seated by fifties. This direction in itself indicated that there was no doubt in Jesus' thought but that the supply would be ample for the feeding of the five thousand people.

By thus touching the hem of Truth's garment, we have discovered for ourselves one element of right thinking which was a reflection of that divine Mind which Christ Jesus manifested so perfectly. He always evidenced confident expectation in the sure and certain working of the law of God, good, under whatever conditions of human limitation he might seem to find himself placed.

We find this statement in "Science and Health with Key to the Scriptures" by Mrs. Eddy (p. 333): "Throughout all generations both before and after the Christian era, the Christ, as the spiritual idea,—the reflection of God,—has come with some measure of power and grace to all prepared to receive Christ, Truth. Abraham, Jacob, Moses, and the prophets caught glorious glimpses of the Messiah, or Christ, which baptized these seers in the divine nature, the essence of Love." We may, therefore, properly expect to find in the thinking of these ancient worthies some degree of the confident expectation which Jesus manifested in his demonstration of spiritual power.

Consider the seemingly hopeless condition of the children of Israel, who, after four hundred years of servitude in Egypt, were fleeing, under Moses' leadership, to gain the freedom of the promised land. These former slaves, the victims of cruelty and mistreatment, were now confronted by the waters of the Red Sea, while behind them, in close pursuit, came the mighty army of the Egyptian Pharaoh, headed by six hundred chosen chariots of war. To advance, to stand still, or to retreat seemed equally hopeless; and the complaint arose, "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness?" Every testimony of human sense, every argument of human reasoning, would declare that the situation of the children of Israel was hopeless, and that their prompt destruction or reenslavement was about to take place. Moses remained supremely calm and confident in his expectation of the manifestation of God, good. He declared the sufficiency of God to the hosts of Israel, and then ordered them to move immediately forward, —a move which to all mortal sense seemed to lead to immediate destruc-

tion; and yet, as a reverse of the mortal seeming, it led to peace and security and the land flowing with milk and honey.

Elisha's command to the widow was to freely borrow empty vessels, the extent of her blessing to be measured only by the confident expectation of good which she should manifest by the persistence with which she borrowed empty vessels. After a famine of three years and a half there would be many empty vessels; but, from a human point of view, how foolish to borrow when there was no apparent source from which they could be filled! Thus we see that every step in this demonstration called for confident expectation in the supreme power and applicability of the law of God, good.

It would be easy to multiply examples from the Scriptural record showing that invariably, in the so-called crises of men and nations, whenever the spiritual law of God came into manifestation it was preceded by the attitude of confident expectation in the thought of the individual whose enlightened spiritual sense was receptive to harmonious spiritual law. There is an individual message for each one of us to be found in these examples of the operation of God's fundamental spiritual law. Mrs. Eddy states the nature of this message in her Preface to Science and Health (p. x) in the words: "The divine Principle of healing is proved in the personal experience of any sincere seeker of Truth." The attitude of confident expectation of the manifestation of God, good, as an expression of scientific and spiritual right thinking, calls into operation all the power and protection of the one infinite divine Mind, and brings into our individual experience the demonstration of the healing power of Truth.

As a statement of metaphysical fact, we find that the proper explanation of the attitude of confident expectation in the manifestation of God, good, is contained in this Christianly scientific statement, found in Science and Health (p. 510): "Science reveals only one Mind, and this one shining by its own light and governing the universe, including man, in perfect harmony." David, who had had many revelations of the oneness and allness of God, and who had experienced the might and power of Spirit, Truth, thus declared: "My soul, wait thou only upon God; for my expectation is from him."

✧ ✧ ✧

To think of Him as by our side,
  Is almost as untrue
As to remove His throne beyond
  Those skies of starry blue.
So all the while I thought myself
  Homeless, forlorn and weary,
Missing my joy, I walked the earth
  Myself God's sanctuary.

Frederick William Faber.

SPIRITUALITY VERSUS INTELLECTUALITY

EVELYN SYLVESTER KNOWLES

THE word "spirituality" is derived from the Latin *spiritus,* breath, or from *spiro,* I breathe. Paul said, "To be spiritually minded is life and peace." Two other words, derived from the same root, indicate two of the highest mental qualities; namely, "aspiration," the yearning for a knowledge of the divine nature, and "inspiration," the conscious reception of that nature. Spirituality is defined by a dictionary as "far from worldliness; the quality of a thing that proceeds from the highest and finest faculties; the faculty that gives a feeling of confidence; belief in divine things." Intellectuality, by the same authority, means "that which distinguishes man from brute; the faculty of perception or thought; the faculty . . . that knows, as distinguished from the sense that feels or the will that chooses; the power to reason or judge; the [human] understanding." Academic training is an aid in the cultivation of intellectuality, while divine Mind is the direct source of spirituality.

The words "intellect" and "intelligence" are often used interchangeably in the world of letters, but in Christian Science they are not considered as synonymous. To verify this statement look closely at the works of Mrs. Eddy. In all her writings the terms "intellect" and "intellectual" occur thirty-six times; while reference to "intelligent" and "intelligence" is made several hundred times. Mrs. Eddy frequently speaks of divine intelligence, but never of the divine intellect. Thus it would appear that in Christian Science the term "intellect" refers to the higher qualities of human thought, by no means to be ignored, yet not to be confounded with intelligence, a quality of divine Mind. Spirituality is an expression of divine intelligence, a manifestation of divine wisdom. Intellectuality, on the other hand, being of human origin and growth, is a more or less systematized knowledge of human experience or physical so-called science.

Let it be clearly understood, however, that Christian Science does not put the stamp of approval upon human ignorance. On the contrary, correct teaching of the human thought is essential and in accord with Christian Science. (See Science and Health, p. 195, lines 19–25.) The training that enables men to broaden and enrich human conditions, making them serve the higher interests of humanity, is of value. The danger arises from satisfaction in the pursuit of human knowledge to the exclusion of that tireless search for the kingdom of righteous thinking, which quest the greatest Teacher of all time made of paramount importance. Mere intellectuality does very little toward the successful termination of this search. Its perception being of human knowledge rather than of divine wisdom, it fails to see those things which must be spiritually discerned; hence Paul's remark, "Whether there be knowledge, it shall vanish away."

At the age of twelve, Jesus was

wise enough to confute the men of learning of his time by the questions that he asked and answered. Certainly his education had not been obtained in the usual way; literally, he had been taught of God. He was the master Metaphysician of the ages; yet how simple, how direct his teachings! In that marvelous Sermon on the Mount,—the most complete, profound, yet simplest presentation of ethics to mankind,—we find small trace of the abstruse phrases of so-called intellectual metaphysics. He knew that it was the spirit of his teachings that would bring life, health, holiness, to humanity; that the letter alone killeth. He used parables with which to present and illustrate a given point, symbols and figures, when they served to elucidate; but never did he submerge in a chaotic sea of intellectual expression the spiritual truth which he came to impart.

The tendency to exaggerate the importance of the symbols of the Scriptures rather than to apply the truth therein to daily living, to become involved in the metaphysics of Christian Science rather than in the application of spirituality in the solving of daily problems, is a menace to our Cause that should be sedulously guarded against. It is apt to degenerate into another phase of the love of prestige and power. It suggests a desire for precedence. "Who shall be greatest?" Intellectualism might answer: The one who possesses the most, controls the most, or knows the most. When our Master saw this danger, he "called a little child, and set him in the midst of them;" and then said: "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

One's power to heal is measured by his genuine spirituality. Has a merely intellectual statement of Truth ever destroyed sin or raised the dead? Has the ablest exponent or critic of the Scriptures ever healed sickness on the basis of such knowledge alone? The study of the Bible, its historic, poetic, epistolary, or narrative structure; its unique prophecies, so wonderfully fulfilled; its stories of the lives of the spiritual leaders of antiquity, and of the one perfect model of all time,—such research is necessary and good. But one should not become so engrossed in this investigation that he fails to apply the truth revealed therein. It is better to be a doorkeeper at the temple of spirituality than to dwell in the tents of abundant human learning. Had we time we might prove that every nation that has cultivated the intellectual at the expense of its spirituality has fallen into destruction, for intellectuality alone has no abiding divine Truth in it.

We who have turned to Christian Science have enlisted in the mightiest battle of all history. The foes to be exterminated are the strongest of all time,—sickness, sin, and death. Is it not necessary, then, that we gird ourselves with the spiritual armor and take to ourselves the only weapon that can make victory possible—spiritual understanding? Paul gives us definite information as to this equipment in the sixth chapter of Ephesians, verses eleven to seventeen.

Truth, righteousness, the gospel, faith, and the Word of God are enumerated as the essential armor in this great battle; of intellectuality no hint appears. Whether we have it, or do not have it, need not stand in our way. The true Christian Scientist, however, will not become a mental sluggard; nor will he remain under the domination of ignorance, which is certainly a foe to rapid spiritual progress. Our revered Leader, while a woman of culture and education, yet foresaw the danger of being lured into the byways of mystical research, where the human intellect holds sway, but which, after all, is only the carnal or mortal mind somewhat educated in belief. She therefore enjoins us to keep the teachings of Christian Science pure and "uncontaminated and unfettered by human hypotheses" (*Christian Science Quarterly,* Explanatory Note). This purity is achieved and maintained by the realization that true consciousness is spiritual; and it is this spiritual understanding, instead of human intellect, that accomplishes the work in Christian Science. Our Leader verifies this in one of her beautiful hymns (Poems, p. 75):—

> "'Tis the Spirit that makes pure,
> That exalts thee, and will cure
> All thy sorrow and sickness and sin."

METAPHYSICAL CALCULATION

ARTHUR L. HITCHCOCK

SHOULD there be in our midst today any one who doubts the appeal that Christian Science makes to business or professional men and women, or to mankind in general, he has but to visit a Sunday service or a Wednesday evening testimony meeting, held by any Christian Science church or society, to be convinced of this latter-day wonder in churchgoing, as many choose to term it; for there he will find a generous proportion of the large audiences to be those who are not merely attendants, but earnest participants in the worship. And since these services are brief and simple in character, devoid of any attempt to hold the attention other than by providing exercises of a devotional nature, the question arises, Wherein does the real attraction lie that draws and holds the interest of thoughtful men and women of all classes? Various reasons could be given for this, and also for the phenomenal growth of the Christian Science movement, as attested by the ever increasing number of its followers, chief among which must be the feature of healing, applicable not only to physical disabilities, but to all that comes within the category of human ills. Investigation will, indeed, prove that Christian Science not only affords surcease to the troubled thought, but is, as well, a restorative and redemptive agency.

Dealing with the aforesaid questions more specifically, it is but fair to concede that a more comprehensive idea of Deity is set forth by the teachings of Christian Science than sectarianism has yet attempted; and in this great undertaking Mary Baker Eddy, its Discoverer and Founder, has, among other things, given to the

world a deific term which is at once unique and comprehensible, namely, divine Principle. Considering the term "Principle" metaphysically, we have here a vitally significant definition of God, an immensely wide sense of the spiritual universe, and moreover including all the ideas of divine Mind. True, the term at first may seem abstruse; but in its spiritually metaphysical interpretation a world of possibilities is unfolded to thought, which may be welcomed as the dawning of a great spiritual light, illuminating the Scriptures and revealing a scientific and universal remedy for all forms of ignorance, fear, disease, and sin.

The writer was healed of a serious and exceedingly painful physical disability many years ago, after all other methods had failed to bring relief or hope, by coming upon the term "divine Principle" during the casual perusal of an article on Christian Science. This new terminology seemed at first puzzling, and then curiously interesting, to the end that an analysis was made of the word "Principle." Obviously, divine Principle was the foundation upon which Science must rest, the source from which all things proceeded; also, that which is inseparable from its idea, determining its nature, its essential character and essence. All this was entirely comprehensible. But what of its adaptation to Christian metaphysics? logical questioning demanded. If the useful and indispensable truth about numbers, embracing all mathematical calculation, is contingent upon an undeviating law, upon what, in turn, does Christian metaphysics depend? Startling revelations of the possibility of demonstrating God's omnipresence and power began to unfold; and consciousness, for the moment, was swept free from doubt, fear, and pain. In their place a great peace dawned, a newborn confidence, as it were; and behold, there stepped forth a new individual, healed of what had seemed a hopeless physical infirmity, and strong in the determination to evermore work out the problem of salvation along this exalted line of reasoning.

And so, with this testimonial of one person's conversion of thought upon finding God to be divine Principle, resulting, as it did, in immediate physical and certain temperamental healings, let us briefly consider how this came about, and how this Christianly scientific reasoning may be reduced to a rule and thereby rendered universally demonstrable. Let us consider what might be the spiritually metaphysical aspect of the practice known as addition. We will agree that this term signifies increase or accession. Upon translating it into its higher meaning, we find that it can be applied to increase of understanding and the adding of blessings to human experience. It is also seen, by this method of reasoning, how honest and straightforward intentions will constantly improve business prospects; how purer ideals and affections will augment and strengthen friendships; and how supply and confidence will be added to every department of one's thought.

Turning to the Scriptures for a warrant for such metaphysical calculation, we might begin with Jesus'

own use of the first-named term, in such an immortal promise as this: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." We might thus begin to comprehend how there may be constantly added to the human consciousness that by which it may be enlightened, instructed, and sustained; all of which will have a telling effect for good by way of improved so-called physical conditions.

Again, what a joy to find a rule of subtraction or elimination of error from thought's curriculum. Turning to the Scriptural rule for this we find such passages as: "Behold the Lamb of God, which taketh away the sin of the world;" "For this is my covenant unto them, when I shall take away their sins;" "And ye shall serve the Lord your God . . . and I will take sickness away from the midst of thee;" "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

Similarly, we find Jude exhorting the people to a constancy in their faith in God, or divine Principle, and referring to the multiplication of blessings in these words: "Mercy unto you, and peace, and love, be multiplied." And many are the inspired passages to be found in the Bible, implying a division of truth and error, and setting forth the rule therefor, as instanced in Paul's epistle to the Hebrews, wherein he says, "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit;" and in Timothy's charge, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Verily, what spiritual treasures are available in such Christianly metaphysical calculations! We bow with a holier sense of reverence and worship to divine Principle, God, infinite Life, and Truth, and Love, not forgetting that these, and all the other Biblical terms for Him, must ever be regarded synonymously, since their intent is also "to express the nature, essence, and wholeness of Deity" (Science and Health, p. 465). In the contemplation of the prospect of such enlightening study of the Scriptures, new hope springs up in the human heart; and it is comforting to know that there are no incongruities, incurabilities, or impossibilities recognized by divine Principle; for Principle in no wise admits of such negative and destructive terms.

Such a venturing forth in the pursuit of the higher understanding of God may be likened to the student who passes from the primary and intermediate departments into the higher classrooms. The spiritually metaphysical research will require the Bible for constant reference; "Science and Health with Key to the Scriptures" by Mrs. Eddy will prove to be an indispensable aid; and divine Mind must be acknowledged as the master and teacher. Much loyalty and obedience to divine Principle will be demanded,—much humbleness and childlikeness of thought, in gaining this higher instruction;

but, happily, mere intellectual attainments are not a prerequisite. To substantiate this summary, our Leader's words, beginning on page 323 of Science and Health, will be found to be confirmative. There she says, "Willingness to become as a little child and to leave the old for the new, renders thought receptive of the advanced idea."

Proceeding in our inspiring study, new interpretations of patience, sincerity, courage, and other virtues will unfold, until human thought gradually relinquishes its hold on the modes of material reckoning, and that will occur which our Leader sets forth in the following profound and prophetic utterance, found on page 209 of Science and Health: "Material substances or mundane formations, astronomical calculations, and all the paraphernalia of speculative theories, based on the hypothesis of material law or life and intelligence resident in matter, will ultimately vanish, swallowed up in the infinite calculus of Spirit."

[Written for the *Journal*]

CLEANSING THE TEMPLE

LILLIAN MATHER LATHROP

God speaketh
In the heart's deep silences,
When human sense is barred the way,
And errant thought beats harmless at the gate.

Make way for God,
Ye restless thoughts
That wander aimless to and fro;
Ye idlers,
That do busy-body with eternity;
Ye alien fancies,
That throng the Happy Isles of Quietness;
Ye anxious cares,
That spendthrift solitude;
Ye foreboding fears,
That storm the citadel of holiness—
Make way for God!

God speaketh
In the temple of the Spirit;
And one listening,
Waits the coming
Of the "angels of His presence," *
Those messengers
Who fill the silence
With their songs of praise.

* "The People's Idea of God," by Mrs. Eddy, page 1.

"A RULE FOR MOTIVES AND ACTS"

LEILA B. FLOWER

THAT oft repeated message of John that we "love one another," which has echoed down the centuries, became the motive call of every step in Mrs. Eddy's great demonstration of founding and binding together The Mother Church, The First Church of Christ, Scientist, with all its world-wide branches. Christian Scientists need often to whisper the message to one another in fair weather and in storm. They need also to seek the inspired understanding of what that message means.

On page 250 of "Miscellaneous Writings" Mrs. Eddy tells us, "Love cannot be a mere abstraction, or goodness without activity and power." This statement, coupled with the study of "A Rule for Motives and Acts," in the Manual of The Mother Church (Art. VIII, Sect. 1), opens our spiritual vision to the practical import of John's revelation when he saw "the human and divine coincidence, shown in the man Jesus, as divinity embracing humanity in Life and its demonstration,—reducing to human perception and understanding the Life which is God," to quote from page 561 of "Science and Health with Key to the Scriptures" by Mrs. Eddy. It is surely this "human and divine coincidence" which we shall bring into our experience in proportion as we are able to interpret the spirit of this important rule of the Manual. It is the white garment of righteousness for a Christian Scientist. It bases an individual's understanding of and loyalty to the teachings and works of Jesus, as scientifically explained by Mrs. Eddy through her discovery of Christian Science. By putting this By-law into constant practice, the meaning of the other By-laws will slowly but surely be revealed to those who are watching and praying, giving them a clear vision of the protective power and scope of the government proclaimed by our Manual.

Our grateful human affection for Jesus and for our Leader can be proved only by following in their footsteps; and this By-law, with its three distinct parts, enables us to start rightly on the path of individual demonstration. It begins at the outset by lifting thought above the discordant atmosphere of personal likes and dislikes into the understanding of the universal, unchanging love of God, expressed in the harmonious activity of spiritual law. It is by dwelling with this spiritual law, impelled by the spiritual ideas with which our heavenly Father feeds all His children, that a Christian Scientist can truly say with Jesus, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." This expresses the activity of its healing power. This is the welcome to the weary and heavy-laden,—the willing recognition, rebuke, and rejection of sick and sinful thoughts; the true brotherliness which encourages and supports our neighbor while this process is going on; the Christlike charity which can see a brother's need and supply it; the forgiveness which blots out un-

reality, and discerns the white radiance of the spiritual idea. Those who are seeking honestly will never be turned away by the heart which is thus filled with good.

Through constant watchfulness and prayer, the divine law of progress in the realization of that "human and divine coincidence" brings deliverance from the varying modes and claims of evil, mentioned in the last part of the "Rule for Motives and Acts," and gives the Christian Scientist not only success in the wide channels of The Mother Church activities, but also dominion over the national and international troubles which seem so widespread in the world to-day. The last sentence in this By-law reads, "The members of this Church should daily watch and pray to be delivered from all evil, from prophesying, judging, condemning, counseling, influencing or being influenced erroneously." This means much more than a mere list of acts to be classified as erroneous or correct. It covers the whole panorama of human life, individual and collective. As we become associated with the activities of our movement, as we learn to take a right view of world conditions and to understand the human needs of the day, it becomes more and more imperative to beware of the pitfalls just enumerated.

It is, therefore, both interesting and profitable to consider each of them in turn; and, doing so, it can be seen at a glance that one sin which would blind the unwary student and would lead him straight to these pitfalls is that of self-righteousness,—the scarlet robe of worldly worship, stained with the blood of prophets and saints, the Pharisaism which crucified the Lord's anointed, and has continued to attack the spiritual idea from his day to this. When we humbly learn that righteousness (right knowing) is in and of God alone, and never apart from Him, that there is no individuality except that which He creates, then we shall triumphantly reverse these pitfalls into blessed opportunities for scaling the mount of revelation, and for bringing forth the fruits of true righteousness.

Mrs. Eddy's references testify to the fact that all great prophets in the Scriptures did not simply sit down and enumerate the individual and national shortcomings of their time, and indicate drastic revolution as a remedy. They had, through their study and application of the Ten Commandments, discerned the spiritual facts of being to a greater extent than any one around them; and, so, from this spiritual altitude they were able to point out the consequences of sin, and show the way, not of revolution for one party, but of righteousness for all. They were even able to foreshadow the certain salvation of the world from this standpoint. In this same manner will Christian Scientists learn to prophesy rightly the individual and collective triumphs of their Cause over every attempted effort of organized evil to drown the voice of Truth.

The next mental attitude to be considered is that of judging. It is obvious that any judgment which is the outcome of self-righteousness must be erroneous. From this standpoint, which ignores the beam in its own

eye, it attempts to apply the law to its brother. With the hypocrisy which resists every personal discomfort, this false judgment would go on increasing in emphasis, until evasion of the demands of Truth to turn the searchlight inwards would drive it to destroy every true idea. When Jesus healed the cripple at the pool of Siloam on the Sabbath day, and the Pharisees sought to kill him because he had acted in opposition to their empty traditions, he said, "Judge not according to the appearance, but judge righteous judgment." Jesus was so whole himself, and so conscious of that spiritual fact as the truth about man, that he could instantaneously bring that sense of wholeness to a brother's consciousness, thus proving the belief to be false that had claimed to cripple him. He who was able to discern between spiritual law and false tradition never failed to heal the one who was ready; and at the same time he himself was always delivered from those who opposed his mission.

We pass to the consideration of condemning. The false judgment that would bind an individual to sickness and sin will quite as certainly go the next step and condemn him for his condition, and then pass by on the other side. Yet, the "friend of publicans and sinners" said, "For God sent not his Son into the world to condemn the world; but that the world through him might be saved." Jesus was able, through his spiritual understanding, to rebuke sin and hypocrisy, always with the loving desire to bless the individual, never in self-defense or self-justification; he had secured a marvelous victory over human hatred when, on the cross, from the depths of his pure heart, he blessed his enemies. The loyal Christian Scientist, who strives to follow in the Master's footsteps, will be so certain of the ultimate salvation of the world that he will come to understand the righteousness which abides in the spiritual sense of Love, and which enables one to resist the temptation to indulge in destructive personal condemnation.

Having seen how an attitude of self-righteousness will produce erroneous prophecy, false judgment, and personal condemnation, it is easy to see how an individual, already off guard, would be deceived into mistaking his own human opinions for the counsel of the Lord. The Scriptures, from beginning to end, are full of differentiation between the counsels of men, which come to naught, and the wise counsel arrived at through earnestly seeking and knowing God. This is corroborated in "Science and Health with Key to the Scriptures" by the teaching that what saves mortals from the judgment, condemnation, and counsel of personal sense is Christian Science, the Comforter, which, through perfect Love, casts out fear, and sets men free to work out their own salvation.

The giving or accepting of false counsel logically involves "influencing or being influenced erroneously." It can thus be easily understood that right influence is contingent on, first, truth; secondly, judging that righteous judgment which breaks not the bruised reed and quenches not the smoking flax, until error is ready to fall at the feet of everlasting Love,

and the victorious truth is revealed; thirdly, the spirit of salvation which brings to light the permanence of the perfect man, and leaves nothing to be condemned; fourthly, the wisdom which ever watchfully gathers the seeds of truth from divine Principle, and sows them under the same divine direction.

It is by some such study of the "Rule for Motives and Acts," in its most individual and at the same time in its widest aspects, that a member of The Mother Church will learn the real difference between righteousness and self-righteousness. To follow Jesus, who was "meek and lowly in heart," with singleness of purpose in this age, we must never lose sight of the inspiration gained through spiritual understanding of the Scriptures, as revealed in Christian Science,—the inspiration which makes us consecrated and fortified warriors. This inspiration will establish our Cause in that splendid sense of unity against which the lust and hypocrisy of human power may rise, only to fall in mute acknowledgment of Him before whom every knee shall bow.

When John wrote that we should "love one another," did he not mean that we should keep the quality of our love so pure that it should always be, to all men, the changeless effect of God, who first loved us? That message of the disciple "whom Jesus loved" reaches us to-day in "the sweet amenities of Love," defined by our Leader in this By-law; and it will remain with us to be demonstrated through the ages to come, until there shall be one fold and one shepherd in all Israel.

"TO BREAK THIS EARTHLY SPELL"

AGNES F. MILLER

ON page 39 of "Science and Health with Key to the Scriptures," Mrs. Eddy has drawn the attention of all who will heed to both the time and the way to gain freedom from all evil. She says: "Now is the time for so-called material pains and material pleasures to pass away, for both are unreal, because impossible in Science. To break this earthly spell, mortals must get the true idea and divine Principle of all that really exists and governs the universe harmoniously."

How many times we have heard the words, "The spell has been broken," particularly in connection with surcease from pain, sorrow, or trouble, implying that the dread power which had imposed the bondage to evil was destroyed. Then, as the evil influence was dispelled, the inharmonious conditions were replaced with harmony and well-being. But what is this mystic power which seems to hold mortals in its rigid grasp, bringing upon them every woe that "flesh is heir to"? When the cry goes up from a heart heavy with doubt and fear, to know the "why" of its anguish, are we willing to listen to the voice of Truth telling us that the cause of all inharmony is the error of believing in an existence apart from God, of believing that life and intelligence are in matter, in the wake

of which follows the belief of sensation in matter, with its accompanying claims of pain and pleasure therein?

Mrs. Eddy makes it very clear that the cause of "this earthly spell" is merely a belief; for she speaks of the "so-called material pains and material pleasures," and further states that these pains and pleasures are unreal and impossible in Science. Now, Science is the knowledge of divine facts; and the question might be asked, Why are not the pains and pleasures of matter facts? It would be just as reasonable to ask regarding an error in addition, Why is not the answer correct? It is universally known and accepted that there is an infallible law governing the mathematical process of addition; and any inconvenience, embarrassment, or lack occasioned by a mistake in adding a column of figures is the result of either ignorance, haste, or indifference. Just so long as the belief is indulged that the sum is correct, when it is wrong, the resultant inharmony will seem to be a fact. It only remains to apply the law governing addition to bring about the true result. If the one doing the sum has made a mistake because of ignorance, and has just guessed at the answer, or perhaps relied on some other person's calculation, he must necessarily come to a realization of his lack of knowledge, and correct this mental state by a careful study of the rules governing the problem, before he can add correctly as small a sum as two and two. He may even, in his ignorance, have guessed the correct answer, but this could give him no assurance that he knew how to add. Only a complete understanding of the rule of addition could bring him the confidence which would enable him to attempt adding any column of figures that might be given him, however large the figures or however long the column.

Just so, divine Principle, God, governs true existence; and it is an understanding of Principle which Mrs. Eddy tells us must be gained, in order to become conscious of our unity with Principle. Let us see how such an understanding will cause material pains and material pleasures to pass away. It is clear that there must first be a desire to comprehend divine Principle,—a desire sufficiently earnest to impel the unhesitating relinquishment of these pains and pleasures. There is ever a willingness to lose the pains of matter; but this is not always so in regard to the pleasures of matter. Yet, if the student of Christian Science who is really in earnest and is absolutely honest with himself, will trace to their conclusion the pleasures in matter which he has believed that he experienced, he will find they have ended in discord. While he may argue that they have not always brought pain, if he will look deeper than the physical result, he will find that which should give him reason for alarm; for he will see that they apparently produced only lethargy and contentment with what, in the end, proved but husks and ashes. If, then, thought is to be turned away from both the pains and pleasures of matter, it is inevitable that it be turned wholly away from so-called matter; and this can be done only

as it turns to matter's opposite—Spirit. It is then that the "true idea and Principle" (Science and Health, p. 123) are discerned. It is then that the so-called carnal mind, the flesh or matter-belief, is destroyed, with the result that "old things are passed away; behold, all things are become new."

And how, one may ask, is this wonderful change accomplished? Every one knows that nothing is ever done that has not first been thought of. It is quite plain, then, that before any change in conditions can be brought about, thought must first be changed. In our study of Science and Health we are continually impressed with the truth that there is one Mind, God, and that there is no other. With this realization comes also the recognition that the so-called carnal mind includes all beliefs in matter, and that the carnal mind is only a suppositious mind. The Bible abounds with examples of the triumph of spiritual-mindedness over the erroneous conceptions of the carnal or fleshly mind (so called) and its horde of falsities. Mrs. Eddy says, "Divine Mind is the only cause or Principle of existence" (Science and Health, p. 262). It is not difficult to understand Mind as Spirit. With this understanding as a basis of reasoning the status of true creation and true spiritual existence unfolds naturally. Just as it would be impossible for one, knowing the rules of addition, consciously to add wrongly, so it is impossible for omniscient Mind to know anything unlike itself. Knowing nothing but Spirit, it could create nothing unlike Spirit. As one who understands the rules of mathematics and consciously applies them correctly to his problems has no sense of error in his calculation, so one who is gaining a knowledge of the perfection of the truth of being loses a sense of inharmony.

The whole process, then, of becoming spiritually minded, of having that Mind "which was also in Christ Jesus," is a rejecting of all thoughts which pertain to the flesh, supplanting them with spiritual ideas. With the Bible and Science and Health for our textbooks, and a sincere desire to know the truth, the path to this spiritual perception lies open before us. It may not be easy at first. When, however, it is fully understood and to some extent proved that matter can confer no pleasure, but on the contrary only sorrow and disappointment, thought turns voluntarily to Spirit; and step by step, thought by thought, we gain spiritual strength and moral courage to win the peace that cannot be bought by us or taken from us. We learn through this endeavor to become spiritually minded, that wherever passion, lust, and selfishness are, there we find all there is of discord; and that wherever purity and unselfishness are, there we find harmony—the kingdom of heaven within ourselves. We learn that divine Principle is Life, Truth, Love; that Principle's idea is man in God's image and likeness; and that our task of breaking "this earthly spell" must be accomplished through an attainment of this idea, which enables us to deny all that constitutes a belief of pain or pleasure in matter—even the belief in matter itself.

Over and over again, as we search the Bible for Truth, through the light

given us in Science and Health, we find that the divine Principle of existence is Mind, divine intelligence, and that it was Jesus' understanding of the law of God, the law of divine Mind, which enabled him to disregard entirely every suppositional law of material existence. Because of this spiritual discernment, he knew no law of lack; he broke every tie of human relationship that would tend to interfere with the high mission of being about his Father's business; and he proved irrefutably that there is but one law of attraction,—that of Spirit. His victory over Satan's tempting lay in his understanding of Spirit, and in his consequent denial of matter as substance, as able to give him anything or take anything from him. He proved his sonship with the Father through his unwavering reliance on God; and his command to us was that we should do likewise. This can be accomplished only by steadfast, consecrated effort to turn away from matter to Spirit in every thought; and the time to begin is now—steadily, earnestly, prayerfully, always remembering the wonderful promise in Revelation, "To him that overcometh will I grant to sit with me in my throne," and also the declaration, "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ."

STARS IN THE DARKNESS

LOUISE SATTERTHWAITE

IN the Scriptures we read of Jacob, who, in a strange place, in darkness and alone, yet had a vision of divine help, and later declared, "Surely the Lord is in this place; and I knew it not." Thousands of years after Jacob's time, we read of that other who knelt alone in the darkness of Gethsemane, and amid the greater darkness of the world's hatred and misunderstanding. Alone and in darkness, there he, also, communed with God, and found strength with which to tread the path which lay before him.

Darkness! The very word seems like a knell upon the heart. Darkness seems to embody fear; and in the darkness all fears are magnified. There is even a phrase which speaks of "the power of darkness." When brave sunshine comes again, we smile that we ever feared; yet, when night falls, once more we are apt to feel the touch of dread. In the darkness do we not more earnestly turn to the invisible good we know as God? In the darkness we realize the need of something outside ourselves. Certainly, we seem more self-sufficient when things are bright and the outlook clear, whether it be a sunny day or a bright stretch of harmonious existence. Let shadows fall, and many of these things which before seemed so real and substantial are found to be quite undependable, quite insufficient to comfort or to help us; and yet, when it becomes dark we behold the stars. The lonely mariner, the traveler on the desert,—how these two welcome the companionable lights which speak of far-away fellow-travelers in the blue empyrean. The stars beam serenely,

or flash with glory, or seem to look down as sweetly as forget-me-nots from their dark azure fields. Their message is of something above earth's smoke and discord, above its smirch and stain and grind; and the thought which beholds them is lifted, in its turn, above some of the harshness which may have been part of the day. They breathe a message of another world, of a purer life. David felt this when he wrote in one of the psalms, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained." And, so, we cannot fail to see that not the royal sun nor the mild moon can utter to the heart of man just what the stars in their beauty say.

In the dark places which we sometimes traverse, as we journey from sense to Soul, we are lifted up and strengthened by the stars which shine out upon us. Divine Love has not neglected to provide stars for these darknesses. Are we not often amazed, when we come into the gloom of a personal grief, to find how many stars there are sparkling all about us, stars of friendly love and kindliness? Perhaps we never realized before how loving the hearts of men are, how delicate and tender their proffers of service and of help. Then also, we find glowing there those great stars, God's promises. These beam upon us serenely, with their messages of unchanging goodness. In such a place we see and appreciate, as we never did before, that great golden light of the life of our Savior, he who walked the earth and served humanity amid all its sordid and sorrowful phases. Then, also, because our eyes have come to know better how to pierce the darkness, we more rightly appraise the majesty of Christian Science, revealing the spiritual good of the Scriptures in endless whirls and loops of small and great points of glory.

The stars in the darkness of trouble, the stars appointed for our guidance and comfort by divine Love, are seen and loved as they never had been seen and loved during the days of ease, human pleasure, and personal gratification. As we love them and are grateful for them, we are lifted above the gloom; and, before we know it, once more we find that the sun is shining, and that "joy cometh in the morning;" for all the time God walked with us and we were secure.

Mary Baker Eddy, the Discoverer and Founder of Christian Science, says in "Miscellaneous Writings" (p. 340): "The lives of great men and women are miracles of patience and perseverance. Every luminary in the constellation of human greatness, like the stars, comes out in the darkness to shine with the reflected light of God." It has been said that every great need in human affairs calls forth the great individual: at the time of the American Revolution, George Washington stepped forth; and in a later period, in the dark days of the Civil War, our beloved Abraham Lincoln dared to stand for the right. Of him Edwin Markham has written:—

He held his place
Held the long purpose like the growing tree—
Held on through blame and faltered not at praise.

Of these two the word of Ezra might have been written: "And by the good

hand of our God upon us they brought us a man of understanding." Of that which followed Lincoln's mission and work, the author of "Science and Health with Key to the Scriptures" says (p. 226): "The voice of God in behalf of the African slave was still echoing in our land, when the voice of the herald of this new crusade sounded the keynote of universal freedom, asking a fuller acknowledgment of the rights of man as a Son of God, demanding that the fetters of sin, sickness, and death be stricken from the human mind and that its freedom be won, not through human warfare, not with bayonet and blood, but through Christ's divine Science." Truly this were a greater and deeper bondage, one more enthralling than physical slavery, the bondage wherein humanity, deceived by its own beliefs, dwelt in darkness, knowing not of the light, which was all the time shining upon it. In Mrs. Eddy's book "Christ and Christmas" is the verse (p. 53):—

"Fast circling on, from zone to zone,—
Bright, blest, afar,—
O'er the grim night of chaos shone
One lone, brave star."

This is the star, the star of Bethlehem, the star of Christian Science, which would not be quenched. Mrs. Eddy was herself one of those great women, one who was a miracle of patience and perseverance. Darkness tried to stifle her and to enshroud her. It tried, and still tries, to quench the beam which the truth she discovered sheds upon earth's darkness; but no amount of gloom can quench even one little ray of light, which shines on and pierces and continues to pierce the darkness. The denser the blackness, the more clearly the star can be seen.

The world may well rejoice for this star in the darkness,—the Science of Christianity,—which bids earth's wanderers look up, and which shines by the light of divine Love. Christian Science, through its manifold rays of light,—its church, its textbook, its Manual, its literature, and its practice,—is so enlightening the dark places that even the blind eyes are touched, and open ever wider to perceive its message. For its teaching is not mysterious, but understandable; not academic, but practical,—as practical as that of the master Christian, who said he came to do the will of the Father, and straightway healed the sick, fed the hungry, comforted the sorrowing. These works Christian Science is again today repeating and, like Christ Jesus, asks to be judged only by its works. These works in themselves are stars in the darkness, cheering all who behold them, since theirs also is the reflected light of divine Love.

✧ ✧ ✧

The joy of the hand that hews for beauty
Is the dearest solace under the sun.

Bliss Carman.

THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY MARY BAKER EDDY, AUTHOR OF THE CHRISTIAN SCIENCE TEXTBOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ALBERT F. GILMORE
Editor

ELLA W. HOAG, DUNCAN SINCLAIR
Associate Editors

EDITORIAL

DIVINE METAPHYSICS

THE importance to all students of Christian Science of a clear understanding of divine or true metaphysics is apparent from a single paragraph in the Christian Science textbook. On page 111 of "Science and Health with Key to the Scriptures," Mrs. Eddy says, "The Principle of divine metaphysics is God; the practice of divine metaphysics is the utilization of the power of Truth over error; its rules demonstrate its Science. Divine metaphysics reverses perverted and physical hypotheses as to Deity, even as the explanation of optics rejects the incidental or inverted image and shows what this inverted image is meant to represent." Here are stated in terms both clear and cogent the fundamentals of Christian Science. In what striking contrast does our Leader place the true and the false, the divinely true and the materially false! The categories of divine metaphysics are set forth in the Christian Science textbook in scientific terms, expressed as self-evident propositions upon which rests the entire field of demonstration of this Science. These categories present the facts of true being, the truth about God and the spiritual universe, including man, in the one true Science.

The better to discriminate between true metaphysics and false, let us for a moment examine the situation as to the systems of metaphysics promulgated by the learned men of the ages. "Metaphysics" is derived from two Greek words which signify "beyond the material,"—that is, it deals wholly with mind and its phenomena; albeit, until Mrs. Eddy made her discovery, clarity of distinction was lacking between the divine Mind, the only Mind, and its supposititious opposite, the mortal, carnal, or human mind. The use of the word "metaphysics" has varied greatly through the ages. With some philosophers, it has related only to ontology, the science of being; with others it has taken on a meaning closely akin to that of psychology, the so-called science of mind; while others have conceived its chief meaning to be epistemology, or the science of knowledge.

In general, it may be said, metaphysics posits the universe as mental, and conceives the natural or material universe to be the objective state of the physical senses. This was, in brief, Aristotle's theory, for, apparently, he had no concept, or at least no adequate idea, of God as divine Mind. On the other hand,

Bishop Berkeley, introducing Deity into his scheme of philosophy, saw God in all, including the material universe, thus not only hypothetically materializing Deity, but thereby making God responsible for the ills of the flesh, and likewise for the sins of humanity. Later idealistic philosophers made no clearer distinction between the divine Mind and the human mind, in which they saw the subjective state of mortal existence and the material universe. These philosophies, manifestly impossible of demonstration, were so many speculative theories, with no possibility of establishing that degree of proof which would entitle them to admission into the realm of true Science, which deals only with facts and proofs.

It was into this state of uncertainty that Mrs. Eddy projected her discovery, proclaiming that not only is God All, but since He is Spirit and His nature spiritual, there can be, in consequence, no other creation than the spiritual. The allness of God precludes the existence of any other than His spiritual universe; and since God is omnipotent, omniscient, and omnipresent, there can be no other power, intelligence, and presence, "for God is All-in-all" (Science and Health, p. 468), as Mrs. Eddy so tersely puts it. Where the idealistic philosophers had seen matter as mental and, in consequence, the only universe of which they were cognizant also as materially mental, Mrs. Eddy saw the true universe as spiritual, and the universe of mortal mind,—that is, the mental concept of creation claimed by the philosophers to be real,—she conceived to be as lacking in reality as the material universe itself, even though matter was declared by them to be merely a mental state. In brief, Christian Science places all existence, cause, effect, power, and reality strictly in divine Mind, God, the All-in-all. Hence, no system deals with reality except in proportion to its conformity to these fundamental facts.

Now, let us for a moment again examine metaphysics in its common significance. At most, it has to do only with the supposititious opposite of divine Mind, the human or mortal mind, the belief in a mind apart from God,—that is, something claiming to be an addition to, a supplement of, the Mind which is infinite. Since it does not deal with reality, its categories are necessarily false propositions which are claimed to be true. Its laws are the seeming laws of the so-called material universe; and its substance is a false claim of mortal mind, an objectified state which has no true entity or being. This situation must be clearly understood by the student of Christian Science. Philosophers claim to reduce the world of matter to a mental state, to be sure; but this seeming mental state is that of the mortal, human, or carnal mind, which Mrs. Eddy has definitely told us is no less material, and therefore no less false, than matter itself; for she declared that mortal mind and matter are one. In consequence, however far the range of metaphysics, in its common meaning, may be carried, it will never enable one to escape from the limits of the so-called world of materiality, at once the subjective and objective states of mortal mind.

On page 116 of Science and Health, Mrs. Eddy states, "Works on metaphysics leave the grand point untouched. They never crown the power of Mind as the Messiah, nor do they carry the day against physical enemies,—even to the extinction of all belief in matter, evil, disease, and death,—nor insist upon the fact that God is all, therefore that matter is nothing beyond an image in mortal mind." The belief of a mind apart from Truth can possess no healing quality, for divine Mind alone heals.

False metaphysics, then, is based entirely upon erroneous postulates. With false premises, how can true results follow? Would not such a situation appear completely to nullify the familiar teachings of Jesus? "Do men gather grapes of thorns, or figs of thistles?" he queried. "Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit."

Accordingly, Christian Science, that is, divine metaphysics, deals wholly with divine Mind and its spiritual ideas, which constitute the only true universe. Its laws are the laws of God; its substance is Spirit; and it relates not at all to the beliefs of a material universe. This is, as we see, the absolute truth, the realm of the perfect man, who is God's image. Moreover, its healing ministry is purely a spiritual experience exercised through gaining the Mind of Christ. Divine metaphysics furnishes the logic of events, the truth of creation; false metaphysics having no element of Truth in its premises, arrives at no sound conclusions.

ALBERT F. GILMORE.

GOD'S LAW

THE word "law" is often on the lips of the Christian Scientist. Very often it is coupled with the words "moral" or "spiritual;" then, moral or spiritual law is referred to. And when the term "law" is made use of, people are usually thinking of some rule of action which has behind it, giving it support, a recognized authority. The authority behind law must be admitted; otherwise, the law would be invalid—no law. Thus, in civic, as in national affairs, when a legislative body accredited of the people makes laws, these laws are respected. It is recognized by every intelligent person how serious an affair it is to try to render null and void any law which has been enacted after deliberate consideration by the authority responsible for it.

Every honorable citizen of every nation has regard for the laws of his country. Some of these laws, it is true, may be far from ideal; but the well-meaning and well-doing citizen respects his nation's laws, while he may labor, it may be, along legitimate lines to amend those which are weak or faulty, in order to secure the utmost measure of justice and equity to one and all alike who are his fellow-citizens. Laws will never be lightly set aside by the honorably minded, because they know that in civilized communities these have been drawn up and passed by those who, at the time, reflected the highest sense of

right to which it may then have been possible to give expression.

Civil law had its origin in moral sense, that sense which is found more or less developed in every community, and which itself has its basis in divine Principle, God. The discovery of moral law undoubtedly must have been gradual, just as the discovery of the nature of God Himself was gradual. Bit by bit, men, through the trials of experience, found out the effects of wrong thinking and wrong doing, and of right thinking and right acting upon themselves and their fellow-men; and in process of time, they were able to formulate certain rules of action, which, if obeyed, meant to themselves and to others a greater measure of peace, harmony, and well-being. Thus must the Ten Commandments, that wonderful compendium of moral law, have originated. And nothing is more certain than that Moses and those who followed him out of the bondage of Egypt heard, in every one of these Commandments, the voice of God. To them, every one of the "Thou-shalt-nots" sounded as a direct command, and was a definite law to be obeyed. Each one of them, they recognized, was worthy of all respect, because each was based on Truth, divine Principle; and obedience to them all was bound to result in good to the obedient, since God, good, supported them. The psalmist, referring to "the man that walketh not in the counsel of the ungodly," said that "his delight is in the law of the Lord; and in his law doth he meditate day and night."

It is perfectly certain, then, that all genuine law, when obeyed, results in good to the individual who obeys it, because it has its basis in divine Principle. Contrariwise, whatever rule of action is not based on Principle has no law supporting it, and must be valueless. In "Miscellaneous Writings" (p. 259) Mrs. Eddy says: "Whatever appears to be law, but partakes not of the nature of God, is not law, but is what Jesus declared it, 'a liar, and the father of it.' God is the law of Life, not of death; of health, not of sickness; of good, not of evil." Here Mrs. Eddy identifies God with real law.

Now, in thinking of God we have to remember His allness: God is all-inclusive being. Hence, He is at once the lawgiver including the law, cause including causation, cause including effect. It is only we, with our limited outlook, who separate these, and speak of God, the divine lawgiver, as if He were distinct from His own spiritual law and its effect—spiritual creation. It is we who think of causation or spiritual law as if it were a merely human process actuated by God, the lawgiver or cause, believing that in this way spiritual law results in spiritual ideas and supports these ideas; whereas, instead, God is a complete unity; and in His perfect being, cause, spiritual law, and effect are forever, and at once, perfectly and continuously expressed.

Now, since God is Spirit, All-in-all, and the one lawgiver, there can be no other real law than God's law,—that is, spiritual law. It is this law which forever exists and forever supports creation; and creation includes the real or spiritual man. These are spiritual facts. Mortals may doubt them,

and suffer in consequence; but divine Science has revealed them, and nothing can annul the truth. Moreover, there is no opposite to Spirit,—no matter. Spirit being infinite, it alone is real substance; matter is unsubstantial, unreal. Therefore, there is no such thing as real material law. Matter and its so-called material laws are false concepts of the human or carnal mind, which Paul said constituted "the law of sin and death." On the other hand, the great Apostle to the Gentiles declared that "to be spiritually minded is life and peace;" and this spiritual-mindedness indicates obedience to "the law of the Spirit of life." Our Leader says in "Science and Health with Key to the Scriptures" (p. 273): "God never ordained a material law to annul the spiritual law. If there were such a material law, it would oppose the supremacy of Spirit, God, and impugn the wisdom of the creator."

Every healing that takes place in Christian Science results from some measure of obedience to spiritual law. The sick and the sinning are in bondage to the false belief of so-called material law. They think that matter is real and causative, and that it controls them through material law. This belief must be destroyed if they would be healed; and it is destroyed as they understand the allness of God and His spiritual law. Referring to the command which Christ Jesus gave to his followers, Mrs. Eddy says on page 328 of Science and Health, "Understanding spiritual law and knowing that there is no material law, Jesus said: 'These signs shall follow them that believe, . . . they shall take up serpents, and if they drink any deadly thing, it shall not hurt them. They shall lay hands on the sick, and they shall recover.'" The Master, himself perfectly obedient to God's law, showed his obedience in the goodness, honesty, faithfulness, humility, compassion, and purity of his life; and through this obedience he healed all manner of disease, thus annulling the so-called laws of matter. He demonstrated his understanding of and faith in God's law. In a similar way, disease and sin are being healed to-day. Whoever honestly places himself unreservedly under spiritual law, the law of God, the law of Life, Truth, and Love, is submitting to God's perfect will; and he cannot fail to receive the aid of omnipotence.

DUNCAN SINCLAIR.

TRUE SATISFACTION

MANKIND is ever reaching out for that which satisfies. It is ever looking for something which will bring it happiness and contentment. It has known little of the true basis of satisfaction, and consequently so-called mortal existence might almost be defined in two words: I want. So comprehensive seems this sense of things that men spend a large share of their time in thinking about what they want, how to get what they want, and then,—in wanting something else. To be sure, this wanting may be separated into what they call right wants and wrong

wants, but it still has to do with human desire, and results in at most but temporary gratification.

Working thus from the standpoint of materiality,—which is acknowledged to be transitory in its nature,—mankind is continually reaching after satisfaction in the unsatisfying, happiness in the elusive, and contentment where there is no stability. Because of this, its concept of life and its activities is as unstable as the shifting sands of a sea where the engulfing waves of mortal belief are constantly washing away the impressions of each recurring day, often leaving little but wreckage to tell of past hopes.

To turn from such uncertainty to the permanency which Christian Science reveals demands a complete reversal of thought and purpose. In this perfect Science of Life, God has given to all men the method whereby perfect satisfaction may always be realized. In place of the changing, restless, temporal basis of matter from which to deduce wants, Christian Science reveals unalterable divine Principle as the source wherefrom men may win all that is truly satisfying. The psalmist glimpsed this when he wrote, "I shall be satisfied, when I awake, with thy likeness;" and again, "Thou openest thine hand, and satisfiest the desire of every living thing." Now man, as the child of God, certainly has the right to be satisfied. One could not imagine for an instant that the image and likeness of God, infinite good, could ever be deprived of true satisfaction. From this it follows that men have only to turn from matter to God, divine Mind, and seek therein all good, to begin to taste of the truly satisfying and eternal.

One would think that when the choice between security and insecurity, between true satisfaction and disappointment, between the eternal and the unreal, was placed before him it would not take long to decide on which side he would prefer to be. Men do not quickly see, however, that the enthrallment of evil lies in the claim that it can in some way result in satisfaction. There is no point in the teaching of Christian Science which its Discoverer and Founder, Mrs. Eddy, has made clearer than that which shows that sin always deceives through the belief that it can result in some sort of satisfaction or pleasure. In "Science and Health with Key to the Scriptures" (p. 296) she writes, "Mortal belief must lose all satisfaction in error and sin in order to part with them." And on page 39 she says: "Who will stop the practice of sin so long as he believes in the pleasures of sin? When mortals once admit that evil confers no pleasure, they turn from it."

Here, then, is the very simple rule to be followed in breaking the bonds of evil, and in finding the true satisfaction which must always result from association with the true and the real,—with the infinite God, who is the alone good. Whether one is endeavoring to free himself from the claims of sin or to help to break his neighbor's chains, the method must always be the same; namely, through convincing the mortal that true satisfaction can be found only in Spirit

and spirituality; hence that all belief in matter and its claim to satisfaction must be denied and rejected as false, and as worse than useless. When one is thoroughly convinced that there is no satisfaction or pleasure in any material belief or indulgence, whatever form it may seem to take, he will certainly relinquish it completely.

Christian Scientists should constantly insist on the undesirability, on the unsatisfactoriness of all mortal beliefs and tendencies. To say to all forms of error, You are without pleasure or profit, without attraction or satisfaction, because you are of the flesh, materiality, and therefore entirely outside of Spirit, hence without Mind or Principle,—this will hasten the loosening of error's chains. It will open the way to the true satisfaction which inevitably results from giving up evil for good, from relinquishing false belief for the spiritual facts of existence.

We may well ask ourselves frequently, Is not God, infinite Spirit, sufficient to satisfy our every desire? Surely, Yes. Then the more quickly we accept the simple truth that the only claim to power which sin has is in the belief in its pleasure or satisfaction, and work always from that standpoint, the sooner shall we come to realize the blessedness of which Mrs. Eddy tells us in "Pulpit and Press" (p. 3): "The river of His pleasures is a tributary of divine Love, whose living waters have their source in God, and flow into everlasting Life. We drink of this river when all human desires are quenched, satisfied with what is pleasing to the divine Mind." Therein alone can be found true satisfaction!

ELLA W. HOAG.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

Applications for admission to membership in The Mother Church may be sent to the Clerk at any time throughout the year. They are acted upon by the Board of Directors only at their semi-annual meetings for the election of new members as provided by the Manual of The Mother Church, Article XIII, Section 2.

The next meeting of the Board for this purpose occurs June 1, 1923. Applications to be acted upon at that time should reach the Clerk by May 18, 1923. Applications received too late for consideration in June will be placed on file for the November 2, 1923, admission.

The receipt of all applications is acknowledged by the Clerk; and on the date set for consideration, notice of acceptance or rejection is sent to those whose applications have been received in time for the essential preliminary attention. Should an applicant not receive such notice, he is requested to communicate with the Clerk before forwarding a second application.

Additional application forms may always be obtained by addressing the Clerk, GEO. WENDELL ADAMS, 236 Huntington Avenue, Back Bay Station, Boston, Massachusetts.

TESTIMONIES OF HEALING

The statements with regard to healing made in the following testimonies have been carefully verified, and their truthfulness established. Records of the investigations are kept in the Publishing House.—The Editors.

Several years prior to my acceptance of Christian Science, I had been a semi-invalid, suffering constantly from pain, weakness, and fatigue. My mental state was one of complete wretchedness, amounting at times to morbidity, as life did not seem worth living. A number of physicians had tried conscientiously to help me, but none could effect a permanent cure. One specialist informed me that there could be no cure in my case; that I was never to overdo, and that I must rest most of the time. The methods of treatment which were resorted to were many,—a serious surgical operation, electrical treatment, vibratory massage, chiropractic, cold baths, and medical treatment of various kinds.

My early training in a Jewish home had taught me faith in the one God; but I was always reaching out for something which seemed to be lacking; and as a child I used to ask God to show me the truth. Later, I became interested in a Presbyterian church and Sunday school. Thinking this was the truth, I became a member of that church. Soon after this experience, Christian Science was presented to me; but fear of criticism seemed to keep me from accepting it, although I had help in Science at that time and at different times during the years that followed.

Ten years later, during an interval of mental anguish, the thought came to me, If Christian Science has helped so many others, why can't it help me? So I resolved to turn humbly to the study of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and let God lead me. All I asked for was peace of mind; but oh, the joy to see the discordant physical conditions disappear one by one as the mental state changed. Some of the diseases which have vanished into their native nothingness, through the application of the truth, have been neuritis, nerve exhaustion, chronic liver and gall bladder trouble, rheumatism, neuralgia, hemorrhoids, a misplaced internal organ, sprained ankle, bilious headaches, pleurisy, and influenza. Glasses have also been put off. Some of these healings have been instantaneous; others have taken time.

The mental healing has been that of self-will, self-pity, self-condemnation, sensitiveness, irritability, false pride, impulsiveness, impatience, and resentment. Christian Science has indeed renewed, reclaimed, and regenerated my consciousness to a great extent; and I am confident that as I apply its teachings I shall continue to grow in the "unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." It is difficult for me to ex-

press in words just what this beautiful truth means to me. It has replaced discord with harmony, fear and hatred with love, and changed the fear of death to the thought of Life.

I am grateful for the protection Christian Science afforded our son in time of accident, and for his membership in the Sunday school; also for the benefits my husband has derived through the study of Christian Science. For the privilege of membership in The Mother Church and a branch church, for teaching in the Sunday school, and for the privilege of class instruction, I am also grateful, as well as for what Christian Science is doing for all mankind. To our Father-Mother God, to Christ Jesus the Way-shower, to our beloved Leader, Mary Baker Eddy, and to all those who have helped me along the way, my gratitude is unbounded. I can best express it in the words of our Leader (Poems, p. 13):—

"My prayer, some daily good to do
To Thine, for Thee;
An offering pure of Love, whereto
God leadeth me."

—(*Mrs.*) *Anna E. Vickery, Rochester, N. Y.*

SIXTEEN years ago, in London, England, I became interested in Christian Science through witnessing the healing of a member of my family. What a happy time that was! It seemed too wonderful to be true! I began to read the textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy; and I remember that each word of her hymns then seemed more precious than jewels.

However, I had to find that every step of the way must be demonstrated; that much clearing out of weeds is necessary before the seed of Truth can flourish in good soil. From the study of the textbook I was healed of periodic attacks of tonsillitis and hoarseness which had formerly caused much suffering. When having four double teeth extracted, a Christian Science treatment enabled me to be calm and refuse material application. When it was over, the dentist remarked on the courage shown. This was entirely due to Science; for previously there had been great fear of dentistry.

In childhood I had had a severe operation for an abscess in the head. A discharge from the ear resulted, which continued for years. There was so much fear in the case, from what had been suffered, that the healing was a slow one. I had treatment from a practitioner, which caused great improvement; and finally, when away in a distant city and something more had to be done, I opened Science and Health and my eye fell on line 24 of page 391, "Disease has no intelligence to declare itself something and announce its name." I closed the book, and with that sentence the last vestige of fear was dispelled. I never had any more of the trouble. Though the way had seemed a long one, step by step the old false beliefs had been destroyed, and to my great joy I was free.

On one occasion a severe attack of influenza was overcome in a day, by persistently sticking to the truth of being as our Leader tells us to do. I have proved Christian Science of

great help in school examinations. It has also helped me financially, and in every other way. Above all, it has given me an understanding of God.

It is difficult to find adequate words to express one's gratitude for these and many other healings, because the physical relief is only one of the outward manifestations of the change which has taken place in consciousness through the action of divine Truth; and words can only faintly describe what it means to be somewhat free from the bondage of false beliefs and to experience some of the freedom that is the rightful heritage of every child of God. Indeed, the way in which one's thankfulness can be best expressed is by striving to pattern one's life after the manner taught and lived by Christ Jesus, and made practical for us by Mrs. Eddy's discovery of Christian Science. Thanks be to God that her consecrated Christian life made it possible for suffering, sinful humanity to be uplifted by this glorious light, and that in her far-seeing wisdom she made provision for our church organization, class instruction, lectures, and periodicals; for all of which blessings I am profoundly grateful.—(*Miss*) *Ruth Constance Farmer, Savannah, Ga.*

For eighteen years I was in a condition of semi-invalidism, the last three years of that period being totally unfit for any kind of work. According to medical diagnoses, by several physicians of various schools of medicine, I was suffering from chronic hereditary rheumatism, heart disease, kidney disease, and the consequent general debility following upon these disorders. Almost every known human remedial agency was faithfully tried, without any permanent result.

Hearing of the healing of a friend through Christian Science, twelve years ago, I decided to give it a trial. On first reading the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, the chapter on Prayer gave me such a spiritual uplift, such a happy sense of peace, hope, and encouragement! When I read on page 1, "Desire is prayer; and no loss can occur from trusting God with our desires, that they may be moulded and exalted before they take form in words and in deeds," this so logically explained prayer to me that I felt I knew now how to pray with understanding; and in a very short time I had ample proof that this was so. With the loving help of a Christian Science practitioner, my health improved so much that I was soon able to go back to business again; and so complete has been my recovery that during the late war I was accepted for military service, and served four years without any ill after effects whatever. I have proved the truth of what Mrs. Eddy says in that wonderful poem, "Christ and Christmas" (p. 53):—

"Forever present, bounteous, free,
Christ comes in gloom;
And aye, with grace towards you and me,
For health makes room."

While very grateful for physical healing, I am even more grateful for the understanding of the Bible that I have gained through the study

of Science and Health. It has indeed opened up what was formerly a closed book to me, and has given me a practical knowledge of God, as divine Principle, Love, under whose spiritual law "we live, and move, and have our being." I am grateful to Christ Jesus, the Way-shower, whose example and teaching, recorded in the Bible, are so clearly revealed to us by our revered Leader, Mary Baker Eddy, in the textbook and her other writings; also grateful for the great privilege of class instruction. For all that Christian Science means to me I am deeply grateful.—*Robert Campbell, Glasgow, Scotland.*

God is good! He is "a very present help in trouble." Always, when we go to Him with love and understanding, He heals and saves us, for He is Life.

Since childhood I have had many healings in Christian Science. Measles, fevers, and frequent bleeding of the nose have been overcome. One day, when nearly the whole school had either chicken pox or mumps, I was sent home with one cheek larger than the other. I worked in Science all the afternoon, and read, over and over, the article entitled "Contagion" on page 228 of "Miscellaneous Writings" by Mary Baker Eddy. The next morning, I went back to school perfectly well.

The Christian Science Sunday School teaches us how to use for our every need what we learn there. In school, when I realized that all is Mind and that by reflection I had this perfect intelligence, I succeeded well in an examination in geometry, which I had very much dreaded. At the beginning of the hour, when I saw the long list of questions, I was afraid I should not be able to finish; but when I knew there is always time to think about God, I finished on time. The month before, when I had relied only on cramming, I failed hopelessly.

Another beautiful demonstration was the following. The sun shone very brightly on the windshield of a passing automobile and flashed into my eyes. At the time, I did not notice it especially; but within a few hours I could not see well, and in the next few days I grew worse and worse. Finally, when I could not even see across the room, I asked a practitioner for treatment. By the following evening I saw perfectly.

These are by no means all the healings I have had; but so, by proof I know that God is indeed good.—*(Miss) Josephine White, Boston, Mass.*

Words cannot express my gratitude for Christian Science. For years I had been a semi-invalid. At the time Christian Science came into my life I was almost without hope, being a nervous wreck, supposedly left in that condition by an operation which I had undergone some years before. I had tried so many material remedies that when the physicians told me I would have to undergo another operation, I felt I would rather die. They diagnosed my case as fibroid tumor, internal abscesses, and chronic dyspepsia. All my husband could earn went for doctors and medicine; indeed, the outlook seemed dreary and almost hopeless.

At this point Christian Science was offered me, and I commenced reading "Science and Health with Key to the Scriptures" by Mary Baker Eddy. I started reading more to please the friend who asked me to try Christian Science than hoping to receive any benefits therefrom. But before reading the entire first chapter on Prayer, I knew I had found the religion I had always wanted, even if I was not at once healed in body. I had formerly been a member of a so-called orthodox church, but was never wholly satisfied with its teachings, especially with the way we were taught to pray; and for several years before taking up the study of Christian Science I had not attended any church. The first evening I started reading Science and Health I read far into the night, and was eager to start the next day; and in a few days I noticed a decided improvement. I continued reading, striving earnestly to digest all I read; and before I had read the book through, the stomach trouble had disappeared. Then I decided to have treatment for the other troubles, so sought the help of a practitioner; and surely I was guided rightly. The practitioner so lovingly and patiently explained Christian Science and worked for me, that it was only a short time until I was entirely healed. I am now a healthy, happy woman instead of the sickly, irritable, fretful, complaining creature I was for years.

Some months after my healing, I met one of the physicians who had formerly attended me, and he stopped in amazement, saying he could not believe I was the same woman he had once treated. He asked who had treated me and where I had had the operation performed. I replied that there had been no surgical operation, and that the only treatments had been given by a Christian Science practitioner. He said he was truly glad to see me in such excellent health, a fact which he had really believed to be impossible.

I have been healed mentally, morally, physically, financially; and my gratitude is unbounded. I am grateful to God and to Christ Jesus; also grateful to Mrs. Eddy, who through her pure life has pointed out the way to health and harmony. I am grateful for the blessed privilege of class instruction, for church membership, and for our literature; and grateful to the dear friends who have helped me on my journey from sense to Soul. I am earnestly praying and striving to be worthy the name Christian Scientist.—(*Mrs.*) *Virginia W. Shaffer, Portland, Ore.*

THE winter of 1878–79 I spent as a guest in the home of an uncle in whose family was an invalid daughter. All medical help had failed to relieve or heal, and discouragement naturally followed. Later, her attention was directed to Christian Science, and she was healed, after twelve years of inability to leave her couch or even stand upright. At one time, after spending a short time on the lawn in a wheel chair, her eyes were so injured by the sunlight that she was compelled to return to a darkened room and to have her eyes bandaged. This seemed to be the extremity. It was after fifteen months had passed in this condition that Christian

Science came with its healing message. Two weeks' treatment restored her sight, and one by one all the physical troubles were overcome.

To me this seemed almost a miracle; and when an opportunity came to meet her again, I most eagerly sought some explanation of what Christian Science was and how it had healed her. From that time I was convinced it was the truth, and accepted it as such, even though at first it seemed as if they had taken away my Lord and I knew not where they had laid him; the certainty of having gained a better understanding of God, "whom to know aright is Life eternal" (Science and Health with Key to the Scriptures, Pref., p. vii), dispelled that condition of thought quickly. Soon its practicality was demonstrated in the healing, in my family, of typhoid fever, when an epidemic of the disease was raging. Diphtheria was overcome at another time; and many more ailments of children have been healed. My husband has been healed of chronic inflammation of the bowels; while I experienced an instantaneous healing of severe inflammation of the head, which, according to the law of materiality, would have been considered very critical under the circumstances. At another time, a nervous sick headache—to attacks of which I had been subject all my life—was overcome by one treatment, and I was able to attend a Christian Science lecture in a few hours, which would have been an impossibility before help was given. It was a complete healing, as I have never suffered from the same trouble since that day.

I have been deeply grateful for the privilege of class instruction and its many blessings,—especially for the increased understanding it gave by which we can overcome fear and its manifestations, as disease, in ourselves and others.

One great cause for thankfulness is that with each passing year I have gained an increased appreciation of Mrs. Eddy's exalted character and love for God and mankind, and that I am living in the age in which this revelation has been given to the world by our revered Leader.—(*Mrs.*) *Sabra C. Finch, Winnipeg, Manitoba, Canada.*

For me to try to express my gratitude for my knowledge of Christian Science, in words, would be like trying to write the word "gratitude" as many times as I am capable of thinking it. Christian Science is to me like arithmetic in that I study it to use it, and do not expect to get any benefit from my study if I fail to apply what I learn. I have relied on this Science in every problem that has come to me for some years, and have not found it wanting.

I dislocated my elbow in 1919, and relied entirely upon Christian Science for the setting and healing; and I was able to crank an automobile with the arm in four days after the accident. I was healed, in one treatment, of Spanish influenza, the first year it appeared; and I have been healed of the tendency to take cold.

These are only a few of the tests I have placed on Mrs. Eddy's discovery; and they have proved to me beyond argument that in "Science and

Health with Key to the Scriptures," she has set forth the exact Science by which Jesus performed his miracles. It is many years since I used any material remedy or medicine for sickness. In each case Christian Science has been a quick and efficient healer.

Although I am grateful beyond words to be able to prove that Mind heals to-day, as well as when Jesus applied the truth, yet the complete change in my life through this study is of far more value to me; for now I can endeavor to love all mankind without any exceptions, and my chief desire is to help and do good to all alike.—*Arthur Charles Williams, Boise, Idaho.*

It was in 1898 that I first began the study of Christian Science, and from that time to the present I have daily endeavored to put in practice the understanding gained from the Bible and from our Leader's writings. To-day, I can say that with me the conviction that this Science is the truth has become increasingly stronger with the passage of the years. There have been many severe tests along the way during these twenty-four years, but there have been also many experiences of healing and of help, covering all sorts of phases of error. Some of these demonstrations of the truth have been practically instantaneous; with others the "highway for our God" has had to be prepared. The activity of Truth is, of course, immediate, for it is an unbroken activity; but mortals sometimes seem to require more or less of what they call time before they appear able to open wide the gates and let the "King of glory" come in.

I am going to give here one instance of slow healing. Before coming into Christian Science I had had, for several years, a very painful trouble with the nerves of the feet. A distinguished surgeon had prescribed a course of treatment which had been rigidly carried out. He said, however, that the ailment was an unusual one, that it was practically incurable, and that his colleague—a physician who had offices with him—had the same trouble; also that he did not expect much benefit to result from the treatment. When the treatment was over, I had the trouble in both feet, whereas it had been in only one before.

After this, I became interested in Christian Science, but still the trouble persisted for seven years with no apparent relief. Then, finally, I wrote to my sister, a practitioner, and asked her to help me. Within a month from that time I was free. I received a letter from her in which she said that she was sure the healing was done, and that she had been on the "mount of vision" of which Mrs. Eddy speaks on page 561 of "Science and Health with Key to the Scriptures" while working for me. After I had read the letter I sat thinking of the "mount of vision," and of what one could see and could not see there,—all perfection, no error (no painful feet). It was about two weeks later that I suddenly realized that I had had no pain since the hour when I read the letter. I had gone about as usual, changed my shoes (always before a painful procedure), as occasion required, and

had never once even thought of there ever having been anything the matter with the feet, so completely had the disease been eradicated. That was seventeen years ago; and the healing has been permanent.

I am always grateful for the testimonies in the periodicals and at the Wednesday evening meetings, and shall be glad if this one that I have given comforts some one else.—(*Mrs.*) *Eulora M. Jennings, Berkeley, Calif.*

On December 4, 1913, a specialist pronounced my case to be tuberculosis in a very advanced condition, and said that immediate outdoor treatment must be commenced in a shelter on my lawn. This gentleman informed my partner that I could not recover; that I would pass on within six months. My local doctor supplemented this verdict by saying that I would never again be able to follow any employment or live in a normal way inside a house, if even this treatment were successful. He further said that the best I could expect from it would be to prolong my existence a little while, because no treatment could replenish wasted organic tissue.

I commenced my life in the shelter about the middle of December. In the second week of January a lady visited me there, and told me I could be well if I would accept the teachings of Christian Science. My life in this shelter was lonely, tedious, and restless; my thoughts were chaotic. My hopes and ideals in life had all been shattered by this great shock, and I had no religious conviction to rely upon. This lady's kindness and patience attracted me; but I felt sure that my views on religion could not suddenly be adapted to this new way of thinking. My doctors advised me to eat at all costs, even when I had no appetite. I struggled to obey; and sometimes my meals lasted an hour and a half in an effort to finish them.

After reading and rereading some Christian Science literature, I came to the conclusion that it must be either a big lie or a big truth. I had lots of time for meditation; and my thoughts were gradually moving from my physical self—including mental pictures of diseased organs, germs, decay, and thoughts of death, with consequent fears—to a more spiritual realm. I was having an awful mental upheaval. Sometimes I feared I could not survive it; but my appetite began to be normal, and step by step I gained a better evidence of health. I struggled hard to gain the substance of my new-found hope; but the way often seemed dark and too difficult for my understanding. In March I was away on a farm where, in the quiet, I read Christian Science literature all my waking hours. I had help from a Christian Science practitioner in May and June; and in the latter month I commenced business with fear and trembling, but also with hope and thankfulness.

Adding together all the days from that time to the present, say a period of eight or nine years, I have not been away from business through sickness more than ten days. What a record! And how thankful I am for the normal life that I now lead in a more congenial business! I am very strong,

and the picture of health. I have learned that being well is well-being. I try to realize that a strong constitution is one constituted of right thoughts; that there is only one existence—namely, the spiritual—in which there can be no destruction or decomposition. Jesus said, "I am come that they might have life, and that they might have it more abundantly." I have come out of great tribulation with immense thankfulness for Christian Science.—*H. H. Tomlinson, Leeds, England.*

CHRISTIAN SCIENCE has been the source of much comfort during the past two years. I am very grateful for a better understanding of God as divine Principle, the Rock of our salvation, as revealed in our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I have been healed of heavy colds, tonsillitis, chapped hands and lips. Glasses worn seven years have been removed. I enjoy the privilege of membership in the Christian Science church, and hope I may reflect more and more the substance of its teaching.—(*Miss*) *Fay Emendorfer, Davenport, Iowa.*

I SUFFERED for several years with neuralgic headaches, which no medicine or doctor seemed to be able to cure. Our family physician finally advised me to come to his office for an X-ray examination of my head. I felt that after he made the examination he would probably advise an operation, so I did not go. At this time I took up the study of Christian Science. For several months the headaches continued, but other discordant conditions were destroyed.

One evening, on returning from work, my husband found me scarcely able to put dinner on the table. After getting through the meal I went to bed, while he went to a Christian Science practitioner to seek help. When my husband returned he told me the practitioner had said he would find me all right when he returned home. I was all right, and was just thinking I would get up and clear the table of the dinner dishes. I got up, feeling perfectly well, and we spent a most enjoyable evening.

I am so grateful for this healing, and for all the blessings which we daily receive. I find that Christian Science meets our every need.—(*Mrs.*) *Hattie C. Kincaid, Globe, Ariz.*

TESTIMONIES

Good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. They should be written legibly; and the addresses given should be complete. Women should use the title "Miss" or "Mrs.," and married women should sign their own names in full, instead of the names of their husbands.

Testimonies should be verified by three members of The Mother Church, and in the case of a member or an attendant of a branch church one of the verifiers should be the clerk or some other officer of that church, who has either witnessed the healing or can vouch for the integrity of the testifier.

In the verification of testimonies by a church officer, the title of the office should be given. An affidavit made before a Notary Public is acceptable, if the testifier does not know three members of The Mother Church.

Compliance with the foregoing will greatly facilitate the work of the Editorial Department.

Correspondence relating to testimonies should not be addressed to individuals, but to the EDITORIAL DEPARTMENT, THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BACK BAY STATION, BOSTON, MASSACHUSETTS.

ANNOUNCEMENT

The Publishing Society is glad to announce that the following subscription rates for our periodicals have been fixed for the convenience of those living where the English Pound Sterling is the established money standard. These rates are based on the fixed exchange rate of $4.86 to the Pound Sterling, and will become effective January 1, 1923, until further notice, as follows:—

The Christian Science Monitor....	£1	17s.	1d.	per annum
The Christian Science Journal.....		12s.	4d.	" "
Christian Science Sentinel.....		12s.	4d.	" "
Le Héraut de Christian Science....		8s.	3d.	" "
Der Herold der Christian Science..		8s.	3d.	" "
Christian Science Quarterly.....		4s.	1d.	" "

Short term subscriptions at corresponding rates.

Subscriptions at the above rates will be received by the London Office of *The Christian Science Monitor,* 2 Adelphi Terrace, by Christian Science Reading Rooms, or by The Christian Science Publishing Society.

Please note that this announcement, both as regards the exchange rate and the placing of orders, applies also to Bibles, Hymnals, or any other products of this Society.

CHURCH TREASURER

PER CAPITA TAX.—The annual per capita tax for which the Manual provides (Art. VIII, Sect. 13) is due from members of The Mother Church, June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, that being the beginning of the church year. If a remittance for church dues is more than the amount required to balance one's account, the surplus is credited for the current year, unless otherwise directed by the sender.

CONTRIBUTIONS to The Christian Science Benevolent Association are acceptable; and contributions may also be made to the General Fund and the Real Estate Fund of The Mother Church.

Please make all remittances payable to EDWARD L. RIPLEY, Treasurer, and send them to him at 236 Huntington Avenue, Back Bay Station, Boston, Massachusetts.

CLERK OF THE MOTHER CHURCH

The Tenets of The First Church of Christ, Scientist,—The Mother Church,—for the use of branch Churches of Christ, Scientist, are printed on folded sheets, containing space for adding the authorized application form for membership in branch organizations, or for extracts from their by-laws. These sheets may be ordered from the Clerk at seventy-five cents a hundred; but orders are not taken for less than one hundred. Postage stamps should not be sent in payment.

The Tenets may also be obtained printed in English and German on alternate pages.

Correspondence relative to the Tenets should be addressed to GEO. WENDELL ADAMS, Clerk, 236 Huntington Avenue, Back Bay Station, Boston, Massachusetts.

✧ ✧ ✧

ORDERS FOR THE WORKS OF MARY BAKER EDDY

Orders for Mrs. Eddy's Works should be addressed to and remittances therefor made payable to HARRY I. HUNT, Publishers' Agent, 107 Falmouth Street, Back Bay Station, Boston, Mass., U. S. A.

✧ ✧ ✧

SUBSCRIPTION RATES TO THE CHRISTIAN SCIENCE PERIODICALS

The Christian Science Journal	$3.00 per year
Christian Science Sentinel	$3.00 per year
Der Herold der Christian Science	$2.00 per year
Le Héraut de Christian Science	$2.00 per year
The Christian Science Monitor	$9.00 per year
Christian Science Quarterly	$1.00 per year

For rates on *short term* subscriptions, see p. iv of *Journal.*

ORDERS FOR BIBLES, SUBSCRIPTIONS, ET CETERA

All orders for literature, subscriptions, Bibles, and miscellaneous articles should be accompanied by remittance. Address such orders and make checks payable to THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, Back Bay Station, Boston, Massachusetts.

THE
CHRISTIAN SCIENCE
JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

VOLUME XL MARCH, 1923 NUMBER 12

A GIFT OF GOD

ANNIE LOUISE ROBERTSON

THERE have always been advanced thinkers who have been looking forward with hopeful eyes to something better for mankind. This expectancy of something better has been a wonderful factor in sustaining the human race; and it shows the triumphant power of hope. In *The Christian Science Monitor* it was recently said, "It is the power of hope that makes men and women live and justify their lives by their deeds." And now this "something better" has come, this that the highest in human consciousness had foreseen and expected. These noble hopes of the best men and women are being fulfilled in Christian Science.

Many have learned to approach the subject of Christian Science with deepest reverence and love; and while we may not yet seem to know much compared with "the depth of the riches both of the wisdom and knowledge of God," of which Paul speaks, we have at least touched the hem of Christ's garment, and are grateful for even a small understanding of what Christian Science is and of what it means to the world. We know that, as "Science and Health with Key to the Scriptures" by Mrs. Eddy tells us (p. 361), "A germ of infinite Truth, though least in the kingdom of heaven, is the higher hope on earth."

Christian Science grows clearer to us day by day, for its demonstration is a process of spiritual unfoldment, because it is the way of Life. It is a great gift, a "gift of God to the race" (Miscellaneous Writings, p. 382), so marvelous in its grandeur and beneficence that it takes considerable growth for us really to appreciate what has been offered to us. And this gift is for us to-day. It is to poor, struggling, ignorant mortals that all this spiritual wealth is offered. Mrs. Eddy, endowed with superior vision, saw this "pearl of great price" that Christ Jesus had brought to earth; and, alone with God and His Christ, she began her work. Her courage is

beyond human praise. To-day we can hardly realize the tremendous difficulties which beset her pathway, and which she overcame so royally. Let us not sink down, however, into the treacherous quagmire of believing that all our obstacles have been overcome; for in "Miscellaneous Writings" (p. 253) we are told that "Christianity is not merely a gift, as St. Paul avers, but is bought with a price, a great price."

As we begin to realize, even in a small measure, that divine Love has really offered to us this wonderful, beautiful thing that is named Christian Science, the splendid qualities that we call faith, hope, gratitude, courage, and many others of like nature, spring up in our hearts; and life commences to be illumined as the light of Truth grows brighter. We begin also to see spiritually, and are willing to pay the price.

Let us think what Christian Science gives to us, or rather, will give, if we turn to it with our whole hearts, instead of leaning upon materiality and putting our trust in that broken reed. Christian Science opens the way for faith to enter our consciousness,—faith, beautiful beyond words, comforting marvelously, and growing clearer and deeper with each experience. Then it also brings hope to us. What is more buoyant, more uplifting? Can anything be more welcome than hope? It is the sunshine of the heart. Moreover, Christian Science shows us how to be grateful, and how to express our gratitude. The expression of gratitude makes life worth living. Without gratitude nothing seems worth while; and if at any time we should be tempted to think that life is not worth while, then is the time when we most need to search and pray for gratitude.

With these splendid qualities ours, we are sure to find our courage increasing. How grand the world seems when we are full of courage! There is no room for fear or doubt when courage guards the gateway of thought. Joy, peace, love, health, and immortality follow along the pathway of these angels of God's presence. Science and Health tells us over and over again that only as we express such qualities as honesty, unselfishness, love, and meekness are we using spiritual sense; and knowing that only through spiritual sense can we gain dominion over the earth, we begin truly to value these spiritual qualities. We cannot state their worth in words; they are priceless, since they open the door which gives us access to the treasures of heaven. Spiritual qualities seem simple; but, like many apparently simple things, they are mighty. They may lie in obscurity to the unenlightened thought; but to the spiritually-minded, they shine like stars of the first magnitude. They cannot be destroyed; nor can they be bought or borrowed. They must be proved, by demonstration, to be our very own.

Now, Christian Science makes it possible for us to reach the source of all good; to bask in the sunshine of God's love; to know His presence; to unite ourselves in our understanding to Christ Jesus and all the apostles and prophets, and thus become one with them; to take our place in the company of angels, thus achieving

the companionship and protection of the heavenly host. Earthly honors lose their power to lure us, as we gain a more spiritual vision; and, losing their power, they can neither harm us by their presence nor take away our joy by their absence.

Before Christian Science came to the world, mortals seemed to live under the ban of condemnation. Materia medica, false theology,—all material theories,—end in condemnation. In Christian Science, we exchange condemnation for redemption and salvation. And what a glorious exchange! For discouragement and hopelessness, destruction and annihilation, we have the way of transformation opened to us. For doubt and despair we have hope, faith, and spiritual, unconquerable courage; for poverty, an endless income of spiritual good. And numberless other splendid exchanges are freely offered to us as we advance in spiritual understanding.

Christian Science is the eternal unfolding of good, extending throughout all eternity, an infinity of good toward which we are moving. Divine Love gives us endless good; for it has only good to give,—only joy, peace, health, everything that the pure in heart could wish. How many of us really believe this to be possible, and expect it? How many of us have kept the freshness of faith that we had when we first came into Christian Science? Are there some who have grown weary with the unceasing struggle to rise above materiality, and who have allowed the wings of their faith to trail in the dust of mortal belief? Yet, the truth remains just as real and true and beautiful as ever, and is still here to be demonstrated. There is no opposition from Truth itself. Love loves to be proved true. God, good, is always All.

May it not be well to ask ourselves again, What is our goal? Is it Christian Science, or is it material prosperity? Is it spiritual joy, or is it material ease and pleasure? We started with the purpose to live according to the teachings of our great Master. Do we maintain this purpose? Perhaps it has not been so easy as we thought it would be when we started on the road. In climbing the path we sometimes find it steep, and it constantly demands us to drop some more of our material baggage. After a while, we become truly anxious to drop it all; and here we require much wisdom. God loves a cheerful giver, it is true; but we can only lay down materiality in the exact ratio in which we gain spirituality. We should therefore carefully weigh each important step, making certain that it is prompted by divine wisdom. If it is, then it surely will be sustained and prospered by the wisdom that presented it to us.

As Christian Scientists, we must not allow ourselves to be discouraged on account of what may seem slow progress. Let us be thankful that we have been able to do a few things; that we have made some progress in freeing the world from its load of evil belief. Perhaps we have done more than we yet realize. It is a stupendous undertaking that Christian Science has before it; but when we think of our great Leader, who, as one of her students once said, began this

movement with only a "few untrained sinners" to work with, we should be ashamed to let discouragement and doubt creep in. Much has been accomplished by the Christian Science movement. There is considerably less ignorance in it and about it than there was. Take for instance the subject of temperance, which Christian Science has always encouraged. Now, we see its fruits,—the whole United States moving toward prohibition. Soon other countries will join, and crime will thereby be greatly lessened. One by one reforms will come, and come because you and I and thousands of others are learning to think rightly. The world has need of our work. We are links in the chain that reaches from earth to heaven. We must never doubt for a moment the value of this service to the Cause. Even though we be living where we may not see much of the work that is going on, yet our own work, study, and reflection of the truth is one of the rays making up the beam of light that is enlightening human consciousness, and so bringing salvation and redemption to mortals.

We know that one thing only will solve the problem of human existence; and that it is Christian Science, by which every material belief will be laid at the feet of Christ, a sacrifice that sooner or later every one must make if he would enter the kingdom of heaven. All the comforting, splendid, beautiful things we can say about Christian Science are true. In reality, it far exceeds anything of which we at present can conceive. Can its mighty mission be realized unless we do our part? The great majority of the human race are still ignorant of its true nature, serving matter and all that goes with it; and it requires strong, earnest work to move onward and upward against the currents of so-called mortal mind. However, the way has been made plain. The door has been opened which Jesus told John no man could shut.

We have learned that acquiring the letter of Christian Science does not make a Christian Scientist; that the only way to become a true Christian Scientist is to be a scientific Christian, following as closely as we can in the footsteps of Christ Jesus. What we need to do is to wake up more fully to the part that we have in the establishment of Christian Science on earth. Truth is established; but we have our work to do. We find, too, that the same qualities of honesty, sincere effort, persistence in the line of right, loyalty, intelligent industry, and devotion to our work are as necessary for success in Christian Science as in any line of human endeavor; and in Christian Science these bring a far greater reward than along all other lines.

The elements of growth and unfoldment must never be forgotten, since progress is one of the principal results of the understanding of Christian Science. Christian Scientists must watch carefully to see that they are progressing. Stagnation, or lack of progress, is not scientific. If we are not going forward, we are probably losing ground. We cannot really stand still; and we can always go forward. Ringing down all through the ages sounds the divine command to Israel to "go forward." It is God's

command to us also; and we dare not disobey. We need to realize more the immense importance of individual effort. No good work is ever lost. We may not all be stars of the first or even of the second magnitude; but we all have a perfect and a beautiful place in the high heaven of Christian Science, from which we can shine, and give out our light to the world. As we do our best to reflect to others the light and the truth that have been given to us, there will surely come to each of us an ever increasing understanding of this great gift of God,—the Comforter, or Christian Science, which He has given to us in fulfillment of the prophecy of His Son, Jesus the Christ. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

[Written for the *Journal*]

"NOW IS THE DAY"

SAMUEL JOHNSTONE MACDONALD

THERE'S but one time, there's but one place—
The time is Now, the place is Here;
For all of good and all of grace
Are here and now, forever near,
To master fear, to vanquish ill,
The fount of fortitude unseal,
Dissolve the discords of self-will,
And Love's omnipotence reveal.

For Love divine and infinite
Is conscious of no lapse from grace:
Its purposes, in concord knit,
Ne'er fail creation to embrace.
And naught existing can e'er wrest
From Love one object of its care:
Not one escapes its high behest,
Or fails its vital rays to share.

For Love eternal never sleeps,
And ne'er its loving ward suspends:
Nor highest heights, nor deepest deeps
Its wondrous immanence forfends.
Its power and presence know no bar;
Nor direst darkness stays its beam:
Love's ever near, is ne'er afar;
And reigns eternally supreme.

PEACE

WARREN O. EVANS

OF all the many longings of the human heart there is, perhaps, none more pronounced than humanity's craving for peace. This has been especially noticeable during recent years. Not by any means do all view the matter in the same light; but in some form or in some way each one is endeavoring to find the comfort and happiness of peace.

The dictionary defines peace as "a state of quiet or tranquillity; freedom from disturbance or agitation." All through the ages we have the record of men individually and collectively seeking for this peace. But has it as yet been attained, or has the pathway to its attainment been discerned? And yet we read in the Bible,—and all Bible students are familiar with the words,—"Acquaint now thyself with him, and be at peace." Multitudes have tried to prove the truth of that statement; but how often have they been successful? And if not, what has been the reason for their frequent failure? The very fact that peace, real peace, has not as yet been attained by the human race, would clearly indicate that acquaintance with God has not been sufficiently cultivated. This could not have been for lack of desire, for every thinking person certainly desires to know God. Has it not, rather, been due to the inability of humanity to find God,—that is, an intelligent, right concept of God?

It is plain that to have even a measure of peace one needs to have some idea of what God is; and this means to be able correctly to interpret that which is known about God. It is here that Christian Science comes to the help of the poor suffering human race, giving a right starting point; and the proof that Christian Science is correct in its interpretation of what God is, is given in the good results obtained by working from this new viewpoint. While Christian Science does heal the sick and straighten out human discord, yet that is but the smallest part, and only a beginning, of what it is to accomplish. Its possibilities are limitless; and the ultimate, the complete waking up of mankind to the great fact that immortality is possible now, that man is at-one with God, perfect as God is perfect, since man—the real man—is the likeness of his Maker.

The beloved disciple, John, the one who seemed to understand more clearly than the other disciples what Jesus taught, has given us, in what is known in the Bible as the book of Revelation, a clear and comprehensive exposition of immortality. But until the advent of Christian Science, given to the world in the teachings of Mrs. Eddy, this particular book was almost a closed one to the average student, for the very reason that it is utterly impossible to obtain any intelligent conception of what John was saying when looked at from the ordinary, material viewpoint. From his exalted state of consciousness, even while here on earth as a mortal, John was able to catch such a glimpse of the eternal nature of Life—its im-

mortality—that the apparent material universe ceased to exist for him: he had reached heaven. Mrs. Eddy writes in "Science and Health with Key to the Scriptures" (p. 264), "As mortals gain more correct views of God and man, multitudinous objects of creation, which before were invisible, will become visible."

Even on the human plane of thought, one does not see what he sometimes thinks he does. This is illustrated in many of our daily experiences. One may visit a strange city and receive a certain impression of that city; but if that same city is visited afterwards, from time to time, and one becomes more familiar with it, what happens? An entirely different city appears. What, then, became of the first city, or that which one apparently saw when first visiting it? Was it not, and is it not, merely a condition of consciousness, or one's own mental concept? And do any two mortals see the same object, or conceive of it, in exactly the same way? All this only goes to indicate and enable one to prove, if he will but reason it out logically, that existence is a state of consciousness, and that one is really living in the proportion that he is awake mentally; as Paul wrote to the Ephesians, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." It is this great truth and the ability to demonstrate it which Christian Science reveals. We learn that the Christ is Truth's manifestation; and, as Jesus so positively declared, "Ye shall know the truth, and the truth shall make you free."

The Christ has been much misunderstood. The belief held for so many centuries, and still held by many sincere Christians, that the term Christ is a synonym for Jesus, has been a stumblingblock to the understanding of Jesus' teachings. Many people have believed, and many still believe, that Jesus was God; and yet Christ Jesus distinctly stated that Christ—not Jesus—was the Son of God. Jesus also referred to himself as the son of man, tempted in all points as every mortal is, "yet without sin." But the purity of his birth and the great growth in understanding from childhood up, as shown in his experience in Jerusalem at the age of twelve, enabled him at the age of thirty to step before the world prepared to demonstrate the Science of Christianity, or to express the Christ, —the Christ which he declared to the Pharisees existed before Abraham, and which he further declared to his sorrowful and slow-of-understanding disciples, would remain with them forever, "even the Spirit of truth." Then, at the age of thirty-three, after three years of teaching what the Christ is,—three years of what seemed to the world then, as it seems now, phenomenal exhibitions of God's power,—he proved completely and scientifically that man is deathless and that Life is eternal. The eternal Christ is what Christian Science has again revealed.

To show how the nature of the Christ, which Christ Jesus so completely expressed and which he said would be with us always, is recognized by thinkers as the power which makes for peace in the world, these words, attributed to Napoleon, are

significant: "You speak," he said, "of Cæsar, Alexander, of their conquests, of the enthusiasm they awakened in the hearts of their soldiers; but do you know of one man who made conquests without personal leadership, with an army true to him and to him alone? Alexander, Cæsar, and I have founded empires. But what was the foundation for the creations of our genius? Violence. Only Jesus founded his empire on Love, and even now many millions would be found ready to fight for him. I have been able to inspire hosts to such a degree that they were willing to fight for me, but my presence was indispensable:—the light of my eyes, my voice, my word, kindled their hearts. But now that I am at St. Helena, alone and chained to this rock, who will fight and conquer empires for me? What an abyss between my utter abandonment and the eternal reign of Christ, who is loved, praised, and adored; and whose kingdom extends over the whole earth." Such words, coming from such a person as Napoleon, go to prove what the spirit of Truth will accomplish in the heart of one who seems to carry a heart of steel. During those last six years spent on that solitary island, the once proud and arrogant autocrat became more humble, and was able, in some degree at least, to enter the kingdom of heaven, which is within one's consciousness, as Jesus declared.

In view of what has just been said, and of what is apparent in the world to-day, it must be evident to all that history is but repeating itself—only, perhaps, in a more desperate form; for the Bible declares, "He [the devil] hath but a short time." Discerning, perhaps more clearly than the average mortal, the underlying cause of this world-upheaval, the Christian Scientist is able to view the situation in a larger way, with a broader horizon extending before him. He is able to realize in a measure the meaning of those inspiring words of the prophet Isaiah: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." It is evident that Isaiah was referring to the coming of the Christ, as expressed by Christ Jesus; and yet, even though referred to as "The Prince of Peace," did not Jesus himself declare, "Think not that I am come to send peace on earth: I came not to send peace, but a sword"? But we are further told by Paul that "the sword of the Spirit . . . is the word of God;" and in the book of Hebrews we read that "the word of God is quick, and powerful, and sharper than any twoedged sword."

As one considers the situation, his thought naturally goes back to these words of Jesus, as recorded in the gospel of Luke: "For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?" And further, in John's gospel, we are told, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." These words of Jesus are very beautiful, but unless we view them from the right vantage point they are not demonstrable; and this scientific

viewpoint is what Christian Science reveals, in such a clear and simple way that all may understand—even a little child. Nothing is more interesting or more convincing than the simple faith and understanding of a child. With unfaltering confidence, it puts into practice the truth that God does govern and protect.

Christian Science is based upon the simple, yet profound, teachings of Christ Jesus. It begins with the faith of a little child, and goes on to spiritual understanding; so that the Christian Scientist is as sure of himself in the working out of his life-problem as he is when working in mathematics. To him, therefore, the study of Christian Science becomes most interesting and satisfying. Not only does he find himself in better health and less liable to sickness as a result, but the former yearnings of the human heart to know God and to understand human existence are satisfied. He catches a glimpse of what Life really is, and begins to realize God's presence with him every hour of the day,—not through blind faith, but through practical, scientific, demonstrable understanding. He learns that Life is not in matter, and that man lives in divine Mind; and he is at peace. Thus, he is able to appreciate the beauty of the following words:—

"Peace be to this congregation!
Peace to ev'ry heart therein!
Peace, the earnest of salvation;
Peace, the fruit of conquered sin;
Peace, that speaks the heav'nly Giver;
Peace, to worldly minds unknown;
Peace, that floweth, as a river,
From th' eternal Source alone."

THE CHRISTIAN SCIENCE BIBLE LESSONS

IRVING C. TOMLINSON

THE Christian Science Bible Lessons, which appear in the *Christian Science Quarterly,* were born of the wisdom and foresight of the Discoverer and Founder of Christian Science, Mary Baker Eddy. She was the first preacher, as well as the first pastor in the denomination. She gave the name "Bible Lessons" forty years ago to her illuminating explanations of Scriptural texts, which now appear under this same title in her work "Miscellaneous Writings." She appointed the members of the Bible Lesson Committee in 1889, and reference to their work first appeared in the January *Journal* of 1890. Three months later, these Lessons were issued, by Mrs. Eddy's direction, as the *Christian Science Quarterly.* The Bible Lessons were at first similar in form to the International Series, then widely used in Protestant Sunday schools, and were prepared, not for the church services, but only for the Christian Science Sunday Schools, which at that time included adults as well as those under twenty years of age.

Mrs. Eddy's students followed her example, as the preachers and the pastors in the Christian Science churches, until the completion of the original Mother Church edifice in 1894. Then she ordained that the Christian Science Bible Lessons be used as sermons in the church serv-

ices, and that the Bible and the Christian Science textbook, "Science and Health with Key to the Scriptures," be the only pastor and the only preacher at these services. Thereafter, "Scriptural texts, and their correlative passages from our denominational textbook" (*Quarterly,* Explanatory Note), comprised the Sermon. The topics in the International Series were used until 1898, when our beloved Leader named the present list of sermon subjects. Thus, Mrs. Eddy worked continuously in Truth for thirty-two years, from the time of her discovery of Christian Science in 1866, before she fully completed her demonstration for the Christian Science Bible Lessons, as at present provided for in the Manual of The Mother Church. What gratitude we owe our beloved Leader for this persistent, untiring labor of love!

Viewed historically, the Bible Lessons are a plant of sturdy growth. They present spiritual facts, divine ideas, forever present in infinite Mind, facts or ideas which destroy sin and heal disease. The prophet gives to the incorporeal, healing Word the name of pastor, when he says, "I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." This pastor, the Word of God, has ever been the preacher, when there has been a prophet to lead the children of Israel out of the bondage of material Egypt into the promised land of spiritual freedom. Nehemiah tells us that when the walls of Jerusalem had been rebuilt, readers "read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." Then, as the result of preaching the Word, "there was very great gladness." Where the Word of God is preached, understood, and demonstrated, there is always "very great gladness." Luke also recounts a lesson-sermon preached by the Prophet of Galilee in his home town of Nazareth. Christ Jesus first read the Scriptural text from Isaiah beginning, "The Spirit of the Lord is upon me." Then he corroborated and explained the Bible text in its "spiritual import and application" (*Quarterly,* Explanatory Note) to his and to all ages, saying, "This day is this scripture fulfilled in your ears." In the Christian Science Bible Lessons, through Mrs. Eddy's prophetic vision, the Christ, Truth, is now preached and heard in its purity, the Scriptures are being fulfilled, and "the Spirit of the Lord" is upon the pastor and the flock.

The subjects of the Lesson-Sermons, received by Mrs. Eddy through inspiration, are wonderfully fitted to elucidate the truth of scientific being. Therefore, since Truth manifests itself in infinite variety, no two Bible Lessons are ever the same. Though the same subject occurs twice every year, in each case it is approached from a different viewpoint; and since there is all of the Bible and all of the Christian Science textbook to draw from, a different lesson results. Likewise, though the same Bible verse or Science and Health selection may recur in different Lessons, it will have a fresh setting; and spiritual illumination having increased, it will come to

the student with new power and meaning. The same Golden Text or Responsive Reading is not used oftener than once in three years; and no Bible or Science and Health passage is ever repeated on successive Sundays. Thus the voice of "our only preachers" (*Quarterly,* Explanatory Note) can never grow monotonous, for the sermons which they preach are the varied expressions of infinite Mind.

The Lesson-Sermon is not a human, material structure. Like "the tree of life," it has its main trunk, or subject, which subdivides into six branches, upon which ripens "the fruit of the Spirit," and where grow the leaves of the tree "for the healing of the nations." Each of these six branches, or subtopics, has its own individuality; but they are all vitally connected with the trunk or main subject, as well as vitally connected one with the other. There is, of course, no established order for the make-up of a Lesson-Sermon. Its six sections, consequently, have endless variety. Different people, also, view the Lesson differently; and the footsteps, or leading thoughts, of the sections are unfolded to them in different ways. While it is a mistake to suppose that one word is always sufficient to describe the predominating thought in each section of the Lesson, yet sometimes this may be very nearly the case. The intelligent student will thus see no set outline on which the Lesson-Sermons are constructed, but he will find variety in unity, and unity in variety.

"The Golden Text may be said to contain the fundamental thought with which the sermon deals. . . . The responsive reading, while entirely separate from the sermon, deals with the same subject. While no part of the temple (sermon), it may be called the stairway which leads to the temple, warning the worshiper that he is drawing nigh unto the holy place" (*Journal,* May, 1899). The *Sentinel* of May 31, 1900, said of the Lesson-Sermon: "The Bible does its part and the Science and Health quotations do their part in unfolding and enforcing the subject. Let it be remembered, then, that the Bible selections are not put down in one column and the Science and Health passages placed opposite them to explain their every detail. Taken together they form a complete discourse and fully expound the subject of the Sermon."

It is gratifying to know that more than half a million copies of the *Christian Science Quarterly* are in circulation. Every loyal Scientist consecrates some part of each day to commune with divine Love, through meditation upon the Lesson-Sermon. There is no one method whereby to study and imbibe the truth contained in the Bible Lessons. The way of approach through them to God is an individual demonstration. The procedure which may seem best for one may not be so for another; but experience shows that there are some things helpful to do and others not helpful to do. When spiritual darkness once enveloped Israel, it is related "there was no open vision." Blessings come to those who study the Lesson with open spiritual vision. To those who have not this vision the

conscientious study of the Lesson-Sermon helps to impart it.

Blessings come to those who perceive and understand the truth; so, those who discern and grasp a leading thought in each section of the Lesson receive a blessing. Usually, the first Science and Health reference in each section hints the leading thought in that section, which the Bible selections and the other Science and Health selections in the section develop. Although, naturally, the first section introduces, the last concludes, and the intermediate sections amplify the subject of the Lesson-Sermon, let it be repeated that there is no formula, no rigidly fixed order for these footsteps. They who only skim the Lesson over miss many blessings that await them. They who prayerfully study the Lesson, and imbibe its spirit, rejoice in blessings manifold.

Since the only preachers in Christian Science churches are the Bible and the Christian Science textbook, the Readers endeavor to demonstrate the selflessness which will permit "our only preachers" to be heard. "Readers in Branch Churches," says the Church Manual (Article III, Sect. 6), "shall read understandingly and be well educated." The Lesson-Sermon supplies the bread of Life for which both devout Readers and listeners alike hunger. The Readers share with others the heavenly manna —the truth—which during the week has fed and sustained both Readers and listeners. Our revered Leader once lovingly wrote to a First Reader (Miscellany, p. 247): "Do you come to your little flock so filled with divine food that you cast your bread upon the waters? Then be sure that after many or a few days it will return to you. The little that I have accomplished has all been done through love,—self-forgetful, patient, unfaltering tenderness."

Christ Jesus spoke with the authority of profound spiritual understanding. To-day, many witnesses testify that Christ, Truth, speaks with authority through the Bible Lessons. Every student whose thought is becoming spiritualized will affirm that the Lesson-Sermon is fulfilling the words of Genesis, "And God said, Let there be light: and there was light." Those whom it has helped to free from bondage—and they are to be counted by the thousands—see its authorization in the words of the great Metaphysician, "Ye shall know the truth, and the truth shall make you free." Those who were "dead in trespasses and sins," and have been raised by it to life—and they are a great multitude—know that these concluding words of the Bible prove it to be "divinely authorized," as the Explanatory Note in the *Quarterly* declares: "And let him that is athirst come. And whosoever will, let him take the water of life freely." Thus, the Lesson-Sermon is "divinely authorized," because divine Principle speaks through it with authority, the authority of omnipotent Truth.

A great multitude, the world over, study in the Bible Lessons the same truth at the same time. Where many are thinking from the standpoint of Truth, the carnal mind is more obviously absent and the divine Mind more consciously present. Scripture

says, "Where two or three are gathered together in my name, there am I in the midst of them." Gathering together in His name is not the mere assembling together of many personalities; but, rather, it refers to the unity of thought which results from an understanding of divine Principle. Thus, the dominion of the one Mind is made manifest; and thereby may "one chase a thousand, and two put ten thousand to flight."

The healing message of Truth, discovered by Mrs. Eddy in the Scriptures, freed her from the effects of a so-called fatal accident. The Christ, Truth, apprehended and lived by Jesus, which healed all forms of error, was rediscovered and demonstrated by our Leader. The Christ, Truth, made manifest by Jesus, again became manifest in Christian Science. It is this Christ, Truth, revealed in the Bible and in Science and Health, and brought out in the Lesson-Sermons, that awakens thought to perceive the ever present Christ, which destroys sin and heals disease. The Lesson-Sermon is the Word of Truth, the expression of Truth, and is inseparable from Truth. Obeying Truth we become at-one with it, and thus are made free. So, the Lesson-Sermon is a spiritual unfoldment of the truth of being, a continuous feast at the table of spiritual consciousness. The Lesson-Sermon is a direct message of Truth, speaking impartially and universally to one and all, bringing blessings from our Father-Mother God. Truly, Mary Baker Eddy walked with God, heard His voice, and shared with others the freedom-giving truth; because, through her inspiration and devotion, the Christian Science Bible Lessons again make true the prophet's glad acclaim, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart."

THE WILDERNESS EXPERIENCE

HARVELLA WIDNEY

WHEN the Spirit, as a dove, had descended upon Jesus at Jordan, this spiritual experience was followed by the call for him to prove the efficacy of Spirit to overcome the flesh in its varying forms of appeal. Without this proof the vision would have been of no practical import to the world; nor would Jesus have become the Way-shower.

His first temptation dealt, naturally, with matter in its crudest form, —the temptation to believe that man is preserved and satisfied through matter and the material senses. Matthew says of him, "He was afterward an hungred;" and with the hunger came the temptation to satisfy it by material food. Being in the wilderness, far from the accredited source of supply, this would seem an opportune time to test the truth of that wonderful proclamation from heaven that he was the "beloved Son." As such, he could command that the stones be made bread; and thus would his material hunger be satisfied. But the vision of the opened heavens was still

with him; and he knew that, even with the material senses gratified, he would be unsatisfied, for the material can never nourish the spiritual. Therefore, he turned decisively from the tempting thought and, speaking as to a personal tempter, he said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." We have many later instances of his satisfying the material and spiritual hunger of others, through the understanding gained from this experience.

Joy over a temptation met and conquered always lifts one to a higher plane of thought; so Jesus found himself mentally upon "a pinnacle of the temple." Looking about upon the world from this higher standpoint, his heart yearned over those still in bondage to matter. To feed them with the bread of Life was his intense desire; but how to reach them and make them understand their need was the problem that confronted him. But was it not written, "He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone"? Was not that a promise of protection to him while going to the depths, if necessary, to rescue a brother? So, possibly, argued the tempter, as he has argued to many another before and since. But Jesus had seen the Father, Truth; and the glory of the opened heavens had so illumined his consciousness that he was able to see clearly that he could help others only by steadfastly maintaining his own high viewpoint, and lovingly showing them the uplifted Christ. If he should descend to their level he could not convince them he had something better than they, for there would be no proof to support his statement. Therefore he rejected the temptation with these words: "Thou shalt not tempt the Lord thy God."

From this trial Jesus rose higher still in demonstration and in vision, and came to "an exceeding high mountain," from whence he could view "all the kingdoms of the world, and the glory of them;" and as he gazed, the tempter whispered, "All these things will I give thee, if thou wilt fall down and worship me." Jesus knew his mission was to bring salvation to the world; and here it lay before him with the promise of prompt delivery,—a promise with a condition attached, however. He must "fall down and worship" the liar, who had never yet kept a promise. The world had believed in the fall of Adam and Eve when they listened to the promise that they should be as gods, knowing good and evil; but only evil had been their portion. Now Jesus must show man unfallen, because refusing to bend the knee to the belief of evil, even when it was holding forth tempting promises of good, with nothing said about evil. His was a sacred mission,—to bring the world to his Father; and he could do this only in the Father's way, the way of good, the way of God. With that he dismissed the tempter with the ringing words, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." No opportunity was given the lying serpent to wind its way subtly through his

thought, feeding upon material satisfaction and growing into "the great red dragon, swollen with sin, inflamed with war against spirituality," as Mrs. Eddy describes it in "Science and Health with Key to the Scriptures" (p. 565). It was routed; and "angels came and ministered unto him."

Jesus' wilderness experience is the experience of all who care sufficiently for his reward to meet and conquer the same temptations. No heart escapes its hunger. Too often is the attempt made to eat of the stones of materiality in the vain hope of satisfaction! Jesus was the Way-shower; and his example of discarding the material for the spiritual must be followed by all who would have true satisfaction. Material hunger is as nothing in comparison with spiritual; and when the food of Spirit is sincerely sought, the human need is sure to be met fully. We need never fear any lack, for our heavenly Father has ample supply in readiness for each and all of His children. Mrs. Eddy has written of this in "Miscellaneous Writings" (p. 307), "God gives you His spiritual ideas, and in turn, they give you daily supplies;" and she further adds, "Divine Love is an ever-present help; and if you wait, never doubting, you will have all you need every moment."

The child of God is never satisfied to eat his bread alone, but longs to share it with a hungry brother who has not reached his height of demonstration. This brother may ask merely for material sustenance, and so tempt us to cast ourselves down by meeting only his temporal wants; but we must not so forget ourselves, nor his true need. It may be wise and loving to supply the temporal; but we are failing in our high mission unless we also see beyond the temporal into the eternal,—beyond matter into Spirit, the source of all supply. Then he, also, may be led to journey to the mount of vision, from whence can be seen "all the kingdoms of the world" transformed, because seen through spiritual vision.

Our time of tarrying in the wilderness depends upon the clearness of our vision of the opened heavens, upon our recognition of the heavenly voice, and upon our willingness to surrender everything for Spirit. The children of Israel were there forty years; Jesus, forty days. He showed us how to escape quickly. We cannot plead inability to do so; for he himself said we should do whatsoever he did, and even greater things. If we resist, promptly and conclusively, every whisper of the tempter, dismissing it with words of Truth, angels will surely come and minister unto us; and we can and will go forth from the wilderness in the power of Spirit to a life of service, as did our beloved Master, winning glorious victories.

✧ ✧ ✧

If a crooked stick is before us, you need not explain how crooked it is. Lay a straight one down by the side of it, and the work is well done. Preach the truth and error will stand abashed in its presence.—*Spurgeon.*

SALVATION

ANNE CLEVELAND CHENEY

SALVATION has rarely been regarded as a scientific process. On the contrary, during the last century, which claims to be the most scientific in history, the belief was at one time widespread that science had struck a death-blow at religion, and thus rendered the salvation of mankind largely problematical. In the world-thought, approaches to salvation have been attempted through so-called science. Many have held, for example, that the inebriate could be released from his besetting vice by means of various medical discoveries; but had what is called medical science released the victim from this particular chain of bondage, he might still be a long, long way from salvation, even in the usually accepted sense of that word. Again, it has been held that children in the schools might be so thoroughly and scientifically instructed, according to medical standards, that through much knowledge of the effects of evil, they would be saved from certain forms of impurity. But has not this method proved worse than futile, even according to many eminent physicians and psychologists? And, moreover, the children might still bear false witness, steal, covet,—in short, be far from salvation.

Though various material methods and theories have been tried to bring about reforms, complete salvation has neither been attempted nor apprehended as possible through material science. It has been left, almost universally, to the realm of religious experience, wherein it was held to be quite divorced from science; for while theology—the expression of religion through the churches—in its original interpretation meant the science of God, not only has it failed to make the salvation of mankind scientifically demonstrable, but, according to one of its highest authorities, it quite lost its original import and became merely an intellectual statement of religion. Both religion and science, as separate agents, have earnestly sought to cooperate in their redemptive mission, one through the well-being of a mortal's "body;" the other, through the welfare of his "soul." The old Adam still stands, or, rather, continues to fall; and this supposititious fallen mortal is the original cause of the divorcement of science from religion, which began as far back as the second chapter of Genesis. It is usually believed that mortals must be saved; and the Christian world has turned to Christ Jesus as the means; but after the first two or three centuries of his influence, the Christ as the way of salvation was to a large extent lost sight of until our own time.

With the discovery and founding of Christian Science by Mary Baker Eddy, the salvation of mankind is now coming to be regarded as a thoroughly scientific process, because a truly religious one, accomplished, not through blind faith in the name of Christ Jesus, but by actual demonstration of the Christ, the spiritual idea, as the Way. "For as in Adam

all die, even so in Christ shall all be made alive." It was revealed to Mrs. Eddy that the theology of Jesus was indeed the Science of God, therefore the only Science, because inclusive of all truth; and his religion was to apply this Science to every human condition. He acknowledged no other creator, or Father; no other cause, or Principle; no other effect, substance, law, but that which is of God, Spirit, Mind.

This knowledge of Mind as divine Principle, this revelation of divine Science, was that "authority," and by it Jesus swept away the entire tissue of so-called material law. Where was gravitation when he walked the waves as though they were meadows? What became of matter in his method of increasing the number of loaves and fishes? What befell the decree of medical law when he sent the lepers, cleansed and rejoicing, into the very temple? Of what avail did the law of sin prove in the Magdalen's transformation? And where was the power of "the last enemy" when that cry commenced to ring down the ages, "Lazarus, come forth"? In ceasing rightly to apprehend and emulate the works of Jesus, the world removed itself far from his theology.

When Mrs. Eddy found that these so-called miraculous works did not mean supernatural suspension of law, but were scientific proofs of the continuous, inevitable working of the one and only spiritual law, she knew this great truth must be demonstrated to her own age, not merely stated doctrinally, in order to make possible the salvation of mankind. She, therefore, applied her discovery in one test after another of spiritual healing, until the proofs of its divine Principle accumulated with as much certainty and method as problems may be solved in mathematics. Thus she knew and proved that the theology or religion of Jesus was the Science of God, and she named her discovery Christian Science. Later, she presented to the world a clear statement of divine Science in the textbook, "Science and Health with Key to the Scriptures." The theology stated therein is to-day Christianly and scientifically accomplishing the salvation of the race.

Jesus declared, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Here, surely, is complete salvation,—to lay hold on eternal life through divine Science, the knowledge of God, the same understanding as was possessed by Christ Jesus, the Way-shower. To know God as Christ Jesus knew Him is to know Him as the one God, Spirit, Mind; and to know only Spirit, the one Mind, makes impossible the acceptance of a belief in intelligent, creative matter, a knowledge of evil. Here we come back to so-called fallen Adam, and we make the startling discovery that he cannot be saved, but must be replaced by spiritual man, through the religion that is Science, and as we attain to the theology of Jesus, the knowledge of the only true God.

Just as human records have been scientifically scrutinized, and one character tested and found true to the laws of historicity, and another,

by the same test, pronounced legendary, so the revelation of divine Science and her demonstration of it proved to Mrs. Eddy that the first record of man, spiritually created in the image and likeness of the sole creator, God, was reality,—a premise which bore every scientific test,—and that the second account was a myth, for it had no claim as fact when subjected to the test of divine Principle, the one creative Mind, incapable of creating its own unlikeness, its very opposite,—matter. The account of Spirit breathing into matter and forming a creature capable of falling away from divine Principle, Life, good, and of sinning, being accursed, and dying, was pantheism, impure and complex. In the divine logic of Science, Mrs. Eddy realized the account to be but the attempt of the material lie, or myth, to reverse every statement of the spiritual idea, the Christ, Truth. It was the basic claim of idolatry to break the First Commandment, and to set up many strange gods and many minds. Many a repentant sufferer, who has come to know the nothingness of all material hopes and means, has turned to Mrs. Eddy's definition of Adam, in the Glossary of the Christian Science textbook (Science and Health, p. 579), and by the light of it has taken his first sure step toward salvation.

The Christian Science concept of salvation is profoundly searching, because it is Christianly scientific. It does not mean merely the releasing of mankind from sin and its penalties; it aims at nothing less than the destruction of all belief in evil, through proof of its unreality—the Christ proof, which establishes the allness of God, good. It is this which gives Christian Science its power to heal when all else has failed. Physicians and psychologists have declared that frequent rehearsal of one's woes to another, constantly seeking and finding human sympathy, is weakening in the extreme. Just so, many wretched ones have found that frequent acknowledgment of sin and pleading for forgiveness with an "unknown God," more or less human, has not brought redemption, or more than temporary relief. When such have turned to the Science of salvation, they have found divine Principle—infinite, immutable, universal, unerring, adjusting all true experience in the unbroken harmony of complete righteousness.

Christ Jesus came to fulfill the law of Love; and Christian Science demonstrates to the truly repentant that Love's law condemns only false material beliefs, the superstitions of sense, ever at enmity against the blessed verities of Spirit; and they who were well-nigh overwhelmed and spent have found sure refuge. The means by which it is attained, and its realization, are completely expressed in Mrs. Eddy's spiritual interpretation of the ark, as given in Science and Health (p. 581): "Safety; the idea, or reflection, of Truth, proved to be as immortal as its Principle; the understanding of Spirit, destroying belief in matter. God and man coexistent and eternal; Science showing that the spiritual realities of all things are created by Him and exist forever. The ark indicates temptation overcome and followed by exaltation."

THE ARK

HARRY I. HUNT

THE fourth and fifth chapters of the first book of Samuel present an interesting record of Israel's loss of the ark of the covenant and its return. Studied from the standpoint of human experience, this record illustrates graphically the disastrous results which attend the failure to hold fast to the understanding of the ever-presence of God.

The children of Israel, attacking their old enemies, the Philistines, and seeing the tide of battle turning strongly against them, sent hurriedly to Shiloh and brought up the ark, in the hope that its presence with the armies of Israel would aid them to overthrow their enemy. To the Israelites, the ark was the sacred symbol of the presence of Jehovah. They had great reason to believe that with the ark to aid them, victory would be certain. In their earlier history, the ark had led the nation in its journey towards the land of promise. Before the ark, the waters of Jordan had parted, and Israel had passed over on dry ground. At the siege of Jericho, in obedience to God's command, the ark had led the triumphant hosts of Israel in their encircling movement of the doomed city. And so, beset by fear, at a crisis in the nation's existence, Israel summoned the ark as a last resort in the effort to avert disaster. But relying more upon the material symbol of God's presence than upon God Himself, the armies of Israel went forth to battle, only to go down in sore defeat; and, as if to give the final touch to the disaster which had befallen Israel, the record concludes, "And the ark of God is taken."

The experience of the individual Christian Scientist parallels in many ways that of the children of Israel. Have we not found, when we have paid heed to the voice of fear, that we have thereby invited the very consequences we feared? And for the very reason that a sense of fear claims to shut us out from God's presence, dispossessing us of the spiritual understanding which is vital to our demonstration thereof. Have we not found, too, that when we have relied upon the letter of Christian Science alone, we have not gained that clear realization of the all-presence of God we seek; and so have failed to overthrow the Philistines of belief,—doubt, discouragement, selfishness, and ignorance? Thus, we too, as did Israel, lose our ark, the consciousness of safety in the understanding of Mind's omnipresence.

On page 581 of "Science and Health with Key to the Scriptures" Mrs. Eddy defines "ark" as "safety;" also as "the understanding of Spirit, destroying belief in matter." The understanding of God as divine Mind, and man as God's idea, as taught in Christian Science, reveals God as the one ever-presence, and man's unity with Him. The consciousness of this wondrous truth is our ark, constituting our salvation from every erroneous belief of material sense. As the ark preceded the forward movements of Israel, so

must our ark, "the understanding of Spirit," go before us in our journey out of the bondage of material beliefs, giving us safe passage through the waters of mortal, material sense, and enabling us to overthrow the entrenched beliefs of evil.

Paul wrote to the Corinthians, reminding them that they had been made "able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life." If we have lost our ark, it is because we have been relying upon blind belief instead of understanding, or have placed our dependence merely upon the letter, without the spirit of Christian Science. As the Bible narrative says, the sacred symbol was returned to Israel after having been seven months in the country of the Philistines. By patient striving to obtain and retain the truth of divine Mind's presence and power, we likewise may regain the understanding—if it has seemed to be temporarily lost—with which we can meet and vanquish evil beliefs, manifested as sin and disease. All such must flee before the realization of ever present good.

Material sense, worldly systems, human theories, popular beliefs, are not the understanding of God. Reliance upon form and ceremony, upon creed and dogma, aid not in the warfare with evil. They are but the lifeless structures of materialism, overlaid with the deceiving gold of human knowledge. As Christian Scientists turn persistently away from material sense, patiently and lovingly demonstrating the power of divine Mind in the healing of sickness and sin, thus bringing to the world the true concept of God as ever present Mind, they will come into a larger understanding of the words of Mrs. Eddy, in "The First Church of Christ, Scientist, and Miscellany" (p. 188): "Your ark of the covenant will not be brought out of the city of David, but out of 'the secret place of the most High,' whereof the Psalmist sang, even the omniscience of omnipotence."

ENOUGH AND TO SPARE

CHARLOTTE PAULSEN

THERE is always enough and to spare in the ever present now, since infinite Mind and all of its ideas exist now. Constant knowing is the natural function of divine Mind. As Mind is understood to be God, its continuous knowing is also recognized to be wholly good. Mind always expresses itself in the perfection of the compound idea man. Then, the allness of Mind is forever manifesting itself in abundant goodness, without limits of time or space, without possible change to lesser or greater degree; and it is incapable of disintegrating processes.

The idealism of Jesus was an uninterrupted demonstration of God's sufficiency to supply man with all that is necessary for wholeness, including health and happiness. His was an idealism so divinely natural

that the feeding of the multitude seems to have occurred unattended by any sense of human extremity, which frequently happened before the miracles of older Scripture. True, he went apart to pray, yet ever with the consciousness of God's allness and nearness. Jesus took no erroneous suggestion into the sanctuary of his spiritualized desire to bless mankind. The habiliments of condemnation or of condonation disguised no belief that man lacks good or is supplied with evil, in the Master's compassionate love. Whether for loaves and fishes of practical demonstration, or for words of divine wisdom to enlighten men's thought, the healing power of Spirit went forth from a consciousness uplifted in grateful acknowledgment for the answer to prayer, and unfolded in merciful ministry to mortality's need.

The counterfeit of such a pure idealism claims to be a mortal sense that is mere restless self-will and its human craving. Mesmerism, or a belief in the absence of divine Mind, constitutes the illusion which is dispelled whenever and wherever Truth finds a ready channel for its own expression. Each individual consciousness may demonstrate in some degree the presence of divine Principle; and as it does so, supply for human needs manifests itself. This, however, can occur only as a false sense of self is relinquished to make room for the reflection of Spirit, thereby releasing mortal man from mesmeric belief.

Whatever gives action to right thought, must exist in and proceed from divine Mind, where all real ideas abide. The belief that there is an entity experienced as human will, capable of rejecting the Christ, may claim for a time to appear as corrosive poison or to act as a waster of seeming substance. Impurity and impoverishment sometimes have their roots in the bitterness of thwarted ambition, or in unfulfilled, covetous human hopes. Such a condition is the torment of human want,—a veritable hell for all rebellious, outlawed human impulses, which claim to resist an orderly unfoldment of Mind, as Principle. However, discomfort in evil is the assurance of its destruction, and demonstrates the inevitableness of divine law to establish infinite, eternal good, since the very nature of evil is evidence to the sufferer that there is no permanence about it; and torment ceases with its destruction.

Ideas, since they are native to divine Mind, reflect only the substance of Mind. Beliefs being nonintelligent, they cannot possibly comprehend or express substance. Mind is conscious only of its own perfection and completeness, and of its own perfect self-expression or idea. Such complete consciousness can do no less than meet our every human need, when we approach it understandingly. Seeking Mind with an open, humble desire to know its will is imperative, as a right condition for receptivity to the least manifestation of good. Why should we not be willing to learn all there is of good, when that which we learn is all for our good? Humility is neither an impossible nor a difficult concession to make, once human consciousness feels the contact of divine Love. The gentlest touch of

an overflow from another's abundant store will flood with spiritual sunshine the desolation of ravaging human will. In giving to another, we prove for ourselves that the way to divine Mind is indeed a gaining process; but, better still, it is a joyous giving up of evil and a certain departure therefrom.

Christ Jesus came to show men the way of salvation from sin, sickness, and death. He was the world's greatest teacher and idealist. Christian Science is a restatement of that idealism, and comes to its students with a demand for the same high standard of conduct, and for an equally consecrated endeavor to demonstrate perfection. On page 262 of "Science and Health with Key to the Scriptures" Mrs. Eddy writes, "Starting from a higher standpoint, one rises spontaneously, even as light emits light without effort; for 'where your treasure is, there will your heart be also.'" Divine Mind must be the starting point, since Mind is the only standpoint for true thought, and Mind imparts only right ideas.

To subdue the testimony of the material senses is essential to divine Love, and we cannot afford to indulge any argument of error in its attempt to neutralize the protection and power inherent in a right idea. Suggestions of evil can be met instantly with the right idea they intend to attack; and they can be opposed persistently, if there is conviction of the truth that "all is infinite Mind and its infinite manifestation, for God is All-in-all" (Science and Health, p. 468). Now, conviction is not necessarily dependent upon what mortal mind calls proof. A very positive sense of what is true, and therefore right, comes to one accustomed to yielding obedience to divine Principle on faith. Such a one intuitively follows the vision, or steadfastly holds to an honest position of thought. He realizes the good within the purity of his own heart. To unself human consciousness, one must accept the Christ or spiritual idea, which declares divine Mind to be all, and thereby begin to bring into demonstration an infinitely good and permanent manifestation of Mind, unhampered by the belief of existence in matter or in any way dependent upon it.

All the arguments of evil are temptations of physical sense; all the suggestions of error are products of the so-called carnal mind, whether expressed or unexpressed by what is called the physical body. Most malicious in purpose, and sometimes malignant in effect, is the mindless impression of jealous fear which would bind mortals in the grave-clothes of matter. Christian Science teaches that Love can be understood and demonstrated only as human affections are purified and, through the senses of Spirit, amplified to meet a brother's need. We cannot of ourselves supply what God alone possesses, and alone knows how to bestow; but we can wrap the mantle of kindly thought about a brother's waywardness and consequent lack, while we lovingly support the mental steps that bring him home.

Mrs. Eddy tells us that "jealousy is the grave of affection" (Science and Health, p. 68). If jealousy be

allowed to propagate in the soil of material sense, what inspiring quality remains to resurrect buried hope or free the struggling heart? Deep in the valley of selfish fear or, perhaps, on the plane of willful contention, each individual human consciousness harbors the Cain of mortal desire that is seeking to slay the selflessness of a willing surrender to God. That finite sense of Life which tempts mortal man, and in belief claims to cause jealous fear, is but false belief. Christian Science gives pause to thought, and turns it to the contemplation of those spiritual qualities of the real man which reflect the infinite Father-Mother God. All harmonious good becomes real to us with a full and spiritual sense of the one parent Mind. In this realization lies the destruction of the illusion of finiteness, which charges man with two natures fundamentally opposed and antagonistic to each other.

The good reflected by each individual idea disposes of any seeming cause for jealous fear. Inseparable and infinite are all the divine attributes of Deity. Man forever reflects the individuality and indivisibility of the Christ, demonstrating the completeness of all that exists. Dwelling in the infinitude of God's care, man is ever conscious of divine Love, and therefore unconscious of any foreign influence or stimulus operating through inordinate desires, accompanied by exhaustive fears, and claiming to reverse our good by willful reaction. Bounteous Love dissolves all sense of evil, and gives resolve to the transitional states of human thought which reach upward to the perfect poise which accompanies spiritual understanding.

That sense of abundance which Christian Science brings to its every student, cannot be perverted into temptation for license. The amplitude of the one only universal Mind is measured by God-governed years of order, constant action, and freedom from improvident impulse or prodigal ways.

Every human experience based upon divine Principle contains a perfect remainder. "Twelve baskets full" are the fragments of Love which, when discerned, enable us to transcend the fears for a morrow. Mortal mind's vain strife to get ahead is the pressure felt in a material sense of abundance, for any belief in material sense is characterized by limitations. Obedience to divine Principle is all that can save; and by gathering up the inspiration of to-day, counting our blessings in grateful appreciation of Love's sufficiency, we not only prevent loss of our joy and present contentment, but are so fully occupied that we fear no lack of provision for other days.

Economy is wisdom. It is justice to one's self and mercy to others; for excesses of any kind, even in giving, are merely misdirected human impulses often cruel in effect. To injure no one and bless all, we have but to deny any sense of self apart from God's sufficiency. The intellectual glutton and the ascetic sentimentalist must alike take up the cross of self-denial, and follow the Christ in thought and deed before either can taste of the inspiration of works or feed others with the hidden manna of

loving spiritual comfort. "To him that overcometh will I give to eat of the hidden manna," for we must receive before we can distribute.

Thought must become familiar with the scientific or lawful demonstration of supply as Jesus always demonstrated it. Through repeated, earnest effort to prove the same, human thought may grow into an awareness of infinity's ever-presence, thereby wholly losing its sense of self-conscious matter. Immediateness is the spiritual fact which indicates man's nearness and dearness to God. So close is the divine relationship, that no evil belief or mistaken sense is small enough or large enough to separate the only begotten Son or spiritual idea from the Father. The divine Mind, which comprehends infinity of manifestation, recognizes the immediateness of divine Love, as the inviolable and only relation existing between all true ideas. Clearly, then, nothing can interpose itself between that which loves and that which is loved, since the allness of God includes the oneness of man, appearing now and always to the expectant consciousness of the one prepared to receive it.

[Written for the *Journal*]

"MINDFUL OF HIS OWN"

MABEL JOHNSON

When the way seems steep and rugged,
And the day is dark and cold;
When the little sheep has wandered
From the shepherd's shelt'ring fold;
Oh, 'tis blessed to remember
That wherever we may roam,
There's a tender voice still calling,
"He is mindful of His own."

Though we make our bed in heaven,
Or in depths of bitt'rest hell,
In the mountains, on the desert,
'Neath church dome, in prison cell,
In the midst of friends and loved ones,
Or when far away from home,
What a comfort to remember,
"He is mindful of His own!"

In the strife of daily living,
While we're conquering griefs and fears,
Still we see Truth's banner waving
As the smoke of battle clears.
We can hear the captain shouting,
In a loud and joyful tone,
"Onward! Upward! Christian soldiers!
God is mindful of His own."

THE CHURCH OF CHRIST, SCIENTIST

ELIZABETH A. M. COWAN

THE Church of Christ, Scientist, is built, not on the personal Peters who may be included among its members, but on divine Truth, individually perceived. It is the recognition of the spiritual idea that enables one to declare, as Peter did, "Thou art the Christ." Truth has always existed; yet, so far as the world's salvation is concerned, it is evident that the perception of the true idea by the individual is that which enables the operation of Truth to appear as a redemptive power. We know that the limited sense of spiritual perception in the Christian Church after the time of our Lord, and before the discovery of Christian Science, accounts for the lack of spiritual healing. Christian Scientists are the human witnesses by whom Truth is to-day being declared on earth in a scientific way; for every one who has perceived some gleam of scientific truth is to an equal extent a scientific Christian. In a certain sense, we may say, "We have this treasure in earthen vessels." From this it follows that Christian Scientists cannot idly rest upon the fact that absolute Truth exists. So long as there seem to be earthen vessels there will be work to do, if only to keep these vessels clean.

Reading the section on Theology, beginning on page 131 of the textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, we cannot fail to be struck by the way in which the conditions attending the founding of Christianity by Jesus were followed in the founding of the Church of Christ, Scientist, by Mrs. Eddy. The spiritual understanding of Truth was the rock on which the early Church was built. This understanding came to those fitted to receive it. Its appearing was a confirmation of prophecy; its call was to the followers of Truth to prove their faith by their works; its operation demonstrated the naturalness of what had hitherto been regarded as miraculous. Nevertheless, it was thrust out of the synagogues, and rejected by the religionists of the day. Such treatment, however, could not prevent its progress. Because it was founded on Truth, and was therefore practical and demonstrable, it spread throughout the world, and prospered where it was practiced.

The present organization of The First Church of Christ, Scientist, The Mother Church, with its many branches springing up all over the world, was an idea gradually unfolded under God's guidance to meet the universal need. The Mother Church, as Mrs. Eddy conceived it, is not a local church under a state charter, and with personal pastors for its preachers. It is the type of the church universal, spiritually governed by rules divinely revealed to promote the order and harmony of the movement, and to demonstrate justice, wisdom, and brotherly love. Its ideal is practice, not profession. Its sermons are the impersonal preaching of the Word of God, "uncontaminated and unfettered by hu-

man hypotheses" (*Quarterly,* Explanatory Note). Its membership is made up of Christian Scientists from all over the world, and consists of those who have proved for themselves, in their own regenerated lives, the power of Truth over error, and thus are ready to give spiritual service to those seeking Truth.

It was fitting that this spiritual ideal should have its outward and visible form. We cannot build a monument of God as Love, but we can express appreciation for the effects of divine Love in healing the sick and raising the dead; and this is what Mrs. Eddy caused to be done in the building of The Mother Church edifice. Parables and symbols, whether expressed in pictures or in words, are intended only as ladders to heaven, up which the thought of each individual may ascend to reach the spiritual meaning of the idea portrayed. Thus, the windows in the original edifice of The Mother Church and the texts upon the walls of both this building and the Extension are designed to bring out the spiritual sense of what they typify, and only fulfill their mission as they lift thought beyond the symbol to the actual spiritual understanding upon which this Church is founded, defined so clearly by Mrs. Eddy in Science and Health (p. 583): "CHURCH. The structure of Truth and Love; whatever rests upon and proceeds from divine Principle. The Church is that institution, which affords proof of its utility and is found elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick."

Is it any wonder that against the erection of this symbol of universal Love,—which is able to meet the needs of every living thing, and which eventually will destroy every claim of evil,—error should have claimed to put forth its effort to frustrate and protract? The building of this temple will go down throughout all time as one of the greatest victories for Truth, it being the type of that universal struggle between good and evil which claims to go on, not only in the universal consciousness, but in the consciousness of every individual, in proportion as Christian Science reveals to him the spiritual idea at enmity with the world, though forever at peace in divine Mind.

Every outward seeming but hints a spiritual fact; and this church building stands in its widest sense for the universal spiritual idea. It was on this spiritual reality, independent of past, present, and future states, that Mrs. Eddy organized her Church. The offices, the functions, the requirements, are as Mrs. Eddy saw them to be, spiritual parts of a spiritual whole, moving in the rhythm of scientific harmony. So to-day, and for all days to come, The Mother Church remains secure upon the firm foundation on which it was established.

Mrs. Eddy had a genius for organization. In her case genius was the result of spiritual vision. Where others saw the outward form, she saw the impersonal reality. She saw divine Principle and idea where material sense saw personal relationship.

She knew that to meet every human circumstance there is a right action, because right action is the outcome of the understanding of divine Principle; and right action demonstrated means harmony for all. Because others were not able to grasp this view, Mrs. Eddy had to translate and embody it for them in the Manual of The Mother Church. If Christian Scientists could at all times perceive the spiritual requirement, Principle's demand, there would be no need for church By-laws; but here, as in all scientific advancement, we gladly obey the letter of the law until its spiritual sense is gained. The law understood and obeyed is not then dispensed with, but fulfilled,—done away with, only in the sense that "when that which is perfect is come, then that which is in part shall be done away." The branch churches, although united by definite links to The Mother Church, in order to promote their growth must be built, not only on rules laid down in the Manual for all branch churches, but also on what their members individually and collectively perceive of Principle.

To be a member of The Mother Church, it is obviously not necessary to have seen the church building which is in Boston, though every member will value that opportunity should it come to him. Man is united to God. We realize this unity with divine Life, God, through spiritual understanding and spiritual living; and we understand God's spiritual ideas through spiritualization of thought. It is not possible to use spiritual ideas in any other way than through spiritual understanding. The Mother Church is not local, any more than this spiritualization of thought is local. Only to the extent to which his understanding makes it possible, can any Christian Scientist become a member of this church with its "innumerable company of angels," and its "spirits [spiritual senses] of just men made perfect." Through his clear spiritual sense, John saw the heavenly city, and there was "no temple therein" or, as Mrs. Eddy explains, "no material structure in which to worship God" (Science and Health, p. 576). Perhaps for the hundreds and thousands of its members who have never seen the material structure of The Mother Church, this may be a helpful thought. If to behold the material structure would appear to be for us a step towards the realization of the spiritual nature of that which it symbolizes, then let us know that divine Love can lead us there; but if our path of scientific demonstration does not lead us, at any rate for the present, to that church building which is in Boston, then let us remember that we can all belong to the church universal as we demonstrate man's unity with God and understand His Christ.

✧ ✧ ✧

I watched the dawn's white mists ascend—
And night was not;
I lifted up my heart to Love—
And hate forgot.

Hala J. Hammond.

THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY MARY BAKER EDDY, AUTHOR OF THE CHRISTIAN SCIENCE TEXTBOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ALBERT F. GILMORE
Editor

ELLA W. HOAG, DUNCAN SINCLAIR
Associate Editors

EDITORIAL

LOVING GOD

JESUS' reply to the lawyer who, in an effort to confound him, propounded the searching question, "Master, which is the great commandment in the law?" typifies the very essence, the spirit and the letter of Christianity. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," is, indeed, the first and greatest commandment, for in effect it proclaims the obligation of mankind to gain the Mind of Christ, to seek eternal life, to purify completely human consciousness,—to attain to that state of spiritual-mindedness which constitutes the kingdom of heaven. And, withal, so emphatic are its admonitions that there remains no doubt as to the degree of obedience whereby this state of spiritual blessedness is to be gained. Yet, is it not obvious that for one to love God so whole-heartedly, God must be known to be possessed of the qualities that engender the purest love in its fullest expression? To love the unlovely is, manifestly, an impossibility; yet the Master's injunction admits of no qualification. "With all thy heart" leaves no slightest room for any degree of mental reservation.

The student of the Old Testament finds much there representative of mankind's unfolding concept of the Lord God, Jehovah, which is far from lovely. As avenger, as wager of war, as promoter of hate, as relentless pursuer of the disobedient, as the inspirer of consuming fear, the Lord God, Jehovah, is far from the one "altogether lovely," whom the Nazarene in gentlest phrase depicted as compassionate, as expressing mercy and loving-kindness in a degree quite beyond the possibility of a mortal's comprehension. Under these compelling precepts, what from a human point of view seems an impossibility becomes a divine necessity; for, is it not as impossible to refrain from loving that which is "altogether lovely" as it is to love that which is altogether unlovely? Christ Jesus made very plain the necessity for the commandment to be fulfilled. In the light of the revelation of the New Testament and of Christian Science regarding the attributes and qualities of God, it is seen that mankind's concept of God has unfolded through the centuries until His true nature is revealed. But God is changeless; He is the same forever; His qualities are eternal.

John, the beloved disciple, sup-

plied a very necessary step in the fulfillment of this most important of all commandments. He not only set forth the need for men to love God and one another, but gave expression to the great central truth that "God is love." Of the significance of this, Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 2): "God is Love. Can we ask Him to be more?" And she further states on page 6, "More than this we cannot ask, higher we cannot look, farther we cannot go." God, then, as Love is the supreme, all-inclusive goodness, beyond which there is nothing lovable, permanent, desirable, or attainable, the state of perfection which constitutes the kingdom of heaven, complete beneficence. But one may ask, Granted all this, how am I to obey in detail this commandment, upon the obedience to which Jesus placed so much stress? Again Christian Science supplies the means whereby one may abide in the full consciousness of the possibility of fulfilling the Master's behest.

In Christian Science we learn that not only is God all, but He is all good; that in Him is no element or quality of discord, evil, or sin; that He is the "altogether lovely," manifesting everything entitled to inclusion in the term "loveliness." And, again, have we not the assurance of James that "every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning"? Surely, only from the source that is infinite good could emanate every good and perfect gift; and we are assured that this infinite source is Love. How can mortals contemplate the source of the good constantly coming to them without a sense of gratitude which enkindles love of the Giver? From what source but the divine springs the fullness of joy which makes existence worth while? Surely mortal man is not the creator! The Preacher's adoration expressed in the familiar words, "Remember now thy Creator in the days of thy youth," bespeaks the one infinite source, God.

Again, in his first epistle, John declares, "We love him, because he first loved us." What more, indeed, can be necessary in order that God be loved with all one's might in a holy, enduring, all-comprehensive love? "He first loved us"! And the beloved disciple further points out that because of God's love for man we are under direct obligation to love one another,—to love our fellow-men. Are we mindful of the necessity toward mankind to live in love and good-will, to eliminate from thought everything that is unlike Him who is infinite Love? Moreover, in Christian Science we learn that the real man reflects God, expressing all His qualities and attributes. Mrs. Eddy tersely says in Science and Health (p. 17), "Love is reflected in love." Man, then, who is the emanation of Love, divinely perfect, never separate from his source, forever expresses the Love which is God.

Striving to realize man's perfect state, men grow spiritual as they express love,—that is, as they love God. Eliminating from thought all that is unlike divine Love, never opening the mental door to that which

is unlovely, means the highest effort to fulfill the first and greatest commandment. In Science and Health (p. 326), under the marginal heading, "Loving God supremely," our Leader says, "All nature teaches God's love to man, but man cannot love God supremely and set his whole affections on spiritual things, while loving the material or trusting in it more than in the spiritual." The "great commandment" is fulfilled only as materiality is denied, as consciousness is spiritualized, excluding the beliefs of the flesh. The need is urgent, the time is now; for to love is to live.

ALBERT F. GILMORE.

"JUDGE NOT"

WHEN Jesus gave the command, "Judge not," he presented an obligation which it has taken mankind many ages to begin to understand, and consequently complete obedience thereto has been long delayed. Paul also taught, "Thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." In spite of the fact that both these great teachers emphasized the need of avoiding personal judgment, men have gone on, with comparatively few exceptions, judging others as freely as though the command, "Judge not," had never been uttered. And all this because of the belief in persons many, with its attendant critical personal sense.

Perhaps no practice claims to be more universal among men than this one of sitting in judgment on each other's thoughts and words and deeds. Indeed, a large share of ordinary human thinking and talking is occupied with this very thing. The harmful results therefrom are apparent even to the most superficial observer. To be sure, Christians have talked much of the wrong of harsh judgment, and kindliness along these lines has been preached for centuries. Nevertheless, none perhaps have indulged in more cruel judgment than some of those who have called themselves Christians,—as witness their persecutions of one another when points of difference in religious doctrine and dogma have arisen.

Although Jesus lived the truth he taught, saying, "I judge no man;" although he even defined the method whereby false judgment was to be avoided, when he declared, "Judge not according to the appearance, but judge righteous judgment," the belief in personality continued to blind men until the ability to refrain from judgment became so nearly a dead letter in the code of the Christian that he apparently came to the conclusion that judgment of another was a very right thing; indeed, that it was an expression of a high degree of intelligence to be able to sit in judgment on others.

Mrs. Eddy came teaching Christian Scientists to pray daily that they be delivered from the evil of judging erroneously (see Manual, Art. VIII, Sect. 1). In this she placed the question of judgment before every stu-

dent in a way that there was no escaping. When in "Science and Health with Key to the Scriptures" (p. 391) she also says, "When thou art delivered to the judgment of Truth, Christ, the judge will say, 'Thou art whole!'" she puts the responsibility of judgment in the only place where it can properly belong. Truth alone is capable of true judgment.

This immediately sends the Christian Scientist home to his own consciousness to see if Truth is exalted there as the only judge. Is it allowed to divide between right and wrong in his own thinking? Does he always turn away from the contemplation of person to Principle to see what the truth about every situation, every circumstance, every question is? If, on the other hand, he allows himself to consider things from a personal standpoint,—even though he may imagine he is looking at them mentally,—he will continue in the attitude which believes in evil as real; and so, how can he be delivered from it?

When the Christian Scientist is first confronted with the fact that he must bring his every thought into subjection to Truth; when he recognizes that nothing must be allowed to enter his mental door which does not originate in God, divine Mind,—he is apt to constitute himself the judge of all his brother's words and acts. He says: Must I not judge all the thoughts that present themselves to me? And if I see my brother doing that which is contrary to Principle, must I not judge in order to shut my door upon his wrong sense of things? Here is the rock on which many a Christian Scientist has foundered; for having become a self-constituted judge, self-righteousness has been thereby so nurtured that the student, thus deceived, has gone on until he has been ready to believe that he alone was able to divide between right and wrong, between truth and error.

This Pharisaism of human belief may thus have been so cultivated that one may have spent much time thanking God that he was not as other men! Considering himself as judge, he has seen his brother only as sinner. Contemplating sin from a more or less personal standpoint, he has thereby apparently given it a basis in his thought, and thus has become the exemplification of Paul's statement, "Wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." In other words: Thou that lookest upon evil as personal makest it real to thine own belief. To spend one's time and thought weighing a brother's thoughts, words, and deeds to see if they measure up to one's own understanding of good is to attempt to stand in the place of Truth,—the only judge.

Now all this is very far from the mental attitude which delivers itself and its brother to "the judgment of Truth," where the judge will say, "Thou art whole!" It is only by turning from person to Principle that this right judgment is possible. No one can do this who is considering any evil from the standpoint of appearances. To judge "righteous judgment" is only attainable as one starts with the truth, and stays with the

truth. To cling steadfastly to the truth, refusing to accept as real any evil-seeming, will enable one to keep his own thinking at-one with divine Mind; and so, blessing to all must result.

It often takes the Christian Scientist long years of prayer and earnest endeavor before he learns that his only duty to his brother is to reflect good to him. It is not for him to decide how near to heaven his brother is, or as to how worthy of entrance he may be. Truth will weigh all that belongs to his brother, even as it will all that belongs to himself. Then let us hasten to help our brother as we would want him to help us, by leaving him to the judgment of Truth. Think of the freedom this will bring us! For, instead of concerning ourselves with what we might imagine were our brother's foibles and follies, we shall have time to rebuke and cast out our own! Then we shall joyously wend our way together to the heavenly city, where only that can enter which has been judged and accepted by Truth!

ELLA W. HOAG.

"THE WISDOM THAT IS FROM ABOVE"

IN his epistle to "the twelve tribes which are scattered abroad," James has much sage advice to give on such themes as patience, prayer, faith, and works; and among the many wise sayings with which his brief letter abounds, perhaps none can surpass those which deal with divine wisdom. Almost at the beginning the apostle writes, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him;" and farther on, he characterizes that divine wisdom which he entreats his fellow-Christians to ask of God, in the following terms: "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy."

It is deeply interesting that the apostle should thus make his appeal to the Christians scattered abroad to gain the wisdom of God. In doing so he brings to their recollection the fact of God's impartiality, and actually indicates the nature of divine wisdom in terms of purity, peaceableness, gentleness, approachableness, mercifulness,—all mental qualities productive of good results. James went back scientifically to God as the source of wisdom; Christian Science always does the same. In "Science and Health with Key to the Scriptures" (p. 275) Mrs. Eddy writes: "All substance, intelligence, wisdom, being, immortality, cause, and effect belong to God. These are His attributes, the eternal manifestations of the infinite divine Principle, Love. No wisdom is wise but His wisdom; no truth is true, no love is lovely, no life is Life but the divine; no good is, but the good God bestows." As these words indicate, Christian Science attributes all to God, as the one divine and infinite Principle of being. Wisdom is thus an attribute of God; and "no wisdom is wise but His wisdom."

That is to say, unless thought is governed by the understanding of divine Principle—endued with Principle's ideas—it cannot be in accord with divine intelligence,—divine intelligence which itself is the very essence of wisdom.

"Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding." In every age wisdom has been appraised in a similar way to that. It may be profitable, therefore, to consider the meaning of the word "wisdom." Dictionary definitions are often of little value, simply because, as a rule, they do not seek to go deeper than the human point of view. But what the student of divine Science, more than anything else, requires is the spiritual meaning of those terms which relate to God and His qualities. Indeed, if he have not that, a definition may be of little or no value to him. The endeavor must be to gain an understanding of divine Mind and its attributes; and this understanding will not fail to enlighten us on the nature of divine wisdom. On page 587 of Science and Health, our Leader gives the following definition of God: "God. The great I AM; the all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal; Principle; Mind; Soul; Spirit; Life; Truth; Love; all substance; intelligence." Could anything possibly present more vividly the fact that God is all-wise than that profound statement as to His nature? The Being who knows all, sees all, loves all, and is eternally active, must surely be infinitely wise.

As Christ Jesus was foretelling the destruction of the temple and of Jerusalem, and warning his hearers of the difficulties ahead of them, he promised them, when they were called upon to make answer before their persecutors, "I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist." What was this "mouth and wisdom" he referred to? Can there be any doubt that he meant that divine wisdom which was the result of spiritually understanding God, the understanding he himself so fully possessed, and which Paul pertinently referred to when he wrote to the Philippians, "Let this mind be in you, which was also in Christ Jesus"? Assuredly, wisdom abides in fullest measure in the Mind of Christ.

The question naturally arises, How shall we gain the Mind of Christ, and so possess divine wisdom? In "Miscellaneous Writings," beginning on page 359, Mrs. Eddy writes: "Men give counsel; but they give not the wisdom to profit by it. To ask wisdom of God, is the beginning of wisdom. Meekness, moderating human desire, inspires wisdom and procures divine power." Here, surely, is practical advice. First, there must be the desire for divine wisdom; next, the desire must grow into the prayer for it; and then meekness will inspire this prayer; with the inevitable result that wisdom will be obtained and divine power realized. Every student of Christian Science well knows these steps. Each of them is necessary before the inspired wisdom comes, the wisdom which our "adversaries shall not be able to gainsay nor resist."

Every one who desires to possess the wisdom of God must be prepared

to examine himself, time and again, to see where he is standing mentally; for wisdom cannot reign where human will and human desire—material or personal—hold sway. Suppositious mortal mind must be replaced by the Mind of Christ; the two cannot dwell together. And the fundamental mental attitude which gains the ear of Deity and calls down His gift of wisdom is humility or meekness. This simply means that to some extent one is understanding and demonstrating the supremacy, the allness of God, and that man, God's creation, is entirely dependent upon God for every blessing. This mental attitude of humility alone makes the answering of prayer possible, because it is unselfed. It acknowledges the eternal Principle as the source of all good, of all wisdom; and it enables us to reflect that divine wisdom.

What a call there is upon every student of Christian Science for divine wisdom! Without it, where is he? In church work of every kind, be it ushering, teaching in Sunday school, Reading-Room work, acting as a Reader, serving on a board or committee, teaching, lecturing, or practicing Christian Science in healing the sick, sinning, and sorrowful, the same demand is made for wisdom, —divine wisdom. Without it, think of the inharmony that may come in to hinder the progress of God's work. And, indeed, if at any time inharmony should appear to be in evidence, we can be certain that divine wisdom is absent. Whenever such a condition shows itself, should it not be the endeavor of those who detect the error, at once to declare the truth, silently it may be; and in meekness strive to regain that wisdom which alone can give poise to judgment, alone is able to solve the problems, whatever they may be, which come before us? It is idle to argue with the foibles of mortal mind; idle to try to refute their irrational vagaries. Mortal mind can be met and mastered by divine wisdom alone; by that divine wisdom which, because it is based on the spiritual understanding of divine Truth, and because it is the reflection of divine Love, knows the unreality of all that is unlike good. "Our sufficiency is of God," "the great I AM; the all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal." May we strive to realize and demonstrate the fact!

DUNCAN SINCLAIR.

✧ ✧

NOTICE

Commencing with the March number of *The Christian Science Journal,* the names of the cities and towns in the Church Cards will appear in bolder type, as an assistance to the reader in locating a given church.

In the April issue, the Practitioners' Cards will again appear in two columns, as the effort to conserve space by running three columns has not been found to be practicable. The names of places will also appear in blackface type.

TESTIMONIES OF HEALING

The statements with regard to healing made in the following testimonies have been carefully verified, and their truthfulness established. Records of the investigations are kept in the Publishing House.—THE EDITORS.

I CANNOT find words to express my gratitude for what Christian Science has done and is doing for me. It is now eighteen months since Christian Science was brought to my notice. It appealed to me because I had a daughter who, when an infant, was thrown from her perambulator and injured; and though she walked a little until she was four years of age, afterwards she became semiparalyzed, and did not walk again for seven years,—that is, until she had Christian Science treatment. She was quite unable to bend her knees; and if at any time they were straightened they had to be bent for her. For two years and a half she lay strapped down in steel splints; and during all that time she could only just move her head and arms. After the two years and a half she was taken out of the splints, but had to wear a steel corset to keep her straight. We had her under eight doctors, one of whom told us that she would have to undergo an operation and have something done to the muscles of her legs, and that she might walk after it, but it was very doubtful indeed. We did not give our consent to this operation.

We had been having Christian Science treatment for only two weeks when my daughter could bend her legs without our aid. After three months' treatment she was able to walk about by just holding on to something for a little support. Now she can run about like any other child. She is growing taller and getting much fatter. Her legs were so very thin that it seemed impossible for her to stand on them; but they are just as they should be now. I must also say that before I commenced the study of Christian Science if I just raised my daughter to her feet (holding her of course), she could not stand with her feet flat, but had to stand on her toes. I wish to say this because when she first stood up after Christian Science treatment was begun she put her feet down quite flat. She is now going to school, and getting on wonderfully well.

Besides this healing it is the spiritual uplift which one feels so very grateful for, and the fuller understanding it gives one of God, good. I now read the Bible with pleasure; before, I scarcely ever read it.—(*Mrs.*) *Fannie Taylor, Heaton Mersey, nr. Manchester, England.*

IT is with a deep sense of gratitude for Christian Science that I add my testimony to the healing power of Truth. I was practically an invalid, as the result of a surgical operation, when Christian Science was brought to my notice by a stranger, who, knowing my need, gave me the "cup of cold water in Christ's name," proving that "those ready for the

blessing you impart will give thanks," as Mrs. Eddy says on page 570 of Science and Health.

I had never heard of Christian Science, so that when this lady came, telling me the message of salvation, I was deeply interested. One day, she left with me a *Christian Science Sentinel;* and, opening to the testimonies of healing, I read a testimony of a woman who, though her physical condition was not like my own, yet mentally seemed to be at the same place I was, being filled with a great sense of fear and discouragement. I became convinced that if she could be healed, so could I. The next day, I asked this dear lady to loan me the book mentioned in so many of the testimonies, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. I began reading at eleven o'clock in the morning, and continued to read until two o'clock the next morning. This was on Wednesday; on the following Saturday I remembered the drug which I had been relying on, only to find the desire for, and confidence in it, completely destroyed. While the restoration to perfect health seemed slow at the time, with faithful and continued study of the textbook I was able to do whatever it was my duty to do without fear that physical exhaustion would follow.

Previous to my healing my interest in matters religious had been very small. Christian Science has taught me a love for the Bible that I would not have believed possible. I wish to give thanks to our heavenly Father for our beloved Leader; for her wonderful work in giving us this truth through her inspired writings; for the beauty and order of the Christian Science services; for the Reading Rooms and our beloved periodicals. I realize that actions more than words attest our gratitude for her who revealed the Science of Christianity.—*(Mrs.) Ida W. Wagner, Philadelphia, Pa.*

When I first heard of Christian Science I was engaged in relief work, visiting poor people and taking them money. On these occasions it struck me that in most cases their misery was brought about by sickness; and often the thought came to me, what a blessing it would be if sickness were not known on earth or if some means were discovered to overcome it entirely. How glad I was, therefore, to read in a Dutch periodical that this is the very thing which Christian Science promises to the world! About the same time, a friend told me that there was a Christian Science Reading Room in The Hague where I could learn about Christian Science. There I went; and a practitioner was engaged to give me a treatment. I needed this very much, for I felt miserable in those days.

For years I had suffered from sleeplessness, nervousness, very poor digestion, and last, but not least, from heart difficulty. The doctor advised me to take much rest, to lie down in the afternoons, and to go to bed early in the evenings. This, however, did not help me at all; and I very often thought that my life was not worth living, and that it could not be God's will that I should live in this way. How happy I was when in about two

months after turning to Christian Science for help most of my ailments had vanished! I learned that I had to exercise man's God-given authority. Doing this, I not only grew healthier every day, but was also able to put off my spectacles, which I had used for about fifteen years.

All this happened twelve years ago. I need not tell how very happy, thankful, and enthusiastic I was! I felt as if sickness could never again come to me; and indeed I have not consulted a doctor or taken a drop of medicine since. Of course, I have had difficulties since that time; but, after all, I am thankful for them, because they have brought me nearer to God; and I know still better now that with Him we can overcome every error. I am a very healthy woman now; and my great desire is to be active in spreading Christian Science through the whole world, because it is only through Christian Science that mankind can become happy and healthy.—(*Mrs.*) *Johanna van Weel van der Willigen, The Hague, Holland.*

Christian Science came into my life at a time when we had experienced a sense of great loss and sorrow in our home. It was truly demonstrated to us that "earth has no sorrow but Love can remove." After reading the Bible and the textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, a little over a month, I was entirely and permanently healed of the tobacco habit, having previously used the weed in all its forms. At the same time the habit of using profanity left me. This was over seven years ago, and I know the healings are complete.

I am most grateful for membership in The Mother Church; also for all the good I have received through the study of Christian Science, and in the branch church work which I have been called upon to do.—*J. M. Prickett, Kansas City, Mo.*

I wish to verify my husband's testimony, and to express my deepest gratitude for what Christian Science has done for both of us.—*Emma W. Prickett.*

Eight years ago I was led to accept Christian Science through the instantaneous healing of my boy, who was considered a delicate child. We were living in South America at the time, where my son attended a school belonging to two Christian Scientists. When I told them I thought it advisable to keep him from school on account of illness, I was told it was quite unnecessary, and that if I would send him to school they would help him to get well. I did not hesitate one moment, as something told me Christian Science would heal; and it did in this case. I soon asked for "Science and Health with Key to the Scriptures" by Mary Baker Eddy; and when I got to the chapter called "Footsteps of Truth," I knew I had found the Savior, the Christ, Truth, knowledge of whom dissolves the mists of materialism, and reveals the real man, made in God's own likeness. I shall never forget the first Christian Science service I attended: I felt as if I had reached heaven, it all seemed so wonderful.

Before taking up the study of Christian Science I was laboring under a sense of separation, and felt I could never be happy till I got back to my home country. As the truth began to dawn on me, however, I saw that happiness is everywhere present to the spiritualized consciousness. On account of the war, the time came for us to return home. The knowledge of divine protection prevented us sailing on the *Lusitania,* although we had practically been booked for that ship. We left New York by the next boat. The Bible and Science and Health were my constant companions on the journey. As we reached the danger zone I felt I had lost all sense of fear. When the last night of our voyage arrived, which was believed to be the most dangerous, I went to bed with my two children, realizing that God is indeed the "all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal" (Science and Health, p. 587). In the early morning my husband came in to say that we had passed the danger zone and were safe. Words fail to express my gratitude for the comfort and strength I received from Science and Health while passing through this trying experience. While my husband was serving in the mine-sweeping service during the war, Christian Science again provided me with spiritual thoughts of comfort and protection. I am happy to say he passed through many dangerous experiences unharmed.

Christian Science is teaching me that only as I am willing to turn away from all material sense testimony, and rely on divine Principle, can I demonstrate the allness of good and the nothingness of evil. I am realizing the truth of what Mrs. Eddy says: "Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts" (Science and Health, p. 261). I am truly grateful to Jesus the Christ, the Way-shower; to Mrs. Eddy, for Christian Science; and also for class instruction.—(*Mrs.*) *Jessie Bain, Greenock, Scotland.*

Fourteen years ago I was healed of the tobacco habit in one treatment in Christian Science. Since that time I have not used tobacco in any form, nor had any desire to do so. This experience furnishes evidence of both the efficacy and the permanence of Christian Science healing.

Last winter I was attacked with plural pneumonia. The symptoms were particularly severe; and there were times when dismay and fear seemed almost overpowering. However, through the loving ministrations of a Christian Science practitioner all error was dissipated; the disease was healed, and I was lifted completely out of the mental miasma which at one time seemed about to engulf me. I have experienced other physical healings in Christian Science, and have in many ways had manifested to me, and to my family, the demonstrable truth enunciated by Mrs. Eddy in "Science and Health with Key to the Scriptures" (p. 494), "Divine Love always has met and always will meet every human need."

To Jesus of Nazareth the Way-shower, and to Mrs. Eddy, who gave to the present and all future generations the clear exposition and explanation of the works of the lowly Nazarene and their spiritual significance, I am indeed grateful; nor am I unmindful of the purity of thought and consecrated effort which enabled the practitioner to bring the light of Truth to my consciousness.—*George Banks McGrath, New York, N. Y.*

It is a privilege to attest the truth of the above statement by my husband and to testify that my son and I have also had many proofs of the great benefits derived from Christian Science.—(*Mrs.*) *Anna L. McGrath.*

NINE years ago I had my first Christian Science treatment. Like many others I came to Christian Science for physical healing. I had undergone a very serious operation, after which I was much worse than before. I had a friend who was healed by Christian Science treatment, so she gave me the name of the practitioner she had had. We went to see the practitioner, and help was received at that time; but, not understanding anything of Christian Science, I did not gain rapidly. Then we had another practitioner, and still another; and finally the help and understanding became steady and sure. I was healed of severe mental trouble, nervous prostration, heart trouble, also of a large lump on one side of my throat.

My husband was healed in one treatment of boils, which he had been troubled with every year for several years; many times the physicians would have to cut them out. Our boy was healed of a hacking cough he had had for more than a year, in only a few treatments. Our baby was healed of severe burns in one week; also of measles, whooping cough, and bowel disorder.

I am more grateful for Christian Science than I can tell; grateful to God for our dear Leader, Mary Baker Eddy; and so grateful for the spiritual uplift which the study of the Bible and the Christian Science textbook, "Science and Health with Key to the Scriptures," gives us. I am grateful to the practitioner who helped us so much over the seemingly rough places. Each day I am more determined to be about "my Father's business."—(*Mrs.*) *Grace Smith, Sturgis, Mich.*

ABOUT five years ago I became interested in Christian Science, and I want to express my most sincere gratitude for all the blessings I have received through a slight understanding of this wonderful religion. I came to Science more to satisfy a longing for God than because of ill health. In a moment of loneliness, at the suggestion of a friend, I visited a Christian Science Reading Room. I came out feeling that I had found the true God,—the God of love, peace, and righteousness.

I have been helped mentally and physically, and cured of the smoking habit. After reading "Science and Health with Key to the Scriptures" by Mary Baker Eddy, I lost all desire to smoke. On page 454 of this book we read, "It need not be added

that the use of tobacco or intoxicating drinks is not in harmony with Christian Science." This simple truth made a deep impression in my thought. It revealed to me that I could not be a Christian Scientist while I remained a slave to error, evil. Christ Jesus said, "No man can serve two masters. . . . Ye cannot serve God and mammon."

For the correct interpretation of divine Principle, God, which has enabled me to make this and other demonstrations, and brought peace and joy to my life, I am deeply grateful.—*Miguel Ensenat, Brooklyn, N. Y.*

I DESIRE to express my gratitude for what Christian Science has done for me. In the spring of 1910, I turned to Christian Science for help, and was healed of what the doctors called a complication of diseases. Since then I have had no other physician than Christian Science. I have been helped mentally, morally, physically, and financially. My constant desire is to express my gratitude in a life of good works. I am thankful to God, and grateful to our revered Leader, Mrs. Eddy, for giving to the world this great truth that "healeth all thy diseases."—(*Mrs.*) *Cora Stockton, Dayton, Ohio.*

DURING the years that I have known of Christian Science, many blessings have been received, and for some time my desire has been to express my gratitude through the *Journal* or the *Sentinel* for the great joy which this beautiful truth has brought to me.

My daughter, now fourteen years of age, has had nothing but Christian Science treatment for her help since she was four years old. She has been healed of whooping cough, and of weak eyes that caused her to lose several days from school each year until the past four years; and many minor ailments have been overcome. Nine years ago she was healed of chills and fever, and has had no trouble of that kind since. This demonstration has meant much to me, as I was young in Christian Science and the only Scientist in the town in which I lived. I had absent treatment for her, and when I put aside self and reliance on personality and placed my entire dependence on God, the healing was instantaneous. The last chill was the most severe.

My husband and I have had many healings,—mental, physical, and financial. Many times the way has seemed dark, and discouragement persistent; but I have proved, over and over again, the omnipotence, omniscience, and omnipresence of God. On looking back over the trials that have come to us I cannot conceive how we would have fared without this wonderful teaching. Eight years ago it was necessary for me to find employment. After making several attempts without success I felt discouraged. Then I ceased making plans, and realized that I was in God's care, that the way would be shown me and I would be guided in this, as in any other problem, by divine Mind. I was soon offered a position that I wanted; and since then I have not lost a day from my work, as telegraph operator, on account of

sickness. I am in better health and happier than I have been in years.

I am thankful to God for these blessings and grateful to our revered Leader for Christian Science. I am grateful to the dear friends for the love and encouragement given me during my struggles.—(*Mrs.*) *Lizzie E. Mathis, Grayson, La.*

I BECAME interested in Christian Science about eighteen years ago. A friend gave me some of the literature and I read, night after night, until eleven or twelve o'clock. Although I had been a member of a so-called orthodox church many years, I had never before felt such a sense of God's love and presence. I had found a God of love, and I could for the first time say, "Thy will be done," without the fear that it might mean sickness or trouble. I knew that God did not know evil; therefore He did not send or permit it.

For the first six years I was able to meet all the problems which came to our family of four, but about this time I began to develop symptoms of anæmia and called on a practitioner to help me. Other complications of a serious nature developed, and the battle was on. Mrs. Eddy says in "Miscellaneous Writings" (p. 118), "The warfare with one's self is grand; it gives one plenty of employment." Hidden beliefs of pride, resentment, and fear had to be brought to the surface and cast out. After many years the victory was won; and I was free—well and strong. During this time I served as Second Reader in a branch church; and this I feel was a great help to me, as I felt that for the sake of the Cause of Christian Science I must prove my problem. I was able to be in my place each Sunday.

I cannot find words to express my gratitude for the loving, faithful help which I received at this time. I know that the best way to show my gratitude to Mrs. Eddy, our beloved Leader, is to be a channel for good to others. This I am humbly striving to be. For the understanding of God, His love and ever-presence, I am most grateful.—(*Mrs.*) *Anna G. Irvine, Worcester, Mass.*

ABOUT a year ago I was stricken down with acute indigestion. I was in great pain and distress. I have been in Christian Science for years and had given up all faith in materia medica. Doctors and drugs did not come into my thought, but I did not seem to be able to meet the error. I called a practitioner to help me and soon obtained relief, but did not get rid of the discord without much faithful work on the part of the practitioner. I am thankful for the experience, for I had to study and know the truth—that God made man perfect, that pain and disease are unknown to Him, "who healeth all thy diseases."—*Frederick O. Stearns, Lebanon, N. H.*

ELEVEN years ago I turned to Christian Science for help. At that time I was suffering with a nervous breakdown. I had been under the care of physicians from September to April; and then I turned to Christian Science. I had help for eighteen months before being entirely healed.

During this time I had an attack of inflammatory rheumatism and was unable to move. This trouble was healed within a few months. Christian Science has been a great blessing in our large family. It was a great help at the birth of the last two children. Our children have all been healed of various complaints. My oldest son was healed almost instantly of scarlet fever. My father, mother, uncle, and husband have all been helped through Christian Science.

Not only are we grateful for the physical healings, but we are most grateful for the better understanding of God which Christian Science has brought to us. The words and works of Christ Jesus are more precious to me since I have gained some understanding of Christian Science. —(*Mrs.*) *Goldie Lair, West Milton, Ohio.*

THE greatest blessings that have ever come to me have been the result of my study and application of Christian Science. About eleven years ago, some dear friends invited me to attend services in a Christian Science church. I have never ceased to be grateful for this message of Truth, which came at that particular time; for I now see that it was divine Love leading me out of the wilderness of fear and doubt.

At one time, for an interval of five years, we lived in a small community where Christian Science was little known or approved of. Then I learned that, truly, Mrs. Eddy was divinely guided when she ordained the Bible and "Science and Health with Key to the Scriptures" as our only pastor. I had the *Quarterly* Lessons to give me the same lessons and daily supply that I had had in the city. The privilege of attending the Christian Science Sunday School has been a blessing and protection to our children; and I consider that what they learned there has been the best part of their education. Its value cannot be overestimated.

The liberation from physical ills does not mean so much to me as the spiritual understanding, which gives a higher and broader concept of God and His creation. The study of this truth is guiding me away from the contemplation of person and personality to a much better understanding of man in the likeness of Spirit. I did not turn to Christian Science for physical healing, but because it brought a sense of peace and joy into my daily living. The first healing I experienced was of a nervous condition which had been pronounced incurable. This came through reading and studying the Lesson-Sermons and attending the church services. Other healings have been of injury resulting from an accident, headaches, grippe, and stomach trouble. Some of these have been instantaneous. In the working out of various problems there has always been a growth in wisdom. An instantaneous healing of earache, experienced by my son a few years ago, has been a great help to me, as it showed so clearly how an absolute reliance upon God meets our need immediately. The realization that he was God's child and that God's work was done, silenced all lying arguments and fear.

I am thankful for all the loving help and direction that has been received from Christian Science practitioners. Membership in The Mother Church and work in a branch church mean a great deal to me, as they bring, among other things, a greater appreciation of our Church Manual. Each day brings additional cause for gratitude to God, to Christ Jesus, the Way-shower, and to Mrs. Eddy, our revered Leader, who has revealed this truth to mankind.—(*Mrs.*) *Anna E. Newton, Portland, Ore.*

CHRISTIAN SCIENCE has been to me the Comforter in sorrow and the healer in sickness. I came to Christian Science seeking healing for my youngest child. He had been a delicate child from birth, and was subject to severe attacks of bronchitis, which kept him confined to bed and to the house for several weeks at a time; but since studying Science he has been enabled to attend school regularly, and is stronger in every way. I know that this improved condition is the result of the teaching he receives in the Christian Science Sunday School; and I am most grateful for this teaching. He was healed of measles in twenty-four hours simply by reading the textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. This healing took place soon after we commenced to seek this truth. He was also healed of very badly inflamed eyes; and there has been no return of this condition.

Before I heard of Christian Science I had been having medical treatment for heart weakness. I was advised not to exert myself, and not to do any strenuous work; but thanks to this wonderful truth, all those seeming discords slipped away like the clouds they were, and strength was manifested instead of weakness.

For the physical healings I am deeply grateful; but most of all I thank God for the quietness within, even in the midst of earthly trials and sorrows. For the pure, unselfish life of our beloved Leader, Mary Baker Eddy, I feel reverence and love; and my prayer is that I may grow in grace and understanding of this truth, so that I may be fit to become a member of our church. I am deeply grateful, too, for the loving help of our faithful practitioners. Through the loving help of a Christian Science practitioner I have been lifted above a sense of overwhelming anger and resentment, due to an injustice done to me. I see now that this experience only made me cling closer to our Father-Mother, God. I feel I can never tell half the blessings my family and I have received through Christian Science.—(*Mrs.*) *Margaret B. Hannah, Glasgow, Scotland.*

I FIND words inadequate to express my gratitude for the many blessings that have come to me through the gentle ministry of Christian Science. I first heard of Christian Science while visiting in the West, but gave little thought to it at the time. Several years later, my mother received a wonderful healing. It was then that I began to read "Science and Health with Key to the Scriptures" by Mary Baker Eddy. Through the reading

of this book I learned of a God of love, with whom I did not have to plead. I learned that He is an ever present help.

I have been healed of heart trouble, pronounced by leading physicians incurable. I was told to avoid all excitement if I wished to prolong my life. I asked for Christian Science treatment, which I received, and was healed. This healing is so complete that I am able to accomplish more than at any time since my childhood. I am striving to overcome self, and to demonstrate the Golden Rule. I am very grateful for the good I am gaining through the study of the Lesson-Sermons and the reading of the periodicals.

I am thankful to God, and to Christ Jesus the Way-shower, and grateful to Mrs. Eddy for Christian Science.—(*Mrs.*) *Clara S. Gray, Richmond, Va.*

TESTIMONIES

Good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. They should be written legibly; and the addresses given should be complete. Women should use the title "Miss" or "Mrs.," and married women should sign their own names in full, instead of the names of their husbands.

Testimonies should be verified by three members of The Mother Church, and in the case of a member or an attendant of a branch church one of the verifiers should be the clerk or some other officer of that church, who has either witnessed the healing or can vouch for the integrity of the testifier. In the verification of testimonies by a church officer, the title of the office should be given. An affidavit made before a Notary Public is acceptable, if the testifier does not know three members of The Mother Church.

Compliance with the foregoing will greatly facilitate the work of the Editorial Department.

Correspondence relating to testimonies should not be addressed to individuals, but to the Editorial Department, The Christian Science Publishing Society, Back Bay Station, Boston, Massachusetts.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

Applications for admission to membership in The Mother Church may be sent to the Clerk at any time throughout the year. They are acted upon by the Board of Directors only at their semi-annual meetings for the election of new members as provided by the Manual of The Mother Church, Article XIII, Section 2.

The next meeting of the Board for this purpose occurs June 1, 1923. Applications to be acted upon at that time should reach the Clerk by May 18, 1923. Applications received too late for consideration in June will be placed on file for the November 2, 1923, admission.

The receipt of all applications is acknowledged by the Clerk; and on the date set for consideration, notice of acceptance or rejection is sent to those whose applications have been received in time for the essential preliminary attention. Should an applicant not receive such notice, he is requested to communicate with the Clerk before forwarding a second application.

Additional application forms may always be obtained by addressing the Clerk, GEO. WENDELL ADAMS, 236 Huntington Avenue, Back Bay Station, Boston, Massachusetts.

CLERK OF THE MOTHER CHURCH

The Tenets of The First Church of Christ, Scientist,—The Mother Church,—for the use of branch Churches of Christ, Scientist, are printed on folded sheets, containing space for adding the authorized application form for membership in branch organizations, or for extracts from their by-laws. These sheets may be ordered from the Clerk at seventy-five cents a hundred; but orders are not taken for less than one hundred. Postage stamps should not be sent in payment.

The Tenets may also be obtained printed in English and German on alternate pages.

Correspondence relative to the Tenets should be addressed to GEO. WENDELL ADAMS, Clerk, 236 Huntington Avenue, Back Bay Station, Boston, Massachusetts.

CHURCH TREASURER

PER CAPITA TAX.—The annual per capita tax for which the Manual provides (Art. VIII, Sect. 13) is due from members of The Mother Church, June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, that being the beginning of the church year. If a remittance for church dues is more than the amount required to balance one's account, the surplus is credited for the current year, unless otherwise directed by the sender.

CONTRIBUTIONS to The Christian Science Benevolent Association are acceptable; and contributions may also be made to the General Fund and the Real Estate Fund of The Mother Church.

Please make all remittances payable to EDWARD L. RIPLEY, Treasurer, and send them to him at 236 Huntington Avenue, Back Bay Station, Boston, Massachusetts.

ORDERS FOR THE WORKS OF MARY BAKER EDDY

Orders for Mrs. Eddy's Works should be addressed to and remittances therefor made payable to HARRY I. HUNT, Publishers' Agent, 107 Falmouth Street, Back Bay Station, Boston, Mass., U.S.A.

✧ ✧ ✧

SUBSCRIPTION RATES TO THE CHRISTIAN SCIENCE PERIODICALS

The Christian Science Journal	$3.00 per year
Christian Science Sentinel	$3.00 per year
Der Herold der Christian Science	$2.00 per year
Le Héraut de Christian Science	$2.00 per year
The Christian Science Monitor	$9.00 per year
Christian Science Quarterly	$1.00 per year

For rates on *short term* subscriptions, see p. iv of *Journal.*

ORDERS FOR BIBLES, SUBSCRIPTIONS, ET CETERA

All orders for literature, subscriptions, Bibles, and miscellaneous articles should be accompanied by remittance. Address such orders and make checks payable to THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, Back Bay Station, Boston, Massachusetts.

ANNOUNCEMENT

The Publishing Society is glad to announce that the following subscription rates for our periodicals have been fixed for the convenience of those living where the English Pound Sterling is the established money standard. These rates are based on the fixed exchange rate of $4.86 to the Pound Sterling, and will be effective until further notice, as follows:—

The Christian Science Monitor	£1	17s.	1d.	per annum
The Christian Science Journal		12s.	4d.	" "
Christian Science Sentinel		12s.	4d.	" "
Le Héraut de Christian Science		8s.	3d.	" "
Der Herold der Christian Science		8s.	3d.	" "
Christian Science Quarterly		4s.	1d.	" "

Short term subscriptions at corresponding rates.

Subscriptions at the above rates will be received by the London Office of *The Christian Science Monitor,* 2 Adelphi Terrace, by Christian Science Reading Rooms, or by The Christian Science Publishing Society.

Please note that this announcement, both as regards the exchange rate and the placing of orders, applies also to Bibles, Hymnals, or any other items of this Society.

INDEX TO VOLUME XL

A

Absolute Christian Science, 414
Acts," "A Rule for Motives and, 448
Adams, Samuel E., 439
Adequacy, 320
"After this manner therefore pray ye," 85
All Things New, 412
"And there was light," 398
Anew, Being Born, 278
Annual Meeting of The Mother Church, 131
Anthony, Jeannette B., 397
Anticipation, Scientific, 355
Ark, The, 493
Artist, The, 193
Ashcroft, John, 401
Atherton, Marian B., 409
Authority," "Under, 219

B

Bassett, Mattie C., 232
Beck, Herbert Wardle, 150
Bedford, Daisy, 398
Beer, Julius L., 278
Being Born Anew, 278
Bennett, Stokes Anthony, 112
Berry, Muriel Culp, 393
Bible Lessons, The Christian Science, 483
Book of Job, The, 222
Brown, Ray G., 242
Business, Our Father's, 261
"By the word of their testimony," 46
By This We Know, 360

C

Calculation, Metaphysical, 444
Care," "Trials are proofs of God's, 153
Carr, Eleanora Burdett, 407
Cast him out?" "Why could not we, 390
Cheney, Anne Cleveland, 360, 490
Children, Our, 184
Christ Jesus, the Way-shower, 245
Christ, Scientist, The Church of, 499
Christian Faith, 64
Christian Science Bible Lessons, The, 483
Christian Science, Covert Attacks on, and How to Meet Them, 148
Christian Science Demonstration not Materialization, 235
Christian Science Periodicals, The, 26
Christian Science: The Activity of Good, 429
Christian Science: The Science of Life, 175
Christian Science Treatment, 118
Christmas, 366
Church, Annual Meeting of The Mother, 131
Church of Christ, Scientist, The, 499
Church Treasurer, The, 195
Citizenship, 310
Cobb, Marian J., 198
Colbath, Amanda, 193
Collins, Eugene P., 235
Compassion, 201
Confidence in the Truth, 102
Confident Expectation, 439
Consenting, 226
Conversation, 66
Courage, 199
Covert Attacks on Christian Science and How to Meet Them, 148
Cowan, Elizabeth A. M., 499
Creation as Unfoldment, 407
Creation, The True, 107

D

Dallin, Violet, 237
Darkness, Stars in the, 454
Dayton, Mary Alice, 261
Dean, Charles J., 195
DeCamp, Arthur P., 357
Demonstration, Now, and, 109
Demonstration versus Outlining, 435
Dickey, Adam H., 1
Disarmament, 303
Discernment and Perception, 189
Divine Metaphysics, 457

E

EDITORIALS:

Absolute Christian Science, 414
All Things New, 412
Christ Jesus, the Way-shower, 245
Christian Faith, 64
Christian Science Periodicals, The, 26
Christian Science Treatment, 118
Christmas, 366
Compassion, 201
Conversation, 66
Courage, 199
Divine Metaphysics, 457
"Gentle presence," The, 23
God Preserves Man, 288
God's Law, 459
Goodness Manifest, 286
"Judge not," 504
Life More Abundantly, 325
Loving God, 502
Material Sense and Infinity, 410
Mission of Christian Science, The, 115
Need for Organization, The, 21
One Primal Cause, The, 68

EDITORIALS (continued):
Overcoming Evil, 113
Performance, 371
Plea for Joy, A, 290
Practicing the Presence of God, On, 243
Rejoicing, On, 247
Revelation Demands Demonstration, 158
"Right reasoning," 329
Spiritual Freedom, 161
Thanksgiving Day, 327
Time and Eternity, 368
True Liberation, 156
True Satisfaction, 461
Unswerving Purpose, An, 204
Wisdom that is from above," "The, 506
Effects, Thoughts, Their Nature and, 405
Elements of liberty," "The, 307
Enough and to Spare, 494
Evans, Alys V., 310
Evans, Warren O., 480
Everlasting, Life, 12
Evil, Unreality of, 271
Expectation, Confident, 439
Experience, The Wilderness, 487

F

Fariss, Amy C., 46
Flesh," "Spirit against the, 343
Flower, Leila B., 51, 317, 448
Francis, Mary C., 280

G

Gardner, Elizabeth Hayward, 322
"Gentle presence," The, 23
Gerahty, Laura, 63, 186
Gift of God, A, 475
God Preserves Man, 288
"God with us," Immanuel— 401
God's Law, 459
Good, Christian Science: The Activity of, 429
Good, Knowing God, and Using, 387
Goodness Manifest, 286
Gospels Literally, Taking Our, 191

H

Haddock, George Silas, 187
Hagarty, Laura Dunbar, 307
Hamilton, Florence B., 15
Harrison, William B., 12
Haskell, Olcott, 355
Healing, 383
Heaven, 269
Herzog, Anna E., 105
Hitchcock, Arthur L., 444
Horeb, 265
Hunt, Harry I., 493
Hyzer, Mabel Reed, 57, 265

I

Immanuel—"God with us," 401
Individual Responsibility, 240
Influencing, 274
Ingraham, Ruth, 226
Intellectuality, Spirituality versus, 442
Interferences, Overcoming, 88

J

Jackson, Martin F., 271
Jandron, Francis Lyster, 88, 387
Job, The Book of, 222
Johnson, Mabel, 498
Johnston, Peter S., 18
Jones, Elizabeth Earl, 92
Joseph, A Lesson from the Life of, 363
"Judge not," 504

K

Keeler, G. Florence, 405
Kingdom of God Within, The, 92
Kinney, Julia S., 59
Know, By This We, 360
Knowing God, and Using Good, 387
Knowles, Evelyn Sylvester, 442

L

Lamb and the Wolf, The, 346
Lathrop, Lillian Mather, 447
Law, The Natural Result of, 150
Lesson from the Life of Joseph, A, 363
Liberty," "The elements of, 307
Life, Christian Science: The Science of, 175
Life Everlasting, 12
Life More Abundantly, 325
Light," "And there was, 398
Lindsey, Henry H., 109, 229
Loomis, Cassius M., 191, 285
Love's Law of Reflection, 18
Love's Unfolding, 49
Loving God, 502
Loyalty, 105
Ludlow, Mary Helen, 240

M

Macdonald, Samuel Johnstone, 7, 148, 269, 479
Mace, Nellie B., 98, 573
Maintenance of the Committee on Publication, 7
Mann, Frances Mack, 184, 383
Manual, The Mother Church and the, 1
Material Sense and Infinity, 410
Materialization, Christian Science Demonstration not, 235
McClure, Orlando J., 102
McKenzie, William P., 219

Medicine, Moral, 59
Meekness, 282
Merritt, Edward A., 343
Metaphysical Calculation, 444
Miller, Agnes F., 451
Mission of Christian Science, The, 115
Moments of Victory, The, 280
Moral Medicine, 59
Morgan, Florence Louise, 403
Moses, Ernest C., 181
Mother Church and the Manual, The, 1

N

Nash, Regina B. M., 435
Natural Result of Law, The, 150
Need for Organization, The, 21
"Neither young nor old," 393
Now, and Demonstration, 109

O

Obeying Principle, 95
Old," "Neither young nor, 393
One Primal Cause, The, 68
Our Children, 184
Our Father's Business, 261
Outlining, Demonstration versus, 435
Overcoming a False Sense of Relationship, 37
Overcoming Evil, 113
Overcoming Interferences, 88
Owe? What Do I, 357

P

Paulsen, Charlotte, 238, 494
Peace, 480
Perception, Discernment and, 189
Performance, 371
Perkins, Edith L., 438
Philips, Charles Henry, 303
Pickens, Israel, 49
Place and Power, 314
Plea for Joy, A, 290
POEMS:
Awakening, 112
Cleansing the Temple, 447
Dominion, 63
Glint of Heaven, A, 285
God's Messenger, 198
Liberation, 242
"Mindful of His own," 498
My Prayer, 365
"Now is the day," 479
Now, The, 438
Onesimus, 400
Purity, 324
Reality, 186
True Work, 409
Unchanging Love, 237
Vision, 397
Pogson, Reuben, 282
Popularity, 317
Power, Place and, 314
Practicing the Presence of God, On, 243
Pray ye," "After this manner therefore, 85.
Prayer of Protest, The, 55
Priesthood, The True, 181
Principle, Obeying, 95
Principle, Understanding and Demonstration of Divine, 232
Protest, The Prayer of, 55
Publication, Maintenance of the Committee on, 7

R

Reflection, Love's Law of, 18
Rejoicing, On, 247
Relationship, Overcoming a False Sense of, 37
Responsibility, Individual, 240
Revelation Demands Demonstration, 158
"Right reasoning," 329
Ritchie, Eva H., 350
Robertson, Annie Louise, 475
Robertson, Nemi, 85
Robinson, E. Jewel, 365
Rock as a Symbol, 98
Rocks, 57
Ross, Elizabeth A., 107
Rule for Motives and Acts," "A, 448

S

Salvation, 490
Satterthwaite, Louise, 454
School, The Sunday, 15
Scientific Anticipation, 355
Seeley, Paul Stark, 429
Servest continually," "Whom thou, 187
Shaw, A. Jacqueline, 324, 400
Smith, Alfred H., 390
Spare, Enough and to, 494
Spell," "To break this earthly, 451
"Spirit against the flesh," 343
Spiritual Freedom, 161
Spirituality versus Intellectuality, 442
Stars in the Darkness, 454
Stones?" "What mean these, 350
Suggestion, Truth versus, 229
Sunday School, The, 15
Swantees, Samuel Frederick, 95, 222
Symbol, Rock as a, 98

T

Taking Our Gospels Literally, 191
Testimonies of Healing, 29, 72, 121, 164, 207, 251, 293, 332, 373, 417, 464, 509
Testimony," "By the word of their, 46

Thanksgiving Day, 327
Thomson, Elizabeth McArthur, 189
Thoughts, Their Nature and Effects, 405
Time and Eternity, 368
"To break this earthly spell," 451
Tomlinson, Irving C., 37, 483
Torson, Martin G., 314
Treasurer, The Church, 195
"Trials are proofs of God's care," 153
True Creation, The, 107
True Liberation, 156
True Priesthood, The, 181
True Satisfaction, 461
Truth, Confidence in the, 102
Truth versus Suggestion, 229
Tutt, John M., 346
Tyler, Warwick A., 55, 320

U

"Under authority," 219
Understanding and Demonstration of Divine Principle, 232
Understanding, Wells of, 238
Unfolding, Love's, 49
Unfoldment, Creation as, 407
Unity, 403
Unreality of Evil, 271
Unswerving Purpose, An, 204

V

Victory, The Moments of, 280

W

Warendorff, A., 363
Way-shower, Christ Jesus the, 245
Webster, Minerva M., 153, 274
Wells of Understanding, 238
What Do I Owe? 357
"What mean these stones?" 350
Wheatley, Louise Knight, 42
When the Wilderness Blossoms, 42
"Whom thou servest continually," 187
"Why could not we cast him out?" 390
Widney, Harvella, 487
Wilderness Blossoms, When the, 41
Wilderness Experience, The, 487
Wisdom that is from above," "The, 506
Within, The Kingdom of God, 92
Witness, 51, 322
Wolf, The Lamb and the, 346

Y

Young, Bicknell, 175

4R

MARCH · 1923

MAY 26 1923
JAN 20 1924
UNIVERSITY OF ILLINOIS

THE CHRISTIAN SCIENCE JOURNAL

FOUNDED · APRIL · 1883 · BY · MARY · BAKER · EDDY
AUTHOR · OF · THE · CHRISTIAN · SCIENCE · TEXTBOOK
"SCIENCE · AND · HEALTH · WITH · KEY · TO · THE · SCRIPTURES"

OFFICIAL · ORGAN · OF
THE · FIRST · CHURCH · OF · CHRIST, SCIENTIST
IN · BOSTON · MASSACHUSETTS

VOLUME · 40 NUMBER · 12

BOSTON, U.S.A.
THE · CHRISTIAN · SCIENCE · PUBLISHING · SOCIETY
MONTHLY: $3.00 · A · YEAR, SINGLE · COPY · 35c

A Recorder of Important Events

PEOPLE who do not wish to be influenced by the belief of evil, naturally close the avenues of mental approach to the statement of evil.

It is erroneous to think that, in order to obtain the interesting news of the world, one must read newspapers in which a large proportion of the content concerns crime, catastrophe, or frivolity. THE CHRISTIAN SCIENCE MONITOR is a *news* paper, but a newspaper which records the good, clean, important events of the day, a fact which can be readily proved to the reader. Strip the columns of unwholesome news from the pages of the average daily, measure its columns of actual news with those of the MONITOR, and the MONITOR will stand the test.

A man in Denver, recognizing this truth, sends his subscription for THE CHRISTIAN SCIENCE MONITOR to the Publishing House, with a letter which contains the following extract:—

> "Herewith money order, . . . for which please continue my subscription to the MONITOR. . . . I am in hopes of being able to substitute your paper for the local one, to which I have been a subscriber for many years. What I want is the important news of the day. I understand the MONITOR covers these requirements."

THE CHRISTIAN SCIENCE MONITOR

An International Daily Newspaper

Published Daily, Except Sundays and Holidays, by

The Christian Science Publishing Society

BACK BAY STATION, BOSTON, MASSACHUSETTS

WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder
of Christian Science and Author of its Textbook

Published by the Trustees under the Will of Mary Baker Eddy

Science and Health with Key to the Scriptures

In one volume, 700 pages. The original, standard, and only
Textbook of Christian Science Mind-healing.

Cloth	$3 00	French translation, alternate pages of English and French.	
Vest pocket edition, ooze leather	3 00	Cloth	$3 50
Vest pocket edition, morocco	3 50	Morocco, pocket edition	5 50
Stiff leather (same paper as in cloth binding)	4 00	German translation, alternate pages of English and German.	
Morocco, pocket edition	5 00	Cloth	3 50
Levant, divinity circuit, wide margins	6 00	Morocco, pocket edition	5 50
Large type edition (18 point), leather	7 50		

Orders for the French or German translation in lots of six or more may include both bindings, and are subject to a quantity discount of 25 cents a copy.

Orders for Science and Health in lots of twelve or more may include the English, French, and German editions, and different styles of binding, and are subject to a quantity discount of 25 cents a copy.

MISCELLANEOUS WRITINGS—1883–1896. A book of 471 pages containing articles published in *The Christian Science Journal* from 1883 to 1896, with revisions and additions. Cloth, $2.25; morocco, pocket edition, $4.00; levant, divinity circuit, leather lined, $5.00. Orders for lots of twelve or more may include any or all of the different styles of binding, and are subject to a quantity discount of 25 cents a copy. No discount is allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

THE FIRST CHURCH OF CHRIST, SCIENTIST, AND MISCELLANY. A book of 366 pages, containing articles published in *The Christian Science Journal* and *Christian Science Sentinel* subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, $2.25; morocco, pocket edition, $4.00. Orders for six or more may include both styles of binding and are subject to a quantity discount of 25 cents a copy.

CONCORDANCE TO SCIENCE AND HEALTH. This work contains about eighty thousand references (more than ten thousand words being indexed), also an index of Marginal Headings, and a list of the Scriptural Quotations in Science and Health. Six hundred and eleven pages, Bible paper, stiff morocco cover. Single copy $5.00; six or more, each $4.50.

CONCORDANCE TO MRS. EDDY'S PUBLISHED WRITINGS OTHER THAN SCIENCE AND HEALTH. Containing 1103 pages, Bible paper, with stiff morocco cover. Single copy $6.00; six or more, each $5.50.

CHURCH MANUAL. Containing the By-laws of The Mother Church. Cloth, single copy $1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy $2.00; six or more, each $1.75. German translation, alternate pages of English and German, cloth, single copy $1.00; six or more, each 75 cents.

CHRIST AND CHRISTMAS. An illustrated poem. Single copy $3.00; six or more, each $2.50. Published also in morocco, limp, round corners, gilt edges, uniform in style with the pocket edition of Science and Health. Single copy $3.00; six or more, each $2.75.

UNITY OF GOOD AND OTHER WRITINGS. One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

CHRISTIAN HEALING AND OTHER WRITINGS. One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

The above prices are all prepaid.

Continued on next page.

RETROSPECTION AND INTROSPECTION. A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy $1.00; six or more, each 75 cents.

UNITY OF GOOD. This book lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy $1.00; six or more, each 75 cents.

PULPIT AND PRESS. A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy $1.00; six or more, each 75 cents.

RUDIMENTAL DIVINE SCIENCE. A brief and concise statement of Divine Science *alias* Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

Printed in the New York point, American Braille, and English Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

NO AND YES. A brief statement of very important points in Christian Science. Pebbled cloth covers, 46 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

RUDIMENTAL DIVINE SCIENCE AND NO AND YES. In one volume, French translation, with alternate pages of English, vest pocket size. Blue cloth, gray edges, single copy $1.25; six or more, $1.10; blue leather, gray edges, single copy $2.00; six or more, $1.75 each.

MESSAGES TO THE MOTHER CHURCH. Including in one volume, 94 pages, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. Library edition, cloth, marbled edges; single copy $1.50; six or more, each $1.15.

CHRISTIAN SCIENCE *versus* PANTHEISM. The Pastor Emeritus' Message delivered at the Communion Season in The Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are pantheists. Pebbled cloth covers, 15 pages, single copy 25 cents; six or more, each 20 cents.

MESSAGE TO THE MOTHER CHURCH, JUNE, 1900. Paper covers, deckled edges, 15 pages, single copy 25 cents; six or more, each 20 cents.

MESSAGE TO THE MOTHER CHURCH, JUNE, 1901. Paper covers, deckled edges, 35 pages, single copy 50 cents; six or more, each 38 cents.

MESSAGE TO THE MOTHER CHURCH, JUNE, 1902. Paper covers, deckled edges, 20 pages, single copy 50 cents; six or more, each 38 cents.

CHRISTIAN HEALING AND THE PEOPLE'S IDEA OF GOD. Two sermons in one volume, 36 pages. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

CHRISTIAN HEALING. A sermon delivered in Boston. Paper covers, 20 pages, single copy 20 cents; six or more, each 17 cents.

THE PEOPLE'S IDEA OF GOD. A sermon delivered in Boston. Paper covers, 14 pages, single copy 20 cents; six or more, each 17 cents.

POEMS. This volume of 79 pages includes all of Mrs. Eddy's hymns, also her earlier poems which appeared in various publications from forty to sixty years ago. Specially bound. Single copy $1.50; six or more, each $1.25. Published also in morocco, limp, round corners, gilt edges, uniform in style with the pocket edition of Science and Health. Single copy, $3.00; six or more, each $2.75.

FEED MY SHEEP. Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

The foregoing prices cover all charges for express or postage on shipments either domestic or foreign.

Quantity Prices are on Shipments to One Address Only, but quantity lots at quantity prices cannot be made up of different books or of different styles of binding. *Attention is called, however, to the exception to this rule which is made in the cases of Science and Health, of Miscellaneous Writings, and of The First Church of Christ, Scientist, and Miscellany, as given under these titles in this price list.*

Address orders and make checks payable to

HARRY I. HUNT, Publishers' Agent, 107 Falmouth Street
Back Bay Station, Boston, Mass.

THE CHRISTIAN SCIENCE JOURNAL

PUBLISHED MONTHLY

Founded, 1883, by Mary Baker Eddy. An official organ of The First Church of Christ, Scientist, in Boston, U.S.A.

Articles and Poems

Articles and poems from members of The Mother Church are always welcomed for consideration by the Editors. If not typewritten, they should be written legibly and on one side of the paper only. Manuscript for publication in the *Journal* and *Sentinel*, and correspondence relating thereto, should not be addressed to individuals, but to the Editorial Department, The Christian Science Publishing Society, Back Bay Station, Boston, Massachusetts.

Information regarding testimonies will be found at the end of the published testimonies.

Subscription price, payable in advance, postpaid to all countries,—one year, $3.00; six months, $1.50; three months, 75 cents; single copy, 35 cents.

For notice of money equivalents see next page.

(Printed in U. S. A.)

Contents for March, 1923

The Christian Science Monitor Announcement . Second Page of Cover
Works on Christian Science by Mary Baker Eddy . . . i
A Gift of God. *Annie Louise Robertson* 475
"Now is the day." (Poem.) *Samuel Johnstone Macdonald* . . 479
Peace. *Warren O. Evans* 480
The Christian Science Bible Lessons. *Irving C. Tomlinson* . . 483
The Wilderness Experience. *Harvella Widney* 487
Salvation. *Anne Cleveland Cheney* 490
The Ark. *Harry I. Hunt* 493
Enough and to Spare. *Charlotte Paulsen* 494
"Mindful of His own." (Poem.) *Mabel Johnson* . . . 498
The Church of Christ, Scientist. *Elizabeth A. M. Cowan* . . 499
Editorial
Loving God 502
"Judge not" 504
"The wisdom that is from above" 506
Testimonies of Healing 509
Index to Volume XL 521
Directory of Churches, Societies, Practitioners, and Nurses . . vii
Catalogue of Current Publications . . . . . *a*

Copyright, 1923, by The Christian Science Publishing Society, Falmouth and St. Paul Streets, Boston, Massachusetts. Entered at Boston post office as second-class matter. Acceptance for mailing at a special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 11, 1918.

CHRISTIAN SCIENCE PERIODICALS

The Christian Science Journal

Founded, 1883, by Mary Baker Eddy. This monthly magazine is an official organ of The First Church of Christ, Scientist, in Boston, Massachusetts. It contains articles, editorials, and testimonies of healing, a directory of Christian Science Churches, Societies, and Reading Rooms; also a list of Christian Science Practitioners and Nurses. One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 35 cents.

Christian Science Quarterly

Founded, 1890, by Mary Baker Eddy. Published January, April, July, and October. These issues contain the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Printed in English, English-Dutch, English-German, and English-French. English edition published also in vest pocket size. One year, $1.00; single copy, 25 cents.

Christian Science Sentinel

Established, 1898, by Mary Baker Eddy. Published weekly, containing articles, editorials, and special information regarding the Christian Science movement; also testimonies of healing. One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 10 cents.

Der Herold der Christian Science

Authorized, 1903, by Mary Baker Eddy. Published monthly in German with alternate pages in English, containing articles, editorials, and testimonies of healing. One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

Le Héraut de Christian Science

Established, 1918. Published monthly in French with alternate pages in English, containing articles, editorials, and testimonies of healing. One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

The Christian Science Monitor

An International Daily Newspaper. Founded, 1908, by Mary Baker Eddy. Published daily, except Sundays and holidays. Its own world-wide news service is supplemented by the service of the Associated Press and of the United Press Association. It is complete in its departments; unique in its Home Forum page; with a page of editorials treating truthfully and fearlessly the vital questions of the day. One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 5 cents (in Greater Boston 3 cents).

INFORMATION CONCERNING THE PERIODICALS

¶ Subscriptions begin with the next issue after receipt of the order, and terminate with the date shown in the stenciled address on the wrapper. ¶ The changed date on the wrapper is the acknowledgment of remittance. ¶ When requesting a change of address, please give both *old* and *new* addresses, and also *name every periodical* for which change is desired. ¶ Owing to the instability of money values and the fluctuation of exchange rates, we are not printing a table of foreign money equivalents. **Correct information can be obtained from any bank.**

(Subscriptions to *all* periodicals payable in advance; postpaid to all countries.)

Address orders and make remittances payable to

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
BACK BAY STATION, BOSTON, MASSACHUSETTS

Procedure for the Insertion and Renewal of Cards in The Christian Science Journal and Heralds

BRANCH CHURCHES

When members of The Mother Church in a community believe the time has come for the organization of a Christian Science Society, or a branch Church of Christ, Scientist, in accordance with Article XXIII, Sections 6 and 7, of the Manual of The Mother Church, they should write for information to The First Church of Christ, Scientist, Department of Branches and Practitioners, in Boston, Massachusetts.

A list of churches and societies which have been recognized as branches of The Mother Church by The Christian Science Board of Directors appears in every issue of *The Christian Science Journal.*

PRACTITIONERS AND NURSES

The Christian Science Publishing Society accepts for advertisement in the Christian Science periodicals only the cards of practitioners and nurses who have first been approved by the Board of Directors of The Mother Church. Following this approval, a statement of the amount due is sent by the Publishing Society to the advertiser.

Correspondence relative to approval should be sent to The First Church of Christ, Scientist, Department of Branches and Practitioners, 236 Huntington Avenue, Back Bay Station, Boston, Massachusetts.

It is understood that practitioners will be found at the address given in the card, but if a practitioner is obliged to be absent temporarily from the regular address for two months or longer, request should be made to the Publishing Society to use the words "Postal Address"; and provision should be made for the prompt forwarding of mail.

Practitioners who advertise in *Le Héraut* are required to speak and write both English and French, and in *Der Herold* to speak and write both English and German. Nurses whose cards are accepted for the *Journal* are expected to maintain in their advertisements an address through which mail will reach them at all times. As the names published must appear in the same form as on the records of The Mother Church, notice of any change of name, by marriage or otherwise, should at once be sent to the clerk of The Mother Church. Advertisers should at once notify the Publishing Society of any change of address. Requests for changes in cards should reach the Publishing Society two months previous to the actual date of issue, in order to insure insertion.

Cards may be removed upon the request of the advertiser or the vote of The Christian Science Board of Directors (Manual of The Mother Church, Article XXV, Section 9), and in such cases, the money due for the unexpired term will be refunded by The Christian Science Publishing Society.

CLERKS

The Christian Science Publishing Society should have an accurate record of the name and address of the duly elected clerk in office of each church and society. All communications from a church or society, as an organization, should be officially signed by its clerk; and the name and address of the new clerk should be forwarded without delay by the retiring clerk.

READERS

The names and addresses of both Readers should be forwarded to The Christian Science Publishing Society for record, when application is made for the renewal of a church or society card; and the clerk of the church or society should notify the Publishing Society, in writing, of any change in Readers. Care should be taken to give the names in the exact form in which they appear on the records of The Mother Church, with the date of admission to membership therein.

READING ROOMS

When two or more churches unite in maintaining a reading room, a separate card may be published for the reading room notice if desired. In all other cases the reading room notice is a part of the church card, and should give the address and the hours when the rooms are regularly open to the public. Care should be taken to have the rooms open, with an attendant in charge, at the hours named.

CHARGES

The annual charges for advertisements in the *Journal,* payable in advance, are $10.00 for each line, or fraction thereof, for church and society cards, and $5.00 for each line, or fraction thereof, for practitioners' and nurses' cards. The charge for practitioners' cards in *Le Héraut* or *Der Herold* is $2.00 for each line or fraction thereof.

A few weeks previous to the termination of an advertisement, a notice showing amount due for continued publication is mailed to the advertiser. If renewal payment is not received by the time of the expiration of the advertisement, it will be discontinued, on the basis that by not renewing payment the advertiser thereby requests its removal. When once discontinued, a new application for approval and insertion is required before an advertisement is reinserted.

A charge of 50 cents is made to cover expense incurred in making any change in an advertisement, except at the time of renewal, when payment is made. Remittances should accompany the request for the change.

N. B. Correspondence relative to the renewal of cards, changes in cards and payments in connection with cards should be sent to The Christian Science Publishing Society, Falmouth and St. Paul Streets, Back Bay Station, Boston, Massachusetts.

CHRISTIAN SCIENCE CHURCHES AND SOCIETIES

With Notice of Regular Services and Reading Rooms where Christian Science Literature may be read or obtained. These are Branch Churches and Societies of The Mother Church, The First Church of Christ, Scientist, in Boston, U. S. A.

AFRICA

UNION OF SOUTH AFRICA

CAPE OF GOOD HOPE

CAPE TOWN First Church—Sun 11, 7; Wed 8—Gray's Pass and Orange st. RR 10-5; Sat to 1—Cape Times bldgs.
PORT ELIZABETH Society—Sun 11, 7.15; Wed 8; RR 10.45-12.45; Sat 11-1—61 Main st.

NATAL

DURBAN First Church—Sun 11, 7.30; Wed 8—Russell and St George's sts. RR 10-5; Sat to 1—Hooper Lane.
PIETERMARITZBURG Society—Sun 11, 7.15; Wed 8—187 Longmarket st. RR 10.30-4; Sat to 1—Harwin's Arcade.

TRANSVAAL

JOHANNESBURG First Church—Sun 11, 7.30; Wed 8—Smit and Banket sts. RR 10-5.15; Wed Sat to 1—66 Clonmel chmbs, Eloff st.
PRETORIA First Church—Sun 11, 7.30; Wed 8—395 Schoeman st. RR 10-5.30; Wed Sat to 1; Sat 8-9.30—Bourke Trust blg, St Andries st.

ASIA

CHINA

HONGKONG First Church—Sun 11.15; Wed 5.45; RR 10-1, 2-5.45—MacDonnell rd, below Bowen rd. Tram sta.
SHANGHAI Society—Sun 11; Wed 6—Masonic temple, The Bund. RR 10.30-12.30—21 Nanking rd.
TIENTSIN Society—Sun 10.45; 1st and 3d Wed 6; RR 6-7 except 1st and 3d Wed—105 Victoria rd.

INDIA

CALCUTTA Society—Sun 6.30; 2d and last Wed 6.30; RR 6-7 except 2d and last Wed—Chowringhee Mansions (Block B).

JAPAN

YOKOHAMA Society—Sun 11; Wed 6; RR Mon Thurs 5-6.30—Gaiety Theater, The Bluff.

PHILIPPINE ISLANDS

MANILA First Church—Sun 10.45; Wed 6.15; RR 4-5.30—620 Pennsylvania av.

AUSTRALASIA

AUSTRALIA

NEW SOUTH WALES

SYDNEY First Church—Sun 11, 7.15; Wed 8—Riley st, near Oxford st. RR 10-5.30; Sat to 12; Wed to 7.30—Twyford house, 17 Castlereagh st.

QUEENSLAND

BRISBANE First Church—Sun 11, 7.30; Wed 8—N Quay and Tank st. RR 12-5; Sat 10-12—Central blgs, 235 Edward st.

SOUTH AUSTRALIA

ADELAIDE Society—Sun 7; 1st and 3d Wed 8—Lister hall, Hindmarsh sq. RR 1-4 except Sat—Gawler chmbs, N. ter.

VICTORIA

BALLARAT First Church—Sun 11, 7; Wed 8—116 Windermere st, S. RR 3-5 except Sat—Nat Mutual blgs.
GEELONG Society—Sun 11, 7; Wed 8—Central hall, Ryrie st. RR 12-4.30 except Sat; Wed 7-7.45; Fri 7-9.30—131 Ryrie st.
MELBOURNE First Church—Sun 11, 7.15; Wed 8—St Kilda rd and Dorcas st. RR Mon Thurs 10-9; Tues Fri to 6; Wed to 7.30; Sat to 1—Cromwell blgs, Bourke and Elizabeth sts.

WESTERN AUSTRALIA

PERTH First Church—Sun 11, 7.30; Wed 7.45; RR Mon 3-5; Thurs 12.30-5—129 St Georges ter.

NEW ZEALAND

AUCKLAND First Church—Sun 7; Wed 8—Society of Arts hall (upstairs), Kitchener st nr Art Gallery. RR 11.30-4 except Sat—154 Queen st.
CHRISTCHURCH First Church—Sun 11, 7; Wed 8; RR 12.30-4.30—Latimer sq.
WELLINGTON First Church—Sun 7; Wed 8; RR 2-4—46 Boulcott st.

EUROPE

DENMARK

COPENHAGEN Society—Sun Danish 10, English 11.15; Wed 8—Kvindelig Laeseforening Gl. Mont 1 Copenhagen K.

FRANCE

PARIS First Church—Sun French 10, English 11.15; Wed 8.30—La Salle de la Société de Géographie, 184 Boulevard St Germain. RR 2-7 except Sun and holidays—27 Avenue Victor Emmanuel III.
PARIS Second Church—Sun French 10, English 11.15; Wed 8.30—14 Boulevard de la Madeleine. RR 10-7—8 rue de Richelieu.

GERMANY

BERLIN First Church—Sun German 10, English 11.30; Wed English 6.30, German 8—Beethovensaal, Kötheneerstr 32. RR 11-7; Wed to 6; Sun 3-7—Steglitzerstr 72.
BERLIN Second Church—Sun German 10, English 11.30; Wed English 6.15, German 8; RR 11-7 Klosterstr 74.
BRAUNSCHWEIG Society—Sun 10; Wed 7.30; RR Wed 4-7; Sun 11-1—Hedwigstr 1 u 2.
BRESLAU Society—Sun 10; Wed English 6.45, German 8; RR Mon Tues 4-6; Thurs 9-12; Fri 6-8—Goethestr 51.
CASSEL Society—Sun 10; Wed 8.30—Landesbibliothek, Friedrichsplatz. RR Tues 4-6; Fri 8-10—Bahnhofstr 6 IV.
DRESDEN First Church—Sun German 10, English 11.30; Wed English 6, German 7.30; RR 4-7; Wed to 6—Glacisstr 28, N.
FRANKFURT a M First Church—Sun German 10, English 11.15; Wed English 6, German 7.30; RR Tues Sat 4-6—Dreieichstrasse 54 I.
HAMBURG First Church—Sun German 10, English 11.15; Wed English 7, German 8—Patriotisches Gebäude, Börsenbrücke. RR Mon Thurs 12-5; Tues Fri 5-9; Wed 4.30-6.30—Scholvien-Haus, Glockengiesserwall 25 III.
HANNOVER First Church—Sun 10.30; Wed 8—Hildesheimerstr 216 a; RR 3-6—Arnswaldtstr 6 III.
HANNOVER Second Church—Sun German 10, English 11.30; Wed English 7, German 8.15—Kasinosaal, Artilleriestr 11. RR 3-7 Georgspalast, Georgstr 23, Rm 22.
HERFORD i/Westf. Society—Sun 10; Wed 8.30—Goebenstr 53.
LEIPZIG Society—Sun German 10; English 11.15; Wed 7.30; RR Wed Fri—4.30-6.30—Königstr 26 I.
MAGDEBURG Society—Sun 10; Wed 7, 8.30—Aula des Koenig-Wilhelm-Gymnasiums, Falkenbergstr 10.
MUNICH First Church—Sun German 10, English 11.30; Wed English 7, German 8.15—Museum-Saal, Promenadestr 12. RR Mon Thurs 9-12; Tues Fri Sun 7-10; Wed Sat 3-6—Karolinenstr 4/IIIr.
SCHORNDORF Society—Sun 9.30; 1st Wed 8; RR Wed 3-6—Hospitalgebäude, Hauptstr.
SCHWERIN, MECKLENBERG, Society—Sun 10; Wed 7; RR Mon Wed Fri 5-7—Apothekerstr 40.
STUTTGART First Church—Sun 10; Wed 8; RR 4-6 Mon Tues Thurs Fri; 6-8 Wed—Silberburgstr 174b.

GREAT BRITAIN AND IRELAND

CHANNEL ISLANDS

GUERNSEY First Church—Sun 11; Wed 8; RR Tues 2.30-4.30; Fri 6-8—Church, Vauvert.

ENGLAND

BEDFORDSHIRE

BEDFORD Society—Sun 11, 6.30; Wed 8; RR 11-12.30, 6.30-8 except Wed—19 Goldington rd.
BEDFORD Society—Sun 11, 6.30; 1st Wed 8—Association blgs, Harpur st. RR 11.30-1, 3-5; Wed Sat 11.30-5—81 High st.

BERKSHIRE

BRACKNELL Society—Sun 11.30, 6.30; 1st Wed 6.30—C S hall, London rd. RR Mon Wed Thurs Sat 1.30-4.30; Sat 6-7.30—High st.
READING Society—Sun 11, 6.30; 1st Wed 7; RR Mon Thurs 2.30-4.30; Fri 7-9—24 Cross st.

BUCKINGHAMSHIRE

HIGH WYCOMBE Society—Sun 11.30, 6; 1st and 3d Wed 7.30; RR Mon Fri 3-5; Tues Thurs 6-8—28 High st.

CAMBRIDGESHIRE

CAMBRIDGE First Church—Sun 11.30, 6.30; Wed 6.30—Panton st. RR 3-5, 6-8; Wed 3-5—96 Regent st.

CHESHIRE

ALTRINCHAM Society—Sun 11, 6.30; Wed 8—British Schools, Oxford rd. RR Mon 7.30-9; Tues Fri 11-3.30; Wed 6.45-7.45; Thurs 2.30-4—18 Station blgs.
BIRKENHEAD Society—Sun 11, 6.30; Wed 8; RR 2-4—6 Devonshire Place.
CHESTER Society—Sun 11.30, 6.45; 1st Wed 7.30; RR Wed 7-8 except 1st 6-7; Fri 3-4—68 Watergate st.
SANDBACH Society—Sun 2.30; 1st Wed 7.30—Co-op hall, Elworth.
STOCKPORT Society—Sun 11.15, 6.30; Wed 7.30; RR Wed 1-6.30—Edgeley Institute.
WALLASEY Society—Sun 11, 6.30; Wed 7.30—Peers Institute, St Georges rd.

DERBYSHIRE

DERBY First Church—Sun 11.30, 6.30; Wed 8; RR 1-4 except Sat; 7-9 except Wed—Church Friary st.

DEVONSHIRE

EXETER Society—Sun 11, 6.30; Wed 7.30; RR Wed 2.30-4; Fri 2.30-8—23 Goldsmith st.
PLYMOUTH First Church—Sun 11.30, 6.30; Wed 7.30; RR 2.30-4; Tues Fri Sat 7.30-9—Ford Park rd.
TORQUAY Society—Sun 11.15, 6.30; Wed 8; RR Mon Wed 11-4.30; Sat 1-4.30—Cary chmbs, Strand.

DURHAM

DARLINGTON First Church—Sun 11, 6.30; Wed 7; RR 3-4; Wed 6-7—N Lodge ter.

ESSEX

CHINGFORD Society—Sun 11—6 Kings rd.
COLCHESTER Society—Sun 11, 6.30; 1st and 3d Wed 7; RR 11.30-4.30 except Mon Wed—150a High st.
LEYTONSTONE First Church—Sun 11, 7; Wed 8; RR 3-8 except Wed Sat; Wed to 7.30; Sat 6-8—131 Fillebrook rd.
WESTCLIFF-ON-SEA Society—Sun 11, 7; 1st and 3d Wed 8; RR 3-5 except Sat; Thurs 7.30-9.30—457 London rd.

GLOUCESTERSHIRE

BRISTOL First Church—Sun 11.30, 7; Wed 8; RR 11-9; Wed to 8—Stokes Croft.
BRISTOL Society—Sun 11.30, 7; Wed 8—Church site, Edgecombe hall, Queens rd. RR 11-1, 3-6; Fri to 8; Sat 11-1—79 Park st.
CHELTENHAM Society—Sun 11.30, 7; 2d and 4th Wed 7; RR 11-12.30; 2.30-4.30 except Sat; Wed and Fri 6.30-8.30; Sun 5.30-6.30—3 Cambray st.
STROUD Society—Sun 11, 6.30; 1st and 3d Wed 7.30; RR Tues Fri 3-8; Wed 6-8—London rd.

HAMPSHIRE

BOURNEMOUTH First Church—Sun 11.15, 6.30; Wed 8—Commercial rd. RR 10-1, 2.30-5.30; Wed to 1, 5.30-7.30—4 Avenue rd.
PORTSMOUTH First Church—Sun 11.30, 6.45; Wed 8—Pembroke rd. RR 11.30-1, 2.30-8—101 High st.
SOUTHAMPTON First Church—Sun 11.30, 6.30; Wed 8; RR 11-12.30, 3-4.30—21 Portland ter.

HERTFORDSHIRE

LETCHWORTH Society—Sun 11.30, 6.30; Wed 7.30; RR Mon Wed Fri 4-6—Commerce av.
ST ALBANS First Church—Sun 11, 7; Wed 8; RR 2.30-4.30, 6.30-8.30; Wed to 7.30—The Hall, 20 London rd.
WATFORD Society—Sun 11.30, 6.30; 1st Wed 8; RR 2.30-4.30 except Sat; Sat 6-8—250 High st.

KENT

BROMLEY First Church—Sun 11.30, 7; Wed 8; RR 10.30-8; Wed to 7.45; Sat to 1; Sun 5-6.45—16 Widmore rd.
CANTERBURY Society—Sun 11.15, 6.30; RR Mon Thurs 2.30-4.30; Tues Fri 7-9—6 High st.
CHATHAM and ROCHESTER Society—Sun 11—42 High st, Rochester.
MARGATE Society—Sun 11.30, 7; 1st Wed 8; RR Mon Wed Fri 10-12; Tues Thurs 7-9—30 Godwin rd.
SEVENOAKS Society—Sun 11.15, 6.30; 2d Wed 8; RR Mon Tues Wed Fri 3-4.30; Thurs 11-1—South Park.
TUNBRIDGE WELLS First Church—Sun 11.15, 6; Wed 6—Little Mt. Sion. RR 11.30-1, 2.30-6.30—6 London rd.

LANCASHIRE

ACCRINGTON Society—Sun 10.45, 6; 2d and 4th Wed 7.30; RR Tues 6.30-8—48 Warner st.
BARROW-IN-FURNESS Society—Sun 6.30; 1st Wed 7.30—Empress hall, Holker st.
BLACKBURN Society—Sun 11, 6.45; Wed 8; RR 3-8—Lower Bank, Dukes Brow.
BLACKPOOL First Church—Sun 11, 7; Wed 7.30; RR 2-5—Church, Hornby and Park rds.
BOLTON First Church—Sun 10.45, 6.30; Wed 7.30; RR 2-5—Aspin hall, Deansgate.
BURNLEY Society—Sun 11, 6.30; 1st and 3d Wed 8—Liverpool rd, Rosegrove.
ECCLES First Church—Sun 11, 6.30; Wed 7.30; RR 7.30-9.30 except Wed Sat; Wed Sat 3-5—5 Liverpool rd.
HINDLEY Society—Sun 6.30; 1st and 3d Wed 7.30; RR Thurs 6.30-9—Hindley House, Atherton rd, Hindley Green.
LANCASTER Society—Sun 11, 6.30; 3d Wed 7.30; RR 2-4, Thurs 6-8—China st.
LIVERPOOL First Church—Sun 11, 6.30; Wed 7.30—Heathfield rd, Penny lane. RR 10-6; Wed to 6.30; Sat to 1—3 Brunswick st.
LIVERPOOL Second Church—Sun 11, 7; Wed 7.30—17 Hardman st. RR 10-6; Sat to 1—St George's Crescent, 2 Harrington st.
MANCHESTER First and Third Churches unite in Reading Rms—16 St Peters sq; 10-6.30; Sat to 1.
First Church—Sun 11, 6.30; Wed 7.30; RR Wed 2-7.30—Daisy Bank rd, Victoria pk.
Second Church—Sun 11, 6.30; Wed 7.45; RR 2-5.30, Wed to 7.30; Sat 2.30-4.30—Clothorn rd, Didsbury.
Third Church—Sun 11, 6.30; Wed 7—Deansgate, Knott Mill.
MORECAMBE Society—Sun 11, 7; Wed 7; RR Mon Wed Fri 2-4—Arundel blgs, Alexandre rd, W.
OLDHAM Society—Sun 11, 6.30; Wed 8; RR Tues Fri 7-9—Trust blgs, Manchester st.
PRESTON Society—Sun 6.30; 1st Wed 7.30; RR 3-4; Wed 7-8 except 1st—Castle chmbs, Cheapside.
ROCHDALE First Church—Sun 10.45, 6.30; Wed 8—Castlemere st. RR 10.30-8; Tues to 12; Wed to 7; Sat to 9—5 Church lane.
ROCHDALE Society—Sun 11, 6.30; Wed 8; RR Tues 2.30-5—Church, Brooklyn av, Hurstead.
ST ANNES ON THE SEA Society—Sun 11, 7; 3d Wed 7.45—139 St Albans rd. RR 3-5—14 Orchard rd.
SOUTHPORT First Church—Sun 11.30, 6.30; Wed 8; RR 11-1; 3-5 except Sat—665 Lord st.
THORNTON and CLEVELYS Society—Sun 11, 7—Savoy, Victoria rd, Clevelys-on-Sea.

LEICESTERSHIRE

LEICESTER Society—Sun 11, 7; Wed 7.45; RR 2-4.30—Burlington rd, Avenue rd, Stoneygate.

LONDON

LONDON First and Second Churches unite in Reading Rms, 15 Queen st, EC. 9.30-6; Sat to 1.30.
First Church—Sun 11.30, 7; Wed 8—Sloane ter, SW. 1. RR 10-9.30; Wed to 7.15; Sun 2.30-6.30—41 Brompton rd, SW. Telegram Scienziale, London.
Second Church—Sun 11.30, 7; Wed 8—Palace gdns ter, Kens. (Sta. Notting Hill gate). RR 10-9.30; Wed to 7.15; Sun 3-6.30—315 Oxford st, W. 1. Telegram Secolon Nottarch, London.

LONDON Third Church—Sun 11.30, 7; Wed 8; RR 10-9.30; Wed to 7.45; Sun 2.30-6.45—Curzon st, Piccadilly, Mayfair, W. 1. Telegram Scientol, London.
LONDON Fourth Church—Sun 11.30, 7; Wed 8—Library hall, Church st, Stoke Newington N, 16. RR 6-8.30 except Wed Thurs; Wed 3-7; Thurs 3-8.30; Sun 3-5—98a High st, Stoke Newington N, 16.
LONDON Sixth Church—Sun 11.30, 7; Wed 8; RR 11-9; Wed to 7.45; Sun 5-6.45—Chelverton rd. Putney, SW. 15.
LONDON Seventh Church—Sun 11.30, 7; Wed 8—Wrights lane, Kensington, W. 8. RR 10-9; Wed to 7.15; Sun 2.30-6.30—Argyll House, 181 Kensington High st, W. 8.
LONDON Eighth Church—Sun 11.30, 7; Wed 8—20 Acre lane, Brixton SW. 2. RR 11-1, 2-8; Wed to 7.30; Sun 3-5—87 Streatham hill, SW. 2.
LONDON Eleventh Church—Sun 11.30, 7; Wed 8—Nutford pl, Bryanston square, W. 1. RR 10-9; Wed to 7.15; Sun 3-6.30—10a Orchard st, W. 1. Telegrams Elevenist, Baker, London.
LONDON Society (Blackheath)—Sun 11.30, 7; Wed 8; RR Wed 5.30-7.30; Fri 5-7—Bennett Park hall, SE. 3.
LONDON Society (Finsbury Park)—Sun 11.30, 7; Wed 8; RR 3-9; Wed to 7.50; Sun 3-4.30—137 Stroud Green rd, N.
LONDON Society (West Norwood)—Sun 11.30, 7; Wed 8; RR Tues Fri 3-6; Wed 6-7.30; Sun 3-5—Willoughby hall, Ullswater rd, SE. 27.

Middlesex

PINNER Society—Sun 11, 6.30—Parish hall.

Norfolk

NORWICH First Church—Sun 11, 7; Wed 8; RR 2.30-5—Recorder rd.

Northamptonshire

NORTHAMPTON Society—Sun 6.30; 1st Wed 8—Swan Yard chmbs, The Drapery.

Northumberland

NEWCASTLE-ON-TYNE First Church—Sun 11, 7; Wed 7.30—Northumberland hall, High Friar st. RR 10.30-8; Wed to 6.30—8 St Marys pl.
NEWCASTLE-ON-TYNE Society—Sun 11, 7—Grand Assembly Rms, Barras Bridge; Wed 7.30—2 Leazes Park rd.
WHITLEY BAY First Church—Sun 11, 6.30; Wed 7.30; RR 3-4.30; 7-9 except Wed—Church, Holly av.

Nottinghamshire

MANSFIELD Society—Sun 11, 6.30; Wed 7.30; RR Wed 2.30-4.30—St John st.
NOTTINGHAM First Church—Sun 11, 6.30; Wed 7.30—Hucknall rd (Mansfield Road end). RR 11-7.30; Wed to 6.30—1 Shakespeare st (opposite Victoria station).

Oxfordshire

OXFORD Society—Sun 11, 7; Wed 8; RR 11-12.30, 3-4.30; Wed 6-7.45—St Michael st.

Shropshire

SHREWSBURY Society—Sun 11, 6.30; 1st Wed 7; RR 3-4—Masonic hall, College Hill.

Somersetshire

BATH Society—Sun 11.30, 6.30; Wed 8; RR 11-1; 2.30-4 except Sat; Wed 6-7.45—4 Alfred st.
WESTON-SUPER-MARE First Church—Sun 11.30, 6.30; Wed 8; RR 10.30-12.30; 2.30-5; Sat 6.30-8.30 only—24 Salisbury ter.

Staffordshire

STOKE-ON-TRENT Society—Sun 11, 6.45; Wed 8; RR 3-5, Mon 7-8.30—Glebe bldgs.
WEDNESBURY Society—Sun 6.30; 1st Wed 8; RR Thurs 7-9—35 Union st.
WOLVERHAMPTON Society—Sun 11, 6.30; 2d Wed 7.30; RR Tues 11-12.30; Wed 4-7; Fri 3-8—20 Queen st.

Suffolk

IPSWICH Society—Sun 11, 6.30; 1st Wed 7.30; RR Tues 2.30-4.30; Thurs 7-9—21 Silent st.

Surrey

CAMBERLEY Society—Sun 11.30, 6.30; 2d and last Wed 8; RR 11.30-1; Tues Fri to 2.30; 6-7.30—29 High st.
CROYDON First Church—Sun 11, 6.30; Wed 8—Dingwall rd. RR 11-8; Wed to 7; Sun 3-6—68 High st.
KINGSTON-ON-THAMES First Church—Sun 11.30, 7; Wed 8; RR Mon 11-5; Tues Thurs Fri 7-9—Church Penrhyn rd.
RICHMOND First Church—Sun 11.30, 7; Wed 8; RR 11-8; Sun 3-7—Grena rd.

Sussex

BEXHILL-ON-SEA First Church—Sun 11.30, 6.30; Wed 8—Cantelupe rd. RR 11-4.30; Wed to 7.30; Sun 3-4.30—18 Marina court.
BRIGHTON First Church—Sun 11.30, 7; Wed 8; RR 10-8, Sun 4.30-6.30—Montpelier rd.
EASTBOURNE Society—Sun 11.30, 6.30; Wed 8; RR 3-4.30—Spencer hall, Spencer rd.
SEAFORD Society—Sun 11.30, 6.30; 1st Wed 8; RR Mon 2.30-4—13 Clinton pl.
WORTHING Society—Sun 11.30, 6.30; 1st Wed 8; RR Mon Wed Fri 2.30-4.30—Broadwater rd.

Warwickshire

BIRMINGHAM First Church—Sun 11, 6.30; Wed 7.30—Newhall hill, off The Parade. RR 12-7 except Sat—67a New st.

Wiltshire

SWINDON Society—Sun 6.30; last Wed 8—Rolleston st.

Yorkshire

BRADFORD First Church—Sun 11, 7; Wed 8; RR 10-5; Sat to 1—Eldon pl, Manningham lane.
HALIFAX First Church—Sun 10.45, 6.30; Wed 7.30; RR 3-8 except Wed Thurs; Wed 3-7.30—Savile Lodge, Harrison rd.
HALIFAX Society—Sun 11, 7; Wed 7.30—Literary and Philosophical hall, Harrison rd.
HARROGATE First Church—Sun 11.30, 6.30; Wed 8; RR 11-5; Wed to 7.45—4 Albert st.
HORNSEA Society—Sun 11; Wed 8; RR Mon Thurs Sat 3-5—Cliff rd.
HUDDERSFIELD Society—Sun 10.45, 6.30; Wed 7.30; RR Sat 2.30-5—Clare hill, St Johns rd.
HULL First Church—Sun 11, 6.30; Wed 7.45—383 Beverley rd. RR 2-5; Wed 2-7.15; Sat 2-5, 7.30-9—78 Prospect st.
ILKLEY First Church—Sun 11, 6.30; Wed 7.30; RR 3-5; Sat 11-1—58 The Grove.
LEEDS First Church—Sun 11, 7; Wed 8—Richmond rd, Headingley. RR 10-6; Sat to 12.30—20 Albion pl.
LEEDS Second Church—Sun 11, 7; Wed 8—Civil Court, Town hall. RR 10-6; Sat to 12.30—20 Albion pl.
MIDDLESBOROUGH Society—Sun 11, 7; Wed 7.30; RR Mon Fri 7-9; Wed 3-5—6 Southfield Villas .
SCARBOROUGH Society—Sun 11, 7; Wed 8—Cooperative hall, Belle Vue st. RR Mon Wed Fri 3-5; Tues Thurs 7-9—Marine parade.
SHEFFIELD First Church—Sun 11, 6.30; Wed 7.30—Howard Street club, Howard st. RR 10.30-6; Wed to 7.15; Sat to 1—18 Pinfold st. (Church st.)
WAKEFIELD Society—Sun 6.30; Wed 7.30—The Institute, Wood st.
YORK First Church—Sun 11, 6.30; Wed 7.30—St George's hall, Castlegate. RR 3-8; Wed 3-7—69 Goodramgate.

IRELAND

County Antrim

BELFAST First Church—Sun 11.30, 7; Wed 8; RR 1-5 except Sat—54 Royal av.

County Dublin

DUBLIN First Church—Sun 11.30, 7; Wed 8; RR 11-6; Wed to 7.30; Sat to 2—35 Molesworth st.
DUBLIN Second Church—Sun 11.30, 7; Wed 8—Rathmine pk. RR 11-9; Wed to 7; Sun 3-5—85 Grafton st.

ISLE OF MAN

DOUGLAS Society—Sun 11, 6.30; Wed 7.45; RR Wed 4-7.30—St George's chmbs, 1 Athol st.

SCOTLAND

Lanarkshire

GLASGOW First Church—Sun 11, 6.30; Wed 8—Clifton st. RR 11-9; Wed to 7; Sat to 6—71 W Nile st.

Midlothian

EDINBURGH First Church—Sun 11, 6.30; Wed 8—Inverleith ter. RR 11-9; Wed to 6—71 George st.

Renfrewshire

GREENOCK Society—Sun 11—Masonic Temple, West Steward st.

WALES

Glamorganshire

CARDIFF Society—Sun 11, 6.30; 1st and 3d Wed 7.30; RR 3-4.30 except Sat; Mon 6.30-8.30; Sat 11-12.30—22 St Andrew's cres.
SWANSEA First Church—Sun 11.30, 6.30; Wed 8; RR 3-5; Sat 7-9—Mirador cres, Uplands.

HOLLAND

AMSTERDAM Society—Sun Dutch 10, English 11.15; 1st Wed Dutch 8, English 9—Heerengracht 545-549. RR Mon Wed Thurs Sat 2-5; Tues Fri 8-10—Heerengracht 472.
ARNHEM Society—Sun Dutch 10, English 11.15—Musis Sacrum, Velperplein.
THE HAGUE First Church—Sun Dutch 10, English 11.15; Wed Dutch 7, English 8—Prins Hendrikplein 15. RR 1.30-5.30 daily; Mon Tues 7.30-9.30—Anna Paulownestr 52.
UTRECHT Society—Sun Dutch 10, English 11.15—Gebouw K en W. RR—Kromme Nieuwe Gracht 9.

ITALY

FLORENCE First Church—Sun 11; Wed 6; RR Tues Wed Fri 3-5; Sun 10-11—1 Via della Spada.
FLORENCE Society—Sun 11; Wed 6; RR 3-6 except Sun—7 Lung' Arno Guicciardini.

NORWAY

CHRISTIANIA Society—Sun English 10, Norwegian 11.30; Wed 7.30—Drammensveien 20, entrance C. RR 12-3; Tues Sat 6-8—Stortingsgt 4 II.

SWEDEN

GOTHENBURG Society—Sun English 11, Swedish 12.15; 2d and 4th Wed 7.30; RR Tues 12-2; Thurs 6-8—Aschebergsgatan 39.
STOCKHOLM Society—Sun Swedish 11, English 12.15; Wed 7.30—Tunnelgatan 19. RR 11-4; Tues Fri 7-9—Smålandsgatan 20 I.

SWITZERLAND

BASEL Society—Sun 9.45; Wed 8; RR Wed 3-7; Sat 3-5, 7-9—Petersgraben 45.
BERNE First Church—Sun German 9.45, English 11.15; Wed English 7.15, German 8.30—Ringstrasse 5. RR 9.30-11.30, 1-5—Spitalgasse 55 II.
GENEVA First Church—Sun French 9.45, English 11; Wed 8.30; RR 12-5; Mon 8-10—Boulevard des Philosophes 8.
LAUSANNE Society—Sun French 9.45, English 11; Wed 8.15; RR 2.30-5; Mon 8-9—Richemont 18, Petit-Chêne.
NEUCHATEL Society—Sun 10; Wed 8.15; RR 2-5—Faubourg du Lac 8.
ST GALL First Church—Sun German 9, English 10.10; Wed 8.15; RR 3-5 except Fri Sat; Fri Sat 7-9—20a Rosenberg st.
THUN Society—Sun 9.15, 7.30; 1st Wed 7.30; RR 3-5; Tues Thurs 7-8.30—Niesenstr 9.
WINTERTHUR Society—Sun 9.15, 7; Wed 8—Eichgutstr.
ZURICH First Church—Sun German 9, English 10.15; Wed English 6.45, German 8; RR 10-12, 2-7—Eisengasse 19.

NORTH AMERICA

BERMUDA ISLANDS

HAMILTON (Bermuda) Society—Sun 11; Wed 8; RR 10.30-12.30—Burnaby st.

BRITISH WEST INDIES

BRIDGETOWN (Barbados) Society—Sun 11.05, 7; 1st Wed 8; RR Tues Wed Fri 10.30-2—B M L A bldgs.
KINGSTON (Jamaica) Society—Sun 11; Wed 7.30—131 Orange st.

CANADA

Alberta

CALGARY First Church—Sun 11, 7.30; Wed 8—5th st, W, and 18th av. RR 10-9; Wed to 5—913 Lancaster blg.
EDMONTON First Church—Sun 11, 7.30; Wed 8—10210 118th st. RR 10-9; Wed to 5; Sun 3-5—700 Tegler blg.
LETHBRIDGE Society—Sun 11; Wed 8; RR 3-5—Hull blk, 7th st, S.
MEDICINE HAT First Church—Sun 11, 7.30; Wed 8; RR 2.30-5—I O O F hall, 3d st, SE.
RED DEER Society—Sun 11; Wed 8—Michener blk.

British Columbia

NELSON First Church—Sun 11, 7.30; Wed 8; RR 3-5—224 Victoria st.
NEW WESTMINSTER Society—Sun 11; Wed 8; RR Fri 2-5—541 Clarkson st.
NORTH VANCOUVER Society—Sun 11; Wed 8; RR Tues Thurs 2-4—800 Lonsdale av.
PRINCE RUPERT Society—Sun 11; Wed 8—2.45 2d av.
TRAIL Society—Sun 7.30; Wed 8.00.
VANCOUVER First Church—Sun 11, 7.30; Wed 8—Church, 1160 Georgia st, W. RR 9-9; Wed to 7; Sun and holidays 2-5—901 Birks blg.
VICTORIA First Church—Sun 11, 7.30; Wed 8—Chambers st and Pandora av. RR 10-9; Wed to 7; Sun 2-5—515 Sayward blg.

Manitoba

BRANDON Society—Sun 11; Wed 8; RR Wed Sat 3-5—Church, 705 Victoria av.
VIRDEN Society—Sun 11; 1st Wed 8—Queen st.
WINNIPEG First Church—Sun 11, 7; Wed 8—River av and Nassau st. RR 9.30-5; Sun 3-5—445 Somerset blg, Portage av and Donald st.
WINNIPEG Second Church—Sun 11; Wed 8; RR 3-5—Furby st and Westminster av.

New Brunswick

MONCTON Society—Sun 11; Wed 8—Robinson st.
ST JOHN First Church—Sun 11; Wed 8; RR 3-5 except Sat—93 Germain st.
ST JOHN Society—Sun 11; Wed 8; RR 3-5 except Sat—Church, Carleton and Peel sts.

Nova Scotia

HALIFAX First Church—Sun 11; Wed 8—8 S Park st. RR 1-5 except Sat—18 St Paul blg, Barrington st.
TRURO Society—Sun 11; Wed 8—Court House.

Ontario

BRANTFORD First Church—Sun 11; Wed 8; RR 2.30-4.30—44 George st.
CHATHAM First Church—Sun 11; Wed 8; RR 2-5—I O O F temple, King st.
COBOURG Society—Sun 3; Wed 8.
FORT WILLIAM First Church—Sun 11; Wed 8; RR Tues Thurs Sat 3-5—K of P hall, Murphy blk, Simpson st.
GALT Society—Sun 11; Wed 8; RR 3-5; Fri 7-9—Church, W Main st, N.
HAMILTON First Church—Sun 11, 7; Wed 8—145 Main st, E. RR 11.30-5—208 Clyde blk, Hughson and King sts.
KINGSTON First Church—Sun 11, 7; Wed 8; RR 3-5—95 Johnston st.
KITCHENER First Church—Sun 11, 7; Wed 8—Water and Francis sts. RR 10-1, 2.30-5.30; 8-9 Mon—Weber chmbs, 144 King st, W.
LEAMINGTON Society—Sun 11; Wed 8—Marlborough and Fox sts.
LONDON First Church—Sun 11, 7; Wed 8—540 Richmond st. RR 10-5—55 Bank of Toronto chmbs.
OAKVILLE Society—Sun 11; Wed 8—Colbourne st.
OSHAWA Society—Sun 11, 7; Wed 8—18 Simcoe st, N.
OTTAWA First Church—Sun 11, 7; Wed 8—Metcalfe and Gilmour sts. RR 9-6—411 Hope chmbs.
PORT ARTHUR First Church—Sun 11; Wed 8; RR 3-5—Ambrose and Ross sts.
ST CATHARINES First Church—Sun 11; Wed 8; RR Wed Sat 3-5—9 Race st.
ST THOMAS First Church—Sun 11, 7; Wed 8; RR Tues Thurs 2.30-4.30—48 Princess av.
SARNIA First Church—Sun 11; Wed 8; RR 3-5—251 N Vidal st.
TORONTO First Church—Sun 11, 7; Wed 8—196 St George st. RR 9.30-9; Wed to 7—1010 Lumsden blg, Yonge and Adelaide sts.
TORONTO Second Church—Sun 11, 7; Wed 8—University av and Elm st. RR 9.30-5.30—304 Ryrie blg, 229 Yonge st.
TORONTO Third Church—Sun 11, 7; Wed 8—Colvin hall, 2875 Dundas st, W. RR 11-5; Tues Thurs Fri Sat 7-9—Dominion bnk blg, Dundas and Medland sts.
TORONTO Society (Eastern)—Sun 11; Wed 8—Masonic Temple, Balsom av. RR 11-5; Tues Thurs Fri 7-9—5 Kenilworth blg, Kenilworth av and Queen st.
WELLAND Society—Sun 10.45; Wed 7.45; RR 3-5 except Wed Sat—203 East Main st.
WINDSOR First Church—Sun 10.30; Wed 8; RR 2-5—Giles blv and Pelissier st.
WOODSTOCK Society—Sun 11; Wed 8—386 Dundas st.

Quebec

MONTREAL First Church—Sun 11, 7.30; Wed 8—41 Closse st. R Rms 9.30-9.30; Wed Sat to 7.30; Sun and holidays 2-5—311 Drummond blg. Mon Wed Fri 2-5; Tues Thurs Sat 7-9—1409 Wellington st, Verdun.

SHERBROOKE Society—Sun 11; Wed 8; RR 3-5 except Sat—Art blg.
WESTMOUNT First Church—Sun 11, 7.30; Wed 8; RR 2.30-5.30; Fri 8-10—Victoria hall.

Saskatchewan

MOOSE JAW First Church—Sun 11; Wed 8; RR Wed Sat 3-5—4th av and Oxford st.
REGINA Society—Sun 11—I O O F hall. Wed 8—Banner blk, 11th av. RR 2.30-5—404 Leader blg.
SASKATOON First Church—Sun 11; Wed 8—525 24th st, E. RR 2-5—301 Standard Trust blg.

Yukon

DAWSON Society—Sun 2; Wed 8; RR Wed 3-5—7th av and Queen st.

CUBA

HAVANA Society—Sun 11; Wed 8—San Rafael 29. RR 1-4.30—530 Manzana Gomez blg.

MEXICO

MEXICO CITY First Church—Sun 11; Wed 8; RR 2-5—Calle Cinco de Mayo 6.

PANAMA

Canal Zone

ANCON Society—Sun 11; Wed 7.30; RR 7-9 except Wed Sat—Church.
CRISTOBAL Society—Sun 9.30; Wed 7.30; RR 2-4 except Wed—Church.

PHILIPPINE ISLANDS—See Asia

UNITED STATES

Alabama

ANNISTON Society—Sun 11; Wed 7.30—Alabama Hotel, 12th st.
BESSEMER Society—Sun 11; Wed 8—325 Realty blg.
BIRMINGHAM First Church—Sun 11, 7.30; Wed 8—11th av and 21st st, S. RR 9-5—1111 American Trust blg.
BIRMINGHAM Second Church—Sun 11, 8; Wed 8—Cable hall, 1818 2d av. RR 10-4—200 Clark blg, 4th av and N 20th st.
CITRONELLE Society—Sun 11—Church, 1st st.
HUNTSVILLE Society—Sun 11; Wed 8—Carnegie Library blg, Madison and Gates sts.
MOBILE First Church—Sun 11; Wed 8—S W Dauphin and Oakland ter. RR 10-4—410 City Bank blg.
MONTGOMERY First Church—Sun 11; Wed 8—16 High st. RR 10-5—802 1st Nat bnk blg.
SELMA Society—Sun 11; Wed 8; RR 2.30-4.30—Hotel Albert blg.

Alaska

ANCHORAGE Society—Sun 11; Wed 8—3d and H sts.
CORDOVA Society—Sun 11—Masonic hall.
FAIRBANKS Society—Sun 2; Wed 8.15; RR Wed 2.30-5—St James hall, 3d av.
JUNEAU Society—Sun 11; Wed 8.15—5th st. RR Wed 2.30-4, 7-8; Sat 2.30-4, 7.30-9—Maloney blg.

Arizona

BISBEE Society—Sun 11; Wed 8; RR 1-4—I O O F blg.
CHANDLER Society—Sun 11; Wed 8—Colo. and Cleveland sts.
GLENDALE Society—Sun 11; RR Wed Sat 2-5—119 E. B av.
GLOBE Society—Sun 11; Wed 8; RR Tues Fri 3-5—375 Sycamore st.
KINGMAN Society—Sun 11; Wed 7.30—Spring st.
MESA Society—Sun 11; RR Tues Thurs Sat 3-5—Church.
MIAMI Society—Sun 11—I O O F hall.
PHOENIX First Church—Sun 11, 8; Wed 8—Arizona School of Music. RR 9.30-9; Mon Wed to 6—410 Heard blg.
PRESCOTT First Church—Sun 11; Wed 8; RR 2-4—Brinkmeyer blg.
TUCSON First Church—Sun 11; Wed 8—Tucson Woman's club, W. Alameda st. RR 11-5—41 S Stone av.
WILLCOX Society—Sun 11—Auditorium.

Arkansas

EUREKA SPRINGS First Church—Sun 11; Wed 7.30; RR 2-5—68 Mountain st.
FAYETTEVILLE First Church—Sun 11; Wed 7.45; RR Wed Sat 2-4—K P hall.
FORT SMITH First Church—Sun 11, 7.30; Wed 8—C and 7th sts. RR 9.30-5—312 Kennedy blg.
HARRISON Society—Sun 11; Wed 7.30; RR Tues 2-4—Masonic temple, Vine and Ridge avs.
MELENA Society—Sun 11; Wed 8; RR Mon Wed Fri 2-4—Perry and Pecan sts.
HOT SPRINGS First Church—Sun 11; Wed 8—1348 Central av. RR 9-7—Citizens Nat bnk blg.
JONESBORO Society—Sun 11—Hotel Noble.
LITTLE ROCK First Church—Sun 11; Wed 8—20th and La. sts. RR 10-1, 2-5—805 Boyle blg.
MENA Society—Sun 11; Wed 7.30—12th and Church sts.
MONTICELLO First Church—Sun 11; Wed 8; RR 2-4—Church, Main st.
PINE BLUFF First Church—Sun 11; Wed 8; RR Tues Fri 2.30-5—Church, 121 Martin av.
ROGERS Society—Sun 11; Wed 7.45; RR 2.30-4.30—3 Hawkins blg, South 1st st.
SILOAM SPRINGS Society—Sun 11; Wed 7.30; RR Sat 2-5—10th and Maxwell sts.
TEXARKANA First Church—Sun 11; Wed 8; RR 2.30-4.30—612 Walnut st.

California

ALAMEDA First Church—Sun 11, 8; Wed 8; RR 11-4.30—Central av and Walnut st.
ALHAMBRA First Church—Sun 11, 8; Wed 8—301 S 2d st at Commonwealth av. RR 12-5; 7-9 except Wed—Unger blg, 3d and Main st.
ANAHEIM First Church—Sun 11, 8; Wed 8—Chartres and Philadelphia sts. RR 11-5.30—304 1st Nat bnk blg.
ARCATA First Church—Sun 11; Wed 7.45—Chapel, 14th st. RR 2-4—Arcata Hotel blg, G st.
ARTESIA Society—Sun 11; Wed 7.45—Church.
ATASCADERO Society—Sun 11; Wed 8—105 Administration blg.
AVALON (Catalina Island) Society—Sun 11.
BAKERSFIELD First Church—Sun 11, 8; Wed 8—17th and G sts. RR 10-9; Wed to 6—324 Brower blg, 19th and I sts.
BERKELEY Churches unite in Reading Rms, 307 Berkeley bnk blg, Center st, 9.30-9; Wed to 6; Sun and holidays 2-5.
First Church—Sun 11, 8; Wed 8—Church, Bowditch st and Dwight way.
Second Church—Sun 11; Wed 8—Oxford and Virginia sts.
Third Church—Sun 11; Wed 8—Church, 2715 Prince st.
BISHOP Society—Sun 11; Wed 8; RR 2-4.
BLYTHE Society—Sun 11; 2d and 4th Wed 8—Masonic hall.
BOULDER CREEK Society—Sun 11; 1st Wed 8—Foresters hall.
BRAWLEY Society—Sun 11; Wed 8—Belvedere Theater blg.
BURLINGAME First Church—Sun 11; Wed 8—Oak Grove av and Acacia drive. RR 1.30-5—1209 Burlingame av.
CALEXICO Society—Sun 11—Elks hall, 3d and Rockwood av.
CAMPBELL Society—Sun 11; Wed 8; RR 3-5 except Sat.
CARMEL Society—Sun 11; Wed 8—Church, Monte Verde st.
CARPINTERIA Society—Sun 11—Town hall.
CHICO First Church—Sun 11; Wed 8—W O W hall. RR 1.30-5—4442 2d st.
CHULA VISTA Society—Sun 11; 1st and 3d Wed 8—Woman's Club rms.
CLOVERDALE Society—Sun 11; 4th Wed—I O O F hall.
COACHELLA VALLEY Society—Sun 11; 1st Wed 7.45—Masonic hall, Coachella.
COALINGA Society—Sun 11; Wed 8—Sunset and Monroe sts.
COLUSA Society—Sun 11; Wed 8; RR Sat 2-4—539 Oak st.
COMPTON Society—Sun 11; Wed 7.45; RR Wed 2-4—143 E Myrrh st, Woman's Club house.
CORCORAN Society—Sun 11; 1st Wed 8—Women's Club house.
CORNING Society—Sun 11; Wed 8—4th and Colusa sts.
CORONA Society—Sun 11; 1st and 3d Wed 7.30—7th and Washburn sts.
CORONADO First Church—Sun 11; Wed 8; RR 2-4.30—8th st and C av.
COVINA First Church—Sun 11; Wed 8—Church, 3d and Center sts. RR 2-4.30 except Mon—136 W Badillo st.
DELANO First Church—Sun 11; Wed 8; RR Mon Wed Fri 3-5—Masonic temple, Mariposa st.
DINUBA Society—Sun 11—Masonic hall.
DIXON Society—Sun 11—Women's Improvement Club rm, Library blg.
DOWNEY Society—Sun 11—Woman's Club house.
DUNSMUIR Society—Sun 11; Wed 8—I O O F hall.
EAGLE ROCK First Church—Sun 11; Wed 8—Woman's Club house. RR 12-4—5 Ritchey blg.
EAST SAN DIEGO First Church—Sun 11; Wed 8; RR 2-4.30—3879 Pauly av.
EL CENTRO First Church—Sun 11; Wed 8—Woman's Club, 7th and Olive sts. RR 1-4—Davis blg, 5th and Main sts.
EL SEGUNDO Society—Sun 11; Wed 8; RR 2-4—Chapel, Mariposa and Concord sts.
ESCALON Society—Sun 11—French Camp and Jones blvs.
ESCONDIDO Society—Sun 11; Wed 8—Lime st.
EUREKA First Church—Sun 11; Wed 8—11th and 8th sts. RR 11.30-5.30—408 Humboldt Nat bnk blg, 4th and E sts.
FELLOWS Society—Sun 8; 1st Wed 8.
FILLMORE First Church—Sun 11; Wed 8; RR Mon Wed Fri 3-5—Hall, Central av and Santa Clara st.
FLORENCE First Church—Sun 11; Wed 8; RR 2-4—1807 E Florence av, Los Angeles.
FORTUNA First Church—Sun 11; Wed 8; RR 2-5—7th and D sts.
FRESNO First Church—Sun 11, 8; Wed 8—1615 N st. RR 9.30-9; Wed to 6; Sun and holidays 3-5—914 Griffith-McKenzie blg.

FULLERTON First Church—Sun 11, 8; Wed 8—Chapman and Pomona avs. RR 1-4—142 E Chapman av.
GILROY Society—Sun 11; 3d Wed 8—Masonic blg.
GLENDALE First Church—Sun 11, 8; Wed 8—Church, Cal. and Md. avs. RR 12-5; Tues Thurs Sat 7-9—12 Ralphs blg, 201 N Broadway.
GLENDORA Society—Sun 11; Wed 8—Church, S Vista Bonita av.
GRASS VALLEY Society—Sun 10.30; Wed 8—Woman's Improvement Club blg, Church st.
GRIDLEY Society—Sun 11; Wed 8—Masonic hall.
HANFORD First Church—Sun 11; Wed 8—438 N Redington st. RR 2-4—18 Bissell blg.
HAYWARD First Church—Sun 11; Wed 8—I O O F hall. RR 2-4—543 Main st.
HEALDSBURG Society—Sun 11; 1st and 3d Wed 8; RR 2-4—Library hall.
HERMOSA BEACH First Church—Sun 11; Wed 3; RR 2-4 except Wed Sat—16th st between Hermosa av and Strand.
HUNTINGTON BEACH Society—Sun 11; Wed 8; RR Mon Wed Fri 2-4—8th st and Olive av.
HUNTINGTON PARK First Church—Sun 11; Wed 8; RR 1-5—Irvington and Rugby avs.
IMPERIAL Society—Sun 11; RR Tues Fri 3-5—114 E 8th st.
INGLEWOOD First Church—Sun 11; Wed 8; RR 1-4.30—Grevillea av and Kelso st.
KERMAN Society—Sun 11; Wed 8—D st.
LA JOLLA Society—Sun 11, 8; Wed 8; RR 2-4—7769 Girard st.
LANKERSHIM Society—Sun 11; Wed 8—Weddington hall, Lankershim blv.
LINDSAY First Church—Sun 11; Wed 8; RR Wed Sat 2-4—Mirage and Apia sts.
LODI First Church—Sun 11; Wed 8—Lee av between Pine and Elm sts. RR 2-5—19 Friedberger Blodgett blg, Sacramento and W Pine sts.
LOMPOC Society—Sun 11; Wed 8—Public Library blg.
LONG BEACH Churches unite in Reading Rms—522 Markwell blg; 9-9; Wed to 6; Sun and holidays 1-5.
First Church—Sun 11, 8; Wed 8—440 Elm av.
Second Church—Sun 11; Wed 8—313 W 3d st.
Third Church—Sun 11; Wed 8—Elliott and Orizaba av.
LOS ALTOS First Church—Sun 11; Wed 8; RR Mon Wed Fri 2-5—1st and Main sts.
LOS ANGELES Churches unite in Reading Rms:
703 H W Hellman blg, 4th and Spring sts; 9-9; Wed to 7; Sun and holidays 1-6.
815 Van Nuys blg, 7th and Spring sts; 9-9; Wed to 7; Sun and holidays 1-6.
First Church—Sun 11, 8; Wed 8—1366 S Alvarado st. RR 9-9; Wed to 6; Sun and holidays 2-6—712 W Pico st.
Second Church—Sun 11, 3; Wed 8—Church, 948 W Adams st. RR 10-9; Wed to 5.30—1154 W Washington st.
Third Church—Sun 11, 8; Wed 8—734 S Hope st. RR 10-9; Wed to 6; Sun 2-6—680 S Alvarado st.
Fourth Church—Sun 11; Wed 8—131 East av, 57. RR 1-5; Tues Fri Sat 7-9—5630 Pasadena av.
Fifth Church—Sun 11, 8; Wed 8—7107 Hollywood blv. RR 9-9; Wed to 7.30; Sun 1.30-5—6683 Hollywood blv.
Sixth Church—Sun 11, 8; Wed 8—971 E 42d st. RR 12-6; Sat to 9—4221 Central av.
Seventh Church (San Pedro)—Sun 11; Wed 8—317 7th st. RR 10-5.30; Tues Fri 7-9—355 7th st.
Eighth Church (Gardena)—Sun 11; Wed 8; RR Mon Wed Fri 2-4—846 W 161st st.
Ninth Church—Sun 11, 8; Wed 8—430 S New Hampshire av. RR 10-6—178 S Western av.
Tenth Church—Sun 11, 8; Wed 8—936 W 49th st.
Eleventh Church—Sun 11; Wed 8—Masonic temple, 1956 E 1st st. RR 12-4—104½ S Cummings st.
Twelfth Church (Van Nuys)—Sun 11; Wed 8—Chapel, 312 Friar st. RR 12-4—7 Bnk of Van Nuys blg.
Thirteenth Church—Sun 11, 8; Wed 8—1750 N Edgemont st. RR 12-4—5011 Hollywood blv.
Fourteenth Church (Culver City)—Sun 11; Wed 8; RR 1-3 except Sat—7120 Durango st.
LOS GATOS First Church—Sun 11; Wed 8; RR 2-4—Chapel, Broadway.
MADERA Society—Sun 11; Wed 8—Woman's Improvement club.
MANTECA Society—Sun 11—Lyric Theater.
MARICOPA Society—Sun 11; Wed 8—Chapel, Carter st.
MARYSVILLE First Church—Sun 11; Wed 8; RR 1-4—I O O F hall, 3d and D sts.
MERCED First Church—Sun 11; Wed 8—Masonic temple, 18th and M sts. RR 12-3—26 Shaffer blg.
MILL VALLEY First Church—Sun 11; Wed 8—Lovell and Olive sts. RR 1.30-4—Keystone blk.
MODESTO First Church—Sun 11; Wed 8; RR 12-4—1328 H st.
MONROVIA First Church—Sun 11; Wed 8; RR 2-5—216 E Palm av.
MONTEREY PARK Society—Sun 11; Wed 8; RR 2-4—2330 S Garfield av.
MOUNTAIN VIEW Society—Sun 11; Wed 8; RR Tues Thurs 2-4—1st Nat bnk blg, Castro st.
NAPA First Church—Sun 11; Wed 8—Seminary and Polk sts. RR 12-4—Behlow blg.
NATIONAL CITY Society—Sun 11.
NEVADA CITY Society—Sun 11—Brand Studio.
NEWPORT BEACH Society—Sun 11—307 Palm st, Balboa.
OAKLAND Churches unite in Reading Rms, Perry blg, 414 13th st; 8.30-9; Wed to 7; Sun and holidays 1-5.
First Church—Sun 11, 8; Wed 8; RR 12-4.30—17th and Franklin sts.
Second Church—Sun 11, 8; Wed 8; RR 1-4—34th and Elm sts.
Third Church—Sun 11, 8; Wed 8; RR 1-4—Fruitvale av and E 17th st.
Fourth Church—Sun 11, 8; Wed 8—Lake Shore blv, near 12th st.
Fifth Church—Sun 11, 8; Wed 8—I O O F hall, 92d av and E 14th st.
Sixth Church—Sun 11, 8; Wed 8; RR 2-4.30—250 41st st.
Seventh Church—Sun 11, 8; Wed 8—2333 Harrison blv.
Society—Sun 11; Wed 8—1219 Filbert st.
ONTARIO First Church—Sun 11; Wed 8—Euclid av and G st. RR 1.30-4.30—9 Ontario Nat bnk blg.
ORANGE Society—Sun 11; Wed 7.45; RR Tues Thurs Sat 2-5—139 N Glassell st.
ORLAND Society—Sun 11—I O O F hall.
OROVILLE First Church—Sun 11; Wed 8—Superior Court room. RR 1-4—Ostroski blg.
OXNARD First Church—Sun 11; Wed 8; RR 2-5—2d and D sts.
PACIFIC GROVE First Church—Sun 11; Wed 8; RR 2-4—167 Fountain av.
PALO ALTO First Church—Sun 11; Wed 8—Bryant st and Forest av. RR 10-9; Wed to 5; Sun and holidays 2.30-5.30—310 University av.
PASADENA First Church—Sun 11, 8; Wed 8—Oakland av near Colo. st. RR 9-9; Wed to 6; Sun and holidays 2-5—502 Citizens Sav bnk blg.
PASADENA Second Church—Sun 11; Wed 8; RR Mon Tues Thurs Fri 11.30-4; Tues 7-9—1359 N Lake av.
PASO ROBLES Society—Sun 11; Wed 8; RR Tues Fri 2-4; Wed 7-8—Vine and 12th sts.
PERRIS Society—Sun 11—3d and B sts.
PETALUMA First Church—Sun 11; Wed 8; RR 2-4—522 B st.
PLACERVILLE Society—Sun 11; Wed 8—Eagle hall.
POMONA First Church—Sun 11; Wed 7.45—180 W Center st. RR 10-5—271 S Thomas st.
PORTERVILLE First Church—Sun 11; Wed 8; RR 2-5—418 Mill st.
REDDING Society—Sun 11; Wed 8—Court and Butte sts.
REDLANDS First Church—Sun 11; Wed 8—4th and Vine sts. RR 12-5—4 Hubbard blk, 102½ Orange st.
REDONDO BEACH First Church—Sun 11; Wed 8—317 S Broadway. RR 11-4—5 F. and M. bnk blg.
REEDLEY Society—Sun 11—Civic and Study Club house, 8th and F sts.
RICHMOND First Church—Sun 11; Wed 8; RR 11-3; Sat 7-9—Church, 1129 Nevin av.
RIVERBANK Society—Sun 11; Wed 8—Johnsons hall, Santa Fe st.
RIVERDALE Society—Sun 11; Wed 8.
RIVERSIDE First Church—Sun 11; Wed 8—6th and Lemon sts. RR 10-5—316 Citizens Nat bnk blg.
ROSEVILLE Society—Sun 11—Fiddyment hall, Lincoln st.
SACRAMENTO First Church—Sun 11, 8; Wed 8—23d st between K and L sts. RR 9-9; Wed to 6; Sun and holidays 2-5—708 Peoples bnk blg.
SACRAMENTO Second Church—Sun 11; Wed 8; RR 2-7; Wed to 5—2828 33d st, Oak Park.
SACRAMENTO Third Church—Sun 11; Wed 8—Masonic Temple. RR 10-7—72 Mull blg.
ST HELENA Society—Sun 11; Wed 8—Oak and Pine sts.
SALINAS Society—Sun 11; Wed 8—I O O F hall, Main st.
SAN BERNARDINO First Church—Sun 11; Wed 7.45—736 E st. RR 12-5—311 Chamber of Commerce blg.
SAN DIEGO First Church—Sun 11, 8; Wed 8—2464 2d st. RR 9-9; Wed to 6; Sun and holidays 2-5—641 Spreckels blg.
SAN DIEGO Second Church—Sun 11, 8; Wed 8—San Diego Club house, 949 9th st. RR 9.30-9; Wed to 6; Sun and holidays 1-5—1013 1st Nat Bnk blg.
SAN DIEGO Third Church—Sun 11; Wed 8; RR 2-4—2577 Imperial av.
SAN FERNANDO Society—Sun 11—Cody Theater, Brand blv.
SAN FRANCISCO Churches unite in Reading Rms, Sachs blg, 140 Geary st; 8-9.45; Wed to 6; Sun and holidays 1-5.
First Church—Sun 11, 8; Wed 8—Cal. and Franklin sts; RR 9-9; Wed to 5.30; Sun and holidays 1-5—Scottish Rite Temple, 1290 Sutter st, at Van Ness av.
Second Church—Sun 11, 8; Wed 8—655 Dolores st. RR 11-5; 7-9 except Wed; Sun and holidays 2-5—1089 Valencia st.
Third Church—Sun 11, 8; Wed 8; RR 1-4—1250 Haight st.
Fourth Church—Sun 11, 8; Wed 8—450 Arguello blv. RR 10.30-5; 7.30-9.30 except Wed—560 Clement st.
Fifth Church—Sun 11, 8; Wed 8—430 Mason st. RR 10-6—417 Market st.
Sixth Church—Sun 11, 8; Wed 8—2137 Sutter st. RR 10-9; Wed to 6; Sun and holidays 2-5—1903 Fillmore st.
Seventh Church—Sun 11; Wed 8—1270 Sutter st, near Van Ness av. RR 10-4—Russ blg, 235 Montgomery st.
Eighth Church—Sun 11, 8; Wed 8—Druids temple, 44 Page st.
Ninth Church—Sun 11; Wed 8—175 Junipero Serra blv.
SAN JOSE First Church—Sun 11, 8; Wed 8—Church, St James st, between 1st and 2d sts. RR 10-5.30; 7-9 except Wed; Sun and holidays 2-5—1st Nat bnk blg, 1st and Santa Clara sts.
SAN LEANDRO First Church—Sun 11; Wed 8—Masonic temple. RR 2.30-4.30—109 Callan av.

SAN LUIS OBISPO First Church—Sun 11; Wed 8; RR Mon Wed Fri 2.30-4.30—1326 Garden st.
SAN MATEO First Church—Sun 11; Wed 8; RR 2-4—Monte Diablo av and County rd.
SAN PEDRO—See Seventh Church, Los Angeles.
SAN RAFAEL First Church—Sun 11; Wed 8—Church, 5th st at F st. RR 12-4—811 4th st.
SANTA ANA First Church—Sun 11, 8; Wed 8—8th and Bush sts. RR 9-6—405 W H Spurgeon blg.
SANTA BARBARA First Church—Sun 11, 8; Wed 8—Anacapa and Micheltorena sts. RR 9-5; 7-9 except Wed—340 San Marcos blg.
SANTA CRUZ First Church—Sun 11, 8; Wed 8—Ocean st and Dakota av. RR 11-4—I O O F blg, Pacific av.
SANTA MARIA Society—Sun 11; Wed 8—Hart hall. RR Tues Fri 2-5—7 Ruble blg.
SANTA MONICA First Church—Sun 11; Wed 8—Woman's Club house, 1210 4th st. RR 11-5; Sun and holidays 2-4—Michaels blg, 6th st and Santa Monica blv.
SANTA PAULA First Church—Sun 11; Wed 8—331 N 6th st. RR 2-5—236 W Main st.
SANTA ROSA First Church—Sun 11; Wed 8—3d and E sts. RR 2-5—Exchange bnk blg.
SANTA ROSA Second Church—Sun 11; Wed 8; RR 12-5—Masonic blg, 4th st.
SAUSALITO Society—Sun 11; Wed 8; RR Mon Wed Fri 1-4—62 Princess st.
SAWTELLE First Church—Sun 11; Wed 8; RR 2-4—2673 Chicamagua av.
SEBASTOPOL First Church—Sun 11; Wed 8; RR 2-4—Bodega and Morris avs.
SELMA Society—Sun 11—W O W hall.
SIERRA MADRE Society—Sun 11; Wed 8—N Hermosa av.
SONORA Society—Sun 11; Wed 8—Washington hall.
SOUTH PASADENA First Church—Sun 11; Wed 8—Woman's Club house, Rollins and Fremont sts. RR 10-5—811 Fair Oaks av.
SOUTH SAN FRANCISCO Society—Sun 11; Wed 8—Metropolitan hall.
SOUTH SANTA ANITA Society (P O Arcadia)—Sun 11; Wed 8; RR Tues 2.30-4.30—Church, Duarte rd.
STOCKTON First Church—Sun 11; Wed 8—Center and Flora sts. RR 10-5; 7-9 except Wed; Sun and holidays 2-5—Yosemite blg.
SUSANVILLE Society—Sun 11; Wed 8—Knoch hall, Main st.
TAFT Society—Sun 11; 3d Wed 8—Woman's Club house.
TEMPLETON Society—Sun 11; RR Fri 2-4—Church.
TULARE Society—Sun 11; Wed 8—Woman's Club house. RR 2-4—127½ E Kern st.
TURLOCK First Church—Sun 11; Wed 8; RR Tues Sat 2.30-4.30—Columbia and Laurel sts.
UKIAH Society—Sun 11; Wed 7.30; RR 2-4—110 S School st.
UPLAND (see Ontario).
VALLEJO First Church—Sun 11, 8; Wed 8—Masonic temple, Marin st. RR 2-4.30; 7.30-9 except Wed—344 Virginia st.
VENICE First Church—Sun 11, 8; Wed 8—2d and Brooks avs. RR 10-6; Sun 2-5—321 Ocean Front.
VENTURA First Church—Sun 11; Wed 8; RR 1-4—Main and Fir sts.
VISALIA First Church—Sun 11; Wed 8—N Church and School sts. RR 2-4.30—Vucovich blg.
WALNUT CREEK Society—Sun 11—Women's Club room. RR 2-4—Main st.
WATSONVILLE Society—Sun 11; Wed 8—Woman's Club house. RR 12-1, 2.30-4—Lettunich blg.
WATTS First Church—Sun 11; Wed 8; RR 2-4—Wilmington av.
WHITTIER First Church—Sun 11; Wed 7.45; RR 2-5—Bailey st and Washington av.
WILLITS Society—Sun 11; Wed 8—Library blg.
WILLOWS First Church—Sun 11; Wed 8—West Walnut st.
WILMINGTON Society—Sun 11; Wed 7.30—Island av and West I st.
WOODLAND Society—Sun 11; Wed 8; RR 2.30-4.30 except Wed—450 First st.

Colorado

ALAMOSA First Church—Sun 11; Wed 8; RR Wed Sat 2-4—Ross and 4th sts.
ARVADA Society—Sun 11; Wed 8—West 1st and Adalaide sts.
ASPEN First Church—Sun 11; Wed 7.30; RR Wed 2-4.
BOULDER First Church—Sun 11, 7.45; Wed 7.45—13th st and Mapleton av. RR 12.15-4.15—1136 Spruce st.
CANON CITY First Church—Sun 11; Wed 7.45—824 Main st. RR 2-4.30—19 Apex blk.
COLORADO SPRINGS First Church—Sun 11, 8; Wed 8—Boulder and N Cascade avs. RR 9.30-5.30—405 Hagerman blg.
CRIPPLE CREEK First Church—Sun 11; Wed 7.45; RR 2-4—4th st and Carr av.
DELTA Society—Sun 11; Wed 8—Library blg.
DENVER Churches unite in Reading Rms, 9-9; Wed to 7; Sun 2-5.30—908 Gas and Electric blg.
First Church—Sun 11, 8; Wed 8—14th av and Logan st.
Second Church—Sun 11, 8; Wed 8—S Grant st and Bayaud av.
Third Church—Sun 11; Wed 8—31st av and Elizabeth st.
Fourth Street—Sun 11; Wed 8—W Lake pl and Grove st.
Fifth Church—Sun 11; Wed 8—Colfax av and Columbine st. RR 2-5; Mon Fri 7-9—1477 Columbine st.
DURANGO First Church—Sun 11; Wed 8; RR Tues Thurs Sat 2.30-4.30—Public Library, 2d av and 12th st.
ENGLEWOOD Society—Sun 11; Wed 8—Public Library.
FLORENCE Society—Sun 11; Wed 7.45—312 E 2d st. RR 1-4—108½ W Main st.
FORT COLLINS First Church—Sun 11; Wed 8—503 S College av. RR 2-5—146½ S College av.
GLENWOOD SPRINGS First Church—Sun 11; Wed 8; RR Fri 2-4—10th Cooper av.
GOLDEN Society—Sun 11; Wed 8—Church, 709 13th st.
GRAND JUNCTION First Church—Sun 11; Wed 8—652 White av. RR 3-5—505 Grand Valley bnk blg.
GREELEY First Church—Sun 11; Wed 8—8th av and 14th st. RR 11-5—407 Greeley Nat bnk blg.
LA JUNTA Society—Sun 11; Wed 7.45—701 Santa Fe av.
LAS ANIMAS Society—Sun 11; Wed 8—215 6th st.
LITTLETON Society—Sun 11; Wed 7.45; RR 2-4.
LONGMONT First Church—Sun 11; Wed 7.45; RR Tues Thurs Sat 2.30-4.30—5th av and Pratt st.
LOVELAND Society—Sun 11; Wed 8; RR 2-5—301 W 4th st.
MONTROSE First Church—Sun 11; Wed 8; RR 9-11—601 S 2d st.
OAK CREEK Society—Sun 11; Wed 8—Church.
OLATHE Society—Sun 11; Wed 8—I O O F hall.
OURAY Society—Sun 11; Wed 7.30—Citizens bnk blg.
PUEBLO First Church—Sun 11; Wed 8—12th and Main sts. RR 10-5; Thurs to 9—203 Thatcher blg.
ROCKY FORD Society—Sun 11; Wed 8—11th and Maple sts.
SALIDA First Church—Sun 11; Wed 8; RR 2-4—125 E 3d st.
STERLING Society—Sun 11; Wed 8; RR Thurs 2-5—North 4th and Walnut sts.
TELLURIDE Society—Sun 8—Church.
TRINIDAD First Church—Sun 11; Wed 8—317 Pine st. RR 1-4—307 Bank blg.
VICTOR First Church—Sun 11; Wed 7.30; RR Fri 2-4—117 S 4th st.
WALSENBURG Society—Sun 11; Wed 8—K of P hall, Main st.

Connecticut

BRIDGEPORT First Church—Sun 11, 8; Wed 8—871 Lafayette st. RR 10-9; Wed to 7.30—812 Security blg, 1115 Main st.
BRISTOL Society—Sun 11; Wed 8; RR Mon Fri 2-5; Mon 8-9—180 Main st.
DANBURY First Church—Sun 11; Wed 8; RR Mon Tues Thurs Fri 2.30-4.30—United bnk blg.
GREENWICH First Church—Sun 11; Wed 8—Havemeyer hall, Greenwich av. RR 3-5 except Sat—5 E Elm st.
HARTFORD First Church—Sun 10.45; Wed 8—537 Farmington av. RR 1-4—783 Main st.
HARTFORD Second Church—Sun 10.45; Wed 7.45—Asylum and High sts. RR 10-5; Wed to 7—983 Main st.
MERIDEN First Church—Sun 10.45; Wed 7.45—Bradley Park. RR 10-5.30; Fri 7-9—Hall and Lewis blg.
MIDDLETOWN First Church—Sun 11; Wed 8—College and Broad sts. RR Mon Wed Fri 3-5—63 Broad st.
MILFORD Society—Sun 11; Wed 8—18 Broad av.
MYSTIC First Church—Sun 11; Wed 7.30; RR Wed Sat 2.30-4.30—5 Gravel st.
NEW BRITAIN First Church—Sun 10.45; Wed 8—W Main st and Park pl. RR 12-4—504 Nat bnk blg.
NEW HAVEN First Church—Sun 11, 7.30; Wed 8—Winthrop and Derby avs. RR 10-5; Wed to 7; Sat to 9—804 Malley blg, 902 Chapel st.
NEW LONDON First Church—Sun 11, 7.30; Wed 7.30—Granite and Hempstead sts. RR 2-6—315 Plant blg, State st.
NEW MILFORD Society—Sun 11; Wed 8; RR Tues Fri 3-5—Bank st.
NORWALK First Church—Sun 11; Wed 8—57 West av. RR 12-5—61 Wall st.
NORWICH Society—Sun 10.45; Wed 7.45; RR 4-5—215 Thayer blg, Franklin sq.
ROCKVILLE Society—Sun 10.45; 2d Wed 7.30—Masonic hall.
STAMFORD First Church—Sun 11; Wed 8—Prospect st. RR 10-5—434 Main st.
WATERBURY First Church—Sun 11, 8; Wed 8; RR 12-5—Holmes and Mitchell avs.
WILLIMANTIC Society—Sun 10.45; Wed 7.30—803 Main st.
WINSTED Society—Sun 11; Wed 7.45; RR Sat 3-5—75 High st.

Delaware

DOVER Society—Sun 11—Governors av and Division st.
WILMINGTON First Church—Sun 11, 8; Wed 8—1201 Van Buren st. RR 10-9; Wed to 5—403 Industrial Trust blg.

District of Columbia

WASHINGTON First Church—Sun 11, 8; Wed 8—Columbia rd and Euclid st. RR 9-9.30; Wed to 7; Sun 2.30-5.30—1319 F st, NW.
WASHINGTON Second Church—Sun 11, 8; Wed 8—Northeast Masonic temple, 8th and F sts, NE. RR 11-8; Wed to 6; Sun 2.30-5.30—148 E Capitol st, NE.

WASHINGTON Third Church—Sun 11, 8; Wed 8—Masonic temple, 13th st and New York av. RR 10-9; Wed to 7; Sun 2.30-5.30—601 Colorado bldg, 14th and G sts.
WASHINGTON Fourth Church—Sun 11, 8; Wed 8; RR 10-5.30; 7-9 except Wed—The Arcade, 14th st and Park rd, NW.

Florida

BRADENTOWN Society—Sun 11; Wed 8; RR Sat 3-5—209 Prospect av.
CLEARWATER Society—Sun 11; Wed 8; RR Tues Fri 3-5—Oak av and Turner st.
COCOANUT GROVE Society—Sun 11—Church.
DAYTONA First Church—Sun 11; Wed 8—Live Oak and Palmetto avs. RR 10.30-4—Nelson bldg.
DELAND Society—Sun 11; Wed 7.30; RR 3-5 Wed Sat—Woodman's hall.
EUSTIS Society—Sun 11; Wed 8; RR Tues Thurs Sat 2-4—Dixie highway and Lemon av.
FORT LAUDERDALE Society—Sun 11; Wed 7.30—S River st.
FORT MYERS First Church—Sun 11; Wed 8; RR 2-5; Sun 3-5—McGregor blv and Henley pl.
FORT PIERCE Society—Sun 11; Wed 8—Fee and Stuart bldg.
JACKSONVILLE First Church—Sun 11, 8; Wed 8—First and Laura sts. RR 10-5.30—516 Hill bldg.
KEY WEST Society—Sun 11; Wed 7.30; RR 3-5—327 Elizabeth st.
LAKELAND Society—Sun 11; Wed 8—Main and Tennessee avs.
MIAMI First Church—Sun 11; Wed 8—4th st and 2d av, NE. RR 10-5—248 Columbia bldg, 1st st and 1st av, SE.
NEW SMYRNA First Church—Sun 11; Wed 7.45; RR Wed Sat 3-5—Live Oak and Lytle avs.
OCALA Society—Sun 11; Wed 8; RR 2-5—Merchants blk.
ORLANDO First Church—Sun 11; Wed 8—108 N Rosalind av. RR 10-4.30—Yowell-Drew bldg.
PENSACOLA First Church—Sun 11; Wed 8; RR 3-5 except Wed—15 W Belmont st.
ST AUGUSTINE Society—Sun 11; Wed 8; RR 2-5—24 Cathedral st.
ST CLOUD Society—Sun 11—Minnesota av and 11th st.
ST PETERSBURG First Church—Sun 10.45; Wed 8—224 2d av, N. RR 10-5—504 Sumner bldg, 700 Central av.
SANFORD Society—Sun 11—Woman's club.
TALLAHASSEE First Church—Sun 11; Wed 7.30; March 1-Nov. 1, 8; RR 10-12 except Sat—61 N Adams st.
TAMPA First Church—Sun 11; Wed 8—K of P hall. RR 10-5—322 Citizens bnk bldg.
TITUSVILLE Society—Sun 11—Brady st.
VERO Society—Sun 11; Wed 8—Hard Memorial library.
WEST PALM BEACH First Church—Sun 11; Wed 8; RR 2-5—Hibiscus av and Poinsettia st.
WINTER HAVEN Society—Sun 11; Wed 7.30; RR 2-4—Baker bldg.

Georgia

ATLANTA First Church—Sun 11, 8; Wed 8—15th and Peachtree sts. RR 9.30-6.30—613 The Grand bldg.
ATLANTA Second Church—Sun 11; Wed 8—182 Peachtree st. RR 9-5—504 Connally bldg.
AUGUSTA First Church—Sun 11.15; Wed 8—827 Green st. RR 4.30-6.30—206 Union Savings bnk bldg.
CEDARTOWN Society—Sun 11—Richardson bldg, Main st.
COLUMBUS First Church—Sun 11, 7.30; Wed 7.30; RR 10-12, 1-6—1209½ Broad st.
COVINGTON Society—Sun 11; Wed 8—Church.
MACON First Church—Sun 11; Wed 8—Georgia and N Arlington avs. RR 10-5—410 Grand bldg.
ROME First Church—Sun 11; Wed 7.45; RR 3-5—5th av and E 1st st.
SAVANNAH First Church—Sun 11.30; Wed 8.15—31st and Whitaker sts. RR 10-4—310 Liberty Bank and Trust bldg.
SHELLMAN Society—Sun 11; 1st Wed 7.30.
THOMASVILLE Society—Sun 11; Wed 8; RR 10-12—Dawson and Wash. sts.

Hawaii

HONOLULU First Church—Sun 11; Wed 8—1508 Punahou st. RR 9-4; Sat to 12.30—310 James Campbell bldg.

Idaho

BLACKFOOT Society—Sun 11; Wed 8—370 N Shillings av.
BOISE First Church—Sun 11, 8; Wed 8—814 N State st. RR 12-5—328 Idaho bldg.
BUHL First Church—Sun 11; Wed 8; RR Mon Wed Sat 2.30-4.30—220 11th st.
BURLEY Society—Sun 11; Wed 8; RR Tues 2-4—Masonic hall.
CALDWELL First Church—Sun 11; Wed 8; RR 2-4—Blaine st.
COEUR d'ALENE First Church—Sun 11; Wed 8—3d and Foster sts. RR 2-5—123 Sherman av.
EMMETT Society—Sun 11—Moose hall.
GEM Society—Sun 7.30; Wed 7.30; RR Wed 6.30-7.30.
GRANGEVILLE Society—Sun 11; Wed 7.30—K P hall.
IDAHO FALLS Society—Sun 11; Wed 8—Public library.
KELLOGG Society—Sun 11; Wed 7.30—2d and Mill sts.
LEWISTON First Church—Sun 11; Wed 8—7th av and 9th st. RR 2-5—207 Salsberg blg.
MOSCOW First Church—Sun 11; Wed 8; RR Tues Sat 2.30-4.30—3d and Jackson sts.
NAMPA First Church—Sun 11; Wed 8—11th av and 7th st, South. RR 1-4—Nampa Dept. blg.
PAYETTE First Church—Sun 11; Wed 8; RR 2-4—Church.
POCATELLO First Church—Sun 11; Wed 8—Antlers hall, N Arthur st. RR 12-4—416 Carlson blg.
ST ANTHONY Society—Sun 11; RR Wed 2-4—Church.
ST MARIES Society—Sun 11; Wed 8; RR Wed 2-5—Chapel, Jefferson and 9th sts.
TWIN FALLS First Church—Sun 11; Wed 8—160 9th av, E. RR 1.30-4.30—134½ Main av, N.
WALLACE Society—Sun 11; Wed 8; RR Wed Sat 2-4—5th and River sts.

Illinois

ALTON First Church—Sun 10.45; Wed 8; RR Tues Thurs Sat 1-4—533 East 10th st.
AMBOY Society—Sun 11; Wed 7.30—Main st.
ATLANTA Society—Sun 11—Woodman hall.
AURORA First Church—Sun 11; Wed 8; RR 11-4—4th and Main sts.
BARRINGTON Society—Sun 11; Wed 8—Schroeder hall.
BATAVIA First Church—Sun 11; Wed 7.30; RR Thurs 3-5—2 E Wilson st.
BEARDSTOWN Society—Sun 10.45; Wed 8; RR Wed Sat 2-5—1st National bnk blg.
BELLEVILLE First Church—Sun 10.45; Wed 8; RR Tues Thurs Sat 1.30-4—Washington and Jackson sts.
BELVIDERE Society—Sun 10.45—Masonic hall; Wed 8—216 Lincoln av.
BENTON Society—Sun 11; Wed 7.30; RR Mon Wed Fri 3-5—N Maple st.
BLOOMINGTON First Church—Sun 11; Wed 7.45—Monroe and Prairie sts. RR 10-5; Sat to 7—522 Griesheim blg.
CAIRO First Church—Sun 11; Wed 7.30; RR 3-4—307 Halliday Estate blg.
CARTERVILLE Society—Sun 11; Wed 8; RR Wed 2-4—E Illinois av.
CENTRALIA First Church—Sun 11; Wed 8; RR 2.30-4.30—Broadway and Maple sts.
CHAMPAIGN First Church—Sun 11, 7.30; Wed 7.30—501 W University av. RR 9-6; Sat to 9; Sun 2-5—111 W Church st.
CHAMPAIGN Second Church—Sun 11; Wed 7.45—Masonic temple. RR 10.30-5—424 Robeson blg.
CHARLESTON Society—Sun 10.45; Wed 7.30; RR Mon 2-4—812 Jackson st.
CHENOA Society—Sun 10.45; Wed 7.30—Jordan blg.
CHESTER Society—Sun 11—1st State bnk blg.
CHICAGO Churches unite in Reading Rms:
104 S Michigan av, 7th floor Monroe blg—9-9; Wed to 7; Sun 2-6.
11 S LaSalle st, 10th floor—9-9; Wed to 7.
First Church—Sun 10.45, 7.45; Wed 8—4017 Drexel blv. RR 9-9; Wed to 8; Sun 2-6—3939 Drexel blv.
Second Church—Sun 10.45, 7.45; Wed 8—Wrightwood and Pine Grove avs. RR 9-9; Wed to 7.45; Sun 2-6—2632 N Clark st.
Third Church—Sun 10.45, 7.45; Wed 8—Wash. blv and Leavitt st. RR 9-9; Wed to 7.45; Sun 2-7—2221 W Madison st.
Fourth Church—Sun 10.45, 7.45; Wed 8—Harvard av and Marquette rd. RR 9-9; Wed to 7.30; Sun 2-6—6308 Harvard av.
Fifth Church—Sun 10.45, 7.45; Wed 8—4840 Dorchester av. RR 9-9; Wed to 7.30, 9-9.30; Sun 2-7.15—1405 E 47th st.
Sixth Church—Sun 10.45; Wed 8—11321 Prairie av. RR 2-5; 7-9 except Wed—11104 Ind. av.
Seventh Church—Sun 10.45, 7.45; Wed 8—5318 Kenmore av. RR 9-9; Wed to 7; Sun 2-7—1054 Wilson av.
Eighth Church—Sun 10.45, 7.45; Wed 8—Michigan av at E 44th st. RR 9-9; Sun 2-6—112 E 44th st.
Ninth Church—Sun 10.45, 7.45; Wed 8—6154 Woodlawn av. RR 9-9; Wed to 6; Sun 2-6—6248 Kimbark av.
Tenth Church—Sun 10.45, 7.45; Wed 8—5640 Blackstone av. RR 9-9; Wed to 7.45; Sun 12-7.15—5500 Blackstone av.
Eleventh Church—Sun 10.45, 7.45; Wed 8—2840 Logan blv. RR 9-9; Wed to 7.45; Sun 3-6—3059 Logan blv.
Twelfth Church—Sun 10.45, 7.45; Wed 8—LeMoyne Assembly hall, Waveland av and Rokeby st. RR 9-9; Wed to 7.30; Sun 2-6—728 Grace st.
Thirteenth Church—Sun 10.30; Wed 8; 10317 Longwood drive. RR 12.30-9; Wed to 6; Sun 3-6—11041 Hale av.
Fourteenth Church—Sun 10.45, 7.45; Wed 8—N Paulina st and Sunnyside av. RR 9-9; Wed to 7.45; Sun 3-6—1639 Montrose av.
Fifteenth Church—Sun 10.45, 7.45; Wed 8—Masonic temple, Fulton st and Central av. RR 9-9; Wed to 7.45; Sun 2-6—5523 West Lake st.
Sixteenth Church—Sun 10.45, 7.45; Wed 8—Masonic temple, 1716 Lunt av. RR 9-9; Wed to 7; Sun 2-5—1740 Greenleaf av.
CHICAGO HEIGHTS First Church—Sun 11; Wed 7.45; RR 2-5—Masonic temple.
CHILLICOTHE Society—Sun 10.30; RR Wed 2-4—111 N 2d st.

CLINTON First Church—Sun 11; Wed 8; RR Mon Wed Sat 2-5; Sun 3-5—Warner ct.
CRYSTAL LAKE Society—Sun 10.45—I O O F hall.
DANVILLE First Church—Sun 11; Wed 8—429 N Walnut st. RR 10-5.30; Sat to 9—906 1st Nat bnk blg.
DECATUR First Church—Sun 11, 8; Wed 8; RR 10-4—148 W Prairie av.
DE KALB First Church—Sun 10.30; Wed 7.30—Oak and 3d sts. RR 3-5—1st Nat bnk blg.
DES PLAINES First Church—Sun 10.45; Wed 8; RR Tues Thurs Sat 2-5—1563 Ellinwood st.
DIXON First Church—Sun 11; Wed 8; RR 2-4—316 1st st.
DOWNERS GROVE First Church—Sun 11; Wed 8; RR Mon Fri 3-5—Library hall.
EAST ST. LOUIS First Church—Sun 10.45; Wed 8—Washington pl and Summit av. RR 12-4 except Sat—Cahokia blg.
EDWARDSVILLE Society—Sun 11; Wed 8—117 Purcell st.
ELGIN First Church—Sun 10.45; Wed 7.45—378 Division st. RR 2-5; Sat 7-9—34 The Spurling.
ELMHURST Society—Sun 10.45; Wed 8—Masonic temple, S York and Arthur sts.
EVANSTON First Church—Sun 11, 8; Wed 8—Chicago av and Grove st. RR 9-9; Wed to 7.45; Sun 3-5—1609 Chicago av.
FAIRBURY First Church—Sun 10.30; Wed 7.30; RR Wed Sat 1-4—Walnut and 5th sts.
FARMER CITY Society—Sun 10.30; Wed 7.30—Main st.
FREEPORT First Church—Sun 11; Wed 7.45—229 W Stephenson st. RR 11.30-5—501, 2d Nat bnk blg.
GALESBURG First Church—Sun 10.30; Wed 8—Broad and Losey sts. RR 10-5—1, Galesburg Nat bnk blg.
GENEVA First Church—Sun 11; Wed 8—2d st near James. RR 2-5; Sat 7-9—3d st near State.
GLENCOE First Church—Sun 11; Wed 8—Masonic hall, Vernon and Hazel avs. RR 9-12, 1.30-6—327 Park av.
GRANITE CITY Society—Sun 10.40; Wed 8—Masonic temple. RR 2-4—Morriss blg.
HARVARD Society—Sun 10.45; Wed 7.45—Masonic temple.
HARVEY Society—Sun 10.30; Wed 7.45; RR Wed Fri 2-4.30—15303 Center av.
HIGHLAND PARK First Church—Sun 10.45; Wed 8—381 Hazel av. RR 9-6; Sun 2-6—387 Central av.
HOOPESTON First Church—Sun 11; Wed 7.45; RR Wed 2-4—3d and Washington sts.
JACKSONVILLE First Church—Sun 11; Wed 8; RR 3-5—523 W State st.
JERSEYVILLE Society—Sun 10.45; Wed 8—17a W Pearl st.
JOLIET First Church—Sun 11; Wed 8—101 Sherman st. RR 10-5—508 Joliet Nat bnk blg.
KANKAKEE First Church—Sun 10.45; Wed 7.45—240 South Chicago av. RR 2-5—401 City Nat bnk blg.
KEWANEE First Church—Sun 11; Wed 7.45; RR 2-4—302 S Main st.
LA GRANGE First Church—Sun 10.45; Wed 8—100 S Catherine av. RR 2-5—308 W Cossitt blv.
MACOMB Society—Sun 11; Wed 7.45; RR Wed Sat 2-5—219½ North Randolph st.
MARSEILLES Society—Sun 11; Wed 7.45—Main st.
MARSHALL Society—Sun 11; Wed 8—Pythian temple.
MATTOON First Church—Sun 11; Wed 7.45; RR 1-5—1301 Broadway.
MAYWOOD First Church—Sun 10.45; Wed 8—Library hall. RR 2-5; Sat 7-9—505 St Charles rd.
MENDOTA Society—Sun 10.45; Wed 8—Public library.
MOLINE First Church—Sun 10.45; Wed 8—14th av and 16th st. RR 11.30-5; Sat 7-9—502 Reliance blg.
MONMOUTH First Church—Sun 10.45; Wed 8; RR 2-4.30; Sat 7.30-9.30—Old Library blg.
MORRIS First Church—Sun 11; Wed 7.30; RR Wed Fri 2.30-5—Jefferson and Franklin sts.
MORRISON First Church—Sun 10.45; Wed 7.30; RR 2-4—201 S Genesee st.
MURPHYSBORO Society—Sun 10.45; Wed 7.45—Band hall, 1220 Walnut st.
OAK PARK First Church—Sun 10.45; Wed 8—Oak Park av and Ontario st. RR 8-6.30; Wed to 7.45, 9-9.30; Sun 3-6—809 Lake st.
OLNEY Society—Sun 10.45; Wed 7.30; RR Tues Thurs 2.30-4—Shultz blg.
OTTAWA First Church—Sun 10.45; Wed 8; RR 2-5—116 W Lafayette st.
PALMYRA Society—Sun 11; Wed 7.30—Martins hall.
PARIS First Church—Sun 10.45; Wed 7.45; RR Fri 1-4—209 E Court st.
PARK RIDGE and EDISON PARK First Church—Sun 11.30; Wed 7.45—Park av, Park Ridge. RR 2-6; Sat 7-9—104 S Prospect av, Park Ridge.
PEORIA Churches unite in Reading Rms, 723 Peoria Life blg, 9-9; Wed to 7; Sun 2.30-4.30.
First Church—Sun 10.45, 7.45; Wed 8—1001 Hamilton blv. RR 1-4 except Sun—3114 S Adams st.
Second Church—Sun 10.45; Wed 8—129 Barker av.
PERU Society—Sun 10.45; Wed 7.45; RR Wed 2-4—Masonic temple, 4th st.
PONTIAC Society—Sun 11; Wed 8—City Hall.
PRINCETON Society—Sun 10.45; Wed 7.45; RR Wed Sat 2-4.30—437 S Main st.
PROPHETSTOWN Society—Sun 10.45—G A R hall.
QUINCY First Church—Sun 11; Wed 8—18th and Vermont sts. RR 10-5; Sat to 9—Wells blg, 5th and Maine sts.
RIVERSIDE First Church—Sun 10.45; Wed 8.15—Town hall. RR 12-5; Wed 7-8; Sat 7-9; Sun 12-1, 3-5—Riverside State bnk.
ROCKFORD First Church—Sun 10.45, 7.45; Wed 8—515 N Main st. RR 11-5; Sat to 9; Sun 2-5—203 Rockford Trust blg.
ROCKFORD Second Church—Sun 10.45; Wed 8; RR Tues Thurs Fri 2-5—Masonic Cathedral, Kishwaukee and S 3d sts.
ROCK ISLAND First Church—Sun 10.45; Wed 8—7th av and 22d st. RR 11.30-5; Sat 7.30-9—312 Peoples Nat bnk blg.
ST CHARLES Society—Sun 10.40; Wed 7.40—Library hall.
SALEM Society—Sun 11; Wed 8; RR Wed Sat 2-4—321 W Main st.
SAVANNA Society—Sun 10.45—L O O M hall
SHELBYVILLE Society—Sun 11; Wed 8; RR Wed 2-4—Masonic temple.
SPRINGFIELD First Church—Sun 11; Wed 8—2d and Edwards sts. RR 10-4—408 Ferguson blg, 6th and Monroe sts.
STERLING First Church—Sun 10.45; Wed 8—I O O F hall. RR 2-5—406 Lawrence blg.
STREATOR Society—Sun 11; Wed 7.45—Good Will hall.
TAYLORVILLE Society—Sun 11; Wed 8; RR Wed Sat 2.30-5—113½ S Wash. st.
TOULON Society—Sun 11; Wed 7.30; RR Sat 2-5—Bnk blg.
URBANA First Church—Sun 11; Wed 7.45; RR Tues Thurs Sat 2-5—115 W Main st.
WAUKEGAN First Church—Sun 11; Wed 8—230 West st. RR 2-6; Sat 7-9—21-19 N Genesee st.
WHEATON First Church—Sun 10.45; Wed 8—Main and Center sts. RR 11-5, 7-9; Wed to 7.45—6 Smith blg.
WILMETTE First Church—Sun 10.45; Wed 8—Central av and 10th st. RR 9-6; Wed to 7.45; Sat to 9—1163 Wilmette av.
WOODSTOCK First Church—Sun 11; Wed 8; RR Wed 2.30-5, 7-8; Sat 2.30-5, 7-9—South and Dean sts.

INDIANA

ANDERSON First Church—Sun 11; Wed 8—122 W 8th st. RR 12.30-5—423 Union blg.
ANGOLA Society—Sun 11; Wed 8—111 Martha st.
ATTICA Society—Sun 11; Wed 7.45—304 E Main st.
AUBURN Society—Sun 10.45; Wed 7.45—111½ E 9th st.
BEDFORD Society—Sun 11; Wed 7.30—Owen blg, W 15th st.
BICKNELL Society—Sun 10.45; Wed 7.30—Main st.
BLOOMINGTON First Church—Sun 10.45; Wed 7.30; RR 2-4.30—122 E 7th st.
BOONVILLE Society—Sun 10.45; Wed 8—South Court sq.
BRAZIL Society—Sun 10.45; Wed 7.30—139 N Walnut st.
CAMBRIDGE CITY Society—Sun 10.45; Wed 7.30—225 Church st.
CANNELTON Society—Sun 10.30; Wed 7.30—5th and Taylor sts.
CLAYPOOL Society—Sun 10.30; Wed 7.30—C S hall.
COLUMBIA CITY First Church—Sun 10.30; Wed 7.45; RR 3-5—209 N Chauncey st.
COLUMBUS First Church—Sun 10.30; Wed 7.45; RR Wed Sat 2-4—5th st.
CONNERSVILLE First Church—Sun 10.45; Wed 7.45; RR Wed Sat 3-5—719 Grand av.
CRAWFORDSVILLE First Church—Sun 11; Wed 7.45; RR 12-5—Church Edifice, Wabash and Grant avs.
CROWN POINT Society—Sun 10.45; Wed 8—Public library. RR 2-5—Allman blg.
EAST CHICAGO Society—Sun 10.45; Wed 8; RR Tues Fri 2-5—Brown hall, 612 Chicago av.
ELKHART First Church—Sun 10.45; Wed 7.45; RR 1-5—Lexington av and 2d st.
ELWOOD Society—Sun 10.45; Wed 7.45; RR Wed 2-4—213 N 16th st.
EVANSVILLE First Church—Sun 10.45, 8; Wed 8—Mulberry st. RR 9-5; Sat to 9; Sun 12.30-4—Citizens Nat bnk blg.
FORT WAYNE First Church—Sun 10.45, 7.45; Wed 8—W Wayne and Ewing sts. RR 12-5—824 Ewing st.
FRANKFORT First Church—Sun 10.45; Wed 8; RR 1.30-5—Clay st and Washington av.
GARY First Church—Sun 11; Wed 8—5th av at Fillmore st. RR 12-5.30; Sat 7-9.30—607 Broadway.
GOSHEN First Church—Sun 10.45; Wed 7.45; RR 2.30-5—111 N 5th st.
GRAND VIEW Society—Sun 10.45; Wed 7.30.
GREENCASTLE Society—Sun 10.45; Wed 7.45—Ader blk.
GREENFIELD Society—Sun 11; Wed 8; RR Tues Thurs Sat 2-4—120 Arcade blg.
GREENSBURG Society—Sun 10.45; Wed 7.45; RR Tues Thurs Sat 2-4—East and Wash. sts.
HAGERSTOWN Society—Sun 10.45; Wed 7.45—S Wash. st.
HAMMOND First Church—Sun 10.45; Wed 8; RR 2-5; Tues Fri 7-30-9—730 Hohman st.
HOBART Society—Sun 11; Wed 8; RR Wed Sat 2-4—Earle blg, Main st.

HUNTINGTON First Church—Sun 10.45; Wed 7.45; RR 12.30-4 Tues Thurs Sat—Warren and Tipton sts.
INDIANAPOLIS First Church—Sun 11, 8; Wed 8—20th and Meridian sts. RR 9-9; Wed to 7; Sun 2-5—813 Occidental blg.
INDIANAPOLIS Second Church—Sun 11, 8; Wed 8—Delaware and 12th sts. RR 9-9; Wed to 7.15; Sun 2-5—1258 Consolidated blg, 115 N Pennsylvania st.
INDIANAPOLIS Third Church—Sun 11, 8; Wed 8—3350 Washington blv. RR 10-9; Wed to 7.30; Sun 2-5—205 E 34th st.
INDIANAPOLIS Fourth Church—Sun 11; Wed 8; RR 12.30-9; Wed to 7.45; Sun 2-5—Masonic temple, Johnson av and Washington st, Irvington.
KENDALLVILLE Society—Sun 10.45; Wed 7.45; RR Wed 7-7.45; Sat 3-5—Wiliams and Railroad sts.
KNIGHTSTOWN Society—Sun 11; Wed 8—Square.
KOKOMO First Church—Sun 11; Wed 8—City blg. RR 2-5; Sat 7-9—412 Citizens Nat bnk blg.
LAFAYETTE First Church—Sun 11, 8; Wed 8—637 Columbia st. RR 10-5—66 Loan and Trust blg.
LA PORTE First Church—Sun 10.45; Wed 7.45; RR 2-5; Fri to 8—1008 Michigan av.
LEBANON First Church—Sun 11; Wed 7.30; RR Mon Wed Sat 2-5—223 W North st.
LIGONIER Society—Sun 11; Wed 7.30—67½ Weir blk.
LOGANSPORT First Church—Sun 11; Wed 8—North and 9th sts. RR 10-5; Sat 7-9—522½ Broadway.
MADISON Society—Sun 11; Wed 7.30; RR Wed 2-4—3d st.
MARION First Church—Sun 11; Wed 8—4th st and Whites av. RR 2-5—319 Marion Nat bnk blg.
MICHIGAN CITY First Church—Sun 11; Wed 7.45; RR Mon Wed Fri 1-5—320 E 7th st.
MONTICELLO Society—Sun 11; Wed 7.30; RR Wed Sat 2-4—113½ W Broadway.
MT VERNON First Church—Sun 10.45; Wed 7.45; RR Mon Wed Fri 2-4—Mulberry st.
MUNCIE First Church—Sun 10.45; Wed 7.45—Liberty and Charles sts. RR 11-5—524 Johnson blk.
NEW ALBANY First Church—Sun 10.45; Wed 7.45; RR 2-4—1202 E Market st.
NEW ALBANY Second Church—Sun 10.45; Wed 7.45; RR Tues Thurs Sat 2-4—Vincennes and Spring sts.
NEWCASTLE First Church—Sun 10.45; Wed 7.45; RR 2-4—Union blk, 14th st.
NORTH MANCHESTER Society—Sun 10.30; Wed 7.30—Market st.
PERU First Church—Sun 11; Wed 8; RR Tues Thurs Sat 2-4—61 N Wabash st.
PETERSBURG Society—Sun 10.30; Wed 7.30—708½ Main st.
PLYMOUTH Society—Sun 11; Wed 7.45; RR Wed 2-4.30—428 S Michigan st.
PRINCETON Society—Sun 10.45; Wed 7.30; RR Mon Wed Sat 2-4.30—125½ N Hart st.
RENSSELAER Society—Sun 10.45; Wed 7.30.
RICHMOND First Church—Sun 10.45; Wed 7.45; RR 1.30-5—1417 North A st.
ROCHESTER Society—Sun 11; 1st Wed 7.30—704 Main st.
ROCKVILLE Society—Sun 11; Wed 7.30—York and Mich. sts.
SEYMOUR Society—Sun 10.45; Wed 7.30—3d and Chestnut sts.
SHELBYVILLE First Church—Sun 11; Wed 8; RR Wed Sat 2-4; Sat 7-8—Tompkins and Jackson sts.
SOUTH BEND First Church—Sun 11; Wed 8—Main and Madison sts. RR 9-6; Sat 9-8—727 J M S blg.
SOUTH WHITLEY Society—Sun 10.45; Wed 8—Hotel Whitley.
SULLIVAN Society—Sun 11; Wed 7.30—Citizens Trust blg.
TERRE HAUTE First Church—Sun 11; Wed 8—6th and Swan sts. RR 10-5; Sat to 9—668 Cherry st.
THORNTOWN Society—Sun 11; Wed 7.30; RR Wed 2-5.
TIPTON Society—Sun 10.45—211 N Independence st.
VALPARAISO First Church—Sun 10.45—Premier theater. Wed 7.30—9 Wash. st. RR Tues Thurs Sat 2-5—9 Wash. st.
VEEDERSBURG Society—Sun 11—Gookins hall.
VINCENNES First Church—Sun 10.45; Wed 8—3d and Hart sts. RR 11-4—511 American Nat bnk blg.
WABASH First Church—Sun 10.45; Wed 7.45—Carroll and Maple sts. RR 2-5; Sat 6.30-8.30—215 Bradley blg, Miami and Market sts.
WARSAW First Church—Sun 10.45; Wed 7.45; RR Wed 2-5—197 N Detroit st.
WASHINGTON Society—Sun 10.45; Wed 7.45; RR Tues Fri 2.30-4—Temple court, E Main st.
WHEATFIELD Society—Sun 11; Wed 8.
WINCHESTER Society—Sun 10.45; Wed 7.30—Moose Home, E. North st.

Iowa

ALBIA Society—Sun 11; Wed 8—Peterson blg, East Side sq.
ALTON Society—Sun 11; Wed 7.30.
AMES First Church—Sun 11; Wed 8—City Library. RR 2-5; Sat 7.30-8.30—Ames Nat blg.
ANITA Society—Sun 11; Wed 8—Long's Furniture Store blg.
BELLE PLAINE Society—Sun 11; Wed 7.45—Driscoll Chapel.
BOONE Society—Sun 11; Wed 8—721 Story st.
BURLINGTON First Church—Sun 10.45; Wed 8—513 N 3d st. RR 12-5—311 Parsons blk.
CEDAR FALLS Society—Sun 10.45; Wed 8—10th and Main sts.
CEDAR RAPIDS First Church—Sun 11; Wed 8—1242 2d av. RR 10-5; Sat to 8—706 Security blg.
CENTERVILLE Society—Sun 11; Wed 8—Payne blg, N 13th st.
CHARITON Society—Sun 11—Herald-Patriot blg.
CHARLES CITY First Church—Sun 11; Wed 7.45; RR 2-5—504 Milwaukee st.
CLEAR LAKE Society—Sun 11; Wed 7.45; RR Wed 2.30-5—I O O F blg.
CLINTON First Church—Sun 10.45; Wed 8—312 3d av. RR 1-5—504 Weston blg.
COUNCIL BLUFFS First Church—Sun 10.45; Wed 8; RR 10-4—Eagles blg, 23 N Main st.
CRESTON First Church—Sun 11; Wed 7.30; RR Wed Sat 2-4—104 N Oak st.
DAVENPORT First Church—Sun 11; Wed 8—Kirkwood blv and Grand av. RR 9-9; Wed to 6; Sun and holidays 3-6—705 Putnam blg.
DECORAH Society—Sun 10.45; Wed 8; RR Wed Sat 2-4—Freeman blg.
DENISON First Church—Sun 10.45; Wed 8; RR 2-4—227 E Tremont st.
DES MOINES First Church—Sun 10.45, 8; Wed 8—927 8th st. RR 9.30-6—708 Iowa Nat bnk blg.
DES MOINES Second Church—Sun 10.45; Wed 8—Masonic temple, 10th and Locust sts. RR 10-5.30—309 Shops blg.
DUBUQUE First Church—Sun 11; Wed 8. RR 2-5—9th and Bluff sts.
EAGLE GROVE Society—Sun 11—Carnegie library.
ESTHERVILLE First Church—Sun 11; Wed 8; RR Wed Sat 3-5—214 S 8th st.
EXIRA Society—Sun 10.30; Wed 7.30—C S hall.
FAIRFIELD First Church—Sun 11; Wed 7.30—Agassiz Rm, City library. RR Tues Fri 2-5—South side over Fair store.
FORT DODGE First Church—Sun 10.45; Wed 8—12 st and 6th av, N. RR 1-5—407 Carver blg.
FORT MADISON Society—Sun 11; Wed 7.30—Court House.
GRINNELL Society—Sun 11; Wed 8—Stewart Library.
HOPKINTON Society—Sun 11—Church.
HUMBOLDT First Church—Sun 11; Wed 8; RR Tues 2-5—Church.
INDEPENDENCE First Church—Sun 10.30; Wed 2—3d av and 2d st.
IOWA CITY First Church—Sun 10.50; Wed 7.50; RR 2-4—211½ E Iowa av.
KEOKUK First Church—Sun 10.45; Wed 7.45—616 High st. RR 2-5—229 Masonic blg.
LIME SPRINGS Society—Sun 10.45; Wed 7.30; RR Wed Sat 2-4.
MAQUOKETA First Church—Sun 11; Wed 7.30; RR Wed 3-5—127½ Main st.
MARSHALLTOWN First Church—Sun 10.45; Wed 8—Main and 5th sts. RR 2-5—1st Nat bnk blg.
MASON CITY First Church—Sun 11; Wed 7.45—19 3d st, NW. RR 9.30-5—1st Nat bnk blg.
McGREGOR First Church—Sun 10.45; Wed 7.30: RR Wed 2.30-4—Upper Main st.
MITCHELL Society—Sun 10.30—Baptist Church.
MUSCATINE First Church—Sun 11; Wed 8; RR 2-4—Walnut and 6th sts.
NEWTON Society—Sun 11; Wed 8—1st av, E, and 2d st, S.
OELWEIN Society—Sun 11; Wed 8—135 3d av, E. RR 2-5—18½ S Frederick st.
OSAGE Society—Sun 11; Wed 7.30—Cromers store.
OSKALOOSA First Church—Sun 11; Wed 8—406 High av, E. RR 11-5—Evans blk.
OTTUMWA First Church—Sun 11; Wed 8; RR 2-4—Church, 4th and Market sts.
PERRY First Church—Sun 11; Wed 8—Fraternity hall, 2d st. RR 2-4 Municipal blg, Willis av.
RED OAK Society—Sun 11; Wed 8; RR Wed Sat 3-5—Opp Post Office.
SHELDON First Church—Sun 11; Wed 7.45; RR 2-4—422 9th st.
SHENANDOAH Society—Sun 10.45; Wed 8; RR Wed 3-5—Church.
SIOUX CITY First Church—Sun 10.45; Wed 7.45—10th and Jackson sts. RR 9-4; Sat 6.30-8.30—502 Security blg, 523 4th st.
SIOUX CITY Second Church—Sun 10.45; Wed 8; RR 11-5—Commerce blg, 6th and Nebraska sts.
SPIRIT LAKE Society—Sun 11; Wed 7.45—Library hall.
VILLISCA Society—Sun 11; Wed 7.30—Villisca library.
WATERLOO First Church—Sun 11; Wed 8—W 2d and Wellington sts. RR 11-5—510 Marsh-Place blg.
WEBSTER CITY First Church—Sun 11; Wed 8; RR 2.30-4.30—Bank st.

Kansas

ABILENE Society—Sun 11; Wed 8; RR 2-5—210½ N 2d st.
ARKANSAS CITY First Church—Sun 11; Wed 8; RR 2-5—A st and Chestnut av.
ATCHISON First Church—Sun 11; Wed 8; RR 12.30-4.30—4th av at Santa Fe st.
BELLEVILLE Society—Sun 11; Wed 8—1908 M st.
BELOIT First Church—Sun 11; Wed 8; RR Wed 2-5—Hersey av and 3d st.
BLUE RAPIDS Society—Sun 11—I O O F hall.
BURLINGTON First Church—Sun 11; Wed 8; RR Thurs 2-4—Church, N 3d st.

CHANUTE First Church—Sun 11; Wed 8; RR 2.30-5—N Forest av and Elm st.
CHERRYVILLE Society—Sun 11; Wed 8—123 N Neosho st.
COFFEYVILLE First Church—Sun 11; Wed 8; RR 2-5—113½ W 9th st.
CONCORDIA Society—Sun 11; Wed 8—I O O F blg.
DODGE CITY Society—Sun 11—I O O F hall.
DOWNS Society—Sun 11—Church.
ELDORADO First Church—Sun 11; Wed 8—128 N Taylor st. RR 11.30-4.30—6 Haines blg.
EMPORIA First Church—Sun 11; Wed 8; RR 2-4.30—9th av and Commercial st.
EUREKA Society—Sun 11; Wed 8; RR 3-5.
FORT SCOTT First Church—Sun 11; Wed 8; RR Mon Wed Sat 2-5—3d and Main sts.
FREDONIA Society—Sun 11; Wed 7.30; RR 3-5—Madison st.
GALENA First Church—Sun 11; Wed 8; RR 2-5—1102 Short st.
GARNETT Society—Sun 11; Wed 8—3d and Oak sts.
GIRARD Society—Sun 11; Wed 7.30; RR 2-4 Wed—Ozark av and St. John st.
GOODLAND Society—Sun 11; Wed 7.30—10th st and Broadway.
GREAT BEND Society—Sun 11; Wed 8; RR 2-4 Sat—Public library Sub-story.
HIAWATHA Society—Sun 11; Wed 8; RR 2-5—200 S 7th st.
HUMBOLDT Society—Sun 11; Wed 8; RR 2-4—10 N 9th st.
HUTCHINSON First Church—Sun 11; Wed 8—1400 N Main st. RR 11-5—620 Rorabough-Wyley blg.
INDEPENDENCE First Church—Sun 11; Wed 8—11th and Main sts. RR 1.30-5.30—516 Com Nat bnk blg.
IOLA First Church—Sun 11; Wed 8—East and Sycamore sts. RR 2-5—101½ E Madison st.
JUNCTION CITY First Church—Sun 11; Wed 8; RR 2-4—Church, 5th and Jefferson sts.
KANSAS CITY First Church—Sun 11, 8; Wed 8—18th st and Tauromee av. RR 10-5—422 Portsmouth blg.
KANSAS CITY Second Church—Sun 11; Wed 8; RR Mon Wed Fri 12-3.30—619 Ann av.
LARNED Society—Sun 11; Wed 8—K P hall.
LAWRENCE First Church—Sun 11; Wed 8—1240 Mass. st. RR 2-5—10 House blg, 731 Mass. st.
LEAVENWORTH First Church—Sun 11; Wed 8—6th and Spruce sts. RR 12.30-5—9 Mfrs bnk blg.
LE ROY First Church—Sun 11; Wed 7.45; RR Wed Fri 2-4—Union hall.
MANHATTAN First Church—Sun 10.30, 8; Wed 8—8th st and Poyntz av. RR 12-5—Manhattan State bnk blg.
MARYSVILLE First Church—Sun 11; Wed 8; RR 2-5.
McPHERSON Society—Sun 11; Wed 8—201 South Elm st.
MERRIAM Society—Sun 11; Wed 8; RR Wed 2-4.
NEODESHA First Church—Sun 11; Wed 8; RR Wed Sat 2-5—Church, 5th and Indiana sts.
NEWTON Society—Sun 11; Wed 8; RR 2-4—718½ Main st.
OBERLIN Society—Sun 11; Wed 8—6 Young blg.
OLATHE Society—Sun 11; Wed 7.30—Ott blg.
OSAWATOMIE Society—Sun 11—I O O F hall.
OSWEGO Society—Sun 11; Wed 8; RR Wed 2-4—509 Merchant st.
OTTAWA First Church—Sun 11; Wed 8; RR 2.30-4.30—311 Hickory st.
PARSONS First Church—Sun 11; Wed 8; RR 2-5—1830½ Broadway.
PITTSBURG First Church—Sun 11; Wed 8—Euclid av and Walnut st. RR 10-5—409 Commerce blg.
PLEASANTON Society—Sun 11—Modern Woodmen hall.
SALINA First Church—Sun 11; Wed 8; RR 2-5—30 Kress blg.
SENECA First Church—Sun 11; Wed 7.30; RR Wed 2-4.
STERLING Society—Sun 11; Wed 8—Church, Monroe and 5th sts.
TOPEKA First Church—Sun 11, 8; Wed 8—Huntoon and Polk sts. RR 9.30-5—705 Mills blg.
WELLINGTON First Church—Sun 11; Wed 8; RR 3-5—7th and Jeff. av.
WICHITA First Church—Sun 11, 8; Wed 8—828 N Lawrence av. RR 9-5—506 Caldwell-Murdock blg, 111 E Douglas av.
WICHITA Second Church—Sun 11; Wed 8—Eaton hotel. RR 11-4—511 Union Nat bnk blg.
WINFIELD First Church—Sun 11; Wed 7.30; RR Tues Thurs Sat 2-5—203 E 11th av.

KENTUCKY

ASHLAND First Church—Sun 10.30; Wed 7.30; RR 2-4—Church, 17th st and Carter av.
BOWLING GREEN Society—Sun 11; Wed 8; RR Wed 3-5—11th and Center sts.
FRANKFORT Society—Sun 11; Wed 8; RR Mon Fri Sat 3-5—Farmers Deposit bnk blg.
HENDERSON Society—Sun 11; Wed 7.45—Main st.
HOPKINSVILLE Society—Sun 11; Wed 7—R. E. Cooper blg.
LEXINGTON First Church—Sun 11; Wed 7.45; RR 2-4—502 E Main st.
LEXINGTON Second Church—Sun 11; Wed 8; RR 10-12, 2-4—216 North Broadway.
LOUISVILLE First Church—Sun 11, 8; Wed 8—3d st and Ormsby av. RR 10-5—620 Marion E. Taylor blg.
LOUISVILLE Second Church—Sun 11; Wed 8; RR 10-5—738 S 4th st.
MADISONVILLE Society—Sun 11; Wed 8; RR 2-4—Murphey blk.
MIDDLESBORO Society—Sun 11; Wed 7.45—Masonic blg.
NEWPORT First Church—Sun 11; Wed 8—Carnegie Library auditorium, 4th and Monmouth sts. RR 11-4—Masonic temple, 7th and York sts.
OWENSBORO First Church—Sun 11; Wed 7.45; RR Tues Thurs Fri 2-4—602 Daviess st.
PADUCAH First Church—Sun 11; Wed 7.45—14th and Broadway. RR 10-4—921 City Nat bnk blg.
PARIS Society—Sun 11; Wed 7.45—Masonic temple.
RICHMOND First Church—Sun 11; Wed 7.30; RR Wed 2-4—Masonic temple.
WINCHESTER Society—Sun 11; Wed 7.30; RR Mon Wed Sat 3-5—I O O F blg.

LOUISIANA

ALEXANDRIA Society—Sun 11; Wed 8; RR 3-5—212 Washington st.
BATON ROUGE Society—Sun 11; Wed 7.30—Camelia av and Wisteria st. RR 2-5—208 Cangelosi blg.
LAKE CHARLES First Church—Sun 11; Wed 8; RR Tues Sat 2-5—Kirby and Ford sts.
MONROE First Church—Sun 11; Wed 7.30—307 N 2d st. RR 1.30-4.30—675 Ouachita Nat bnk blg.
NEW ORLEANS Churches unite in Reading Rm, 708 Whitney Central blg, 9-9; Wed to 6; Sun 3-6.
First Church—Sun 11, 8; Wed 8—Nashville av and Garfield st.
Second Church—Sun 11, 8; Wed 8—630 Common st.
SHREVEPORT First Church—Sun 11; Wed 8—314 Fannin st. RR 10-5—227 Ardis blg.

MAINE

AUBURN and LEWISTON First Church—Sun 10.30; Wed 7.30; RR 1.30-4.30—93 College st, Lewiston.
AUGUSTA Society—Sun 10.30; Wed 8; RR 12-5 except Sat and holidays—Chapel, Williams st.
BANGOR First Church—Sun 10.35; Wed 7.35; RR 2-5—183 French st.
BATH First Church—Sun 10.30; Wed 7.30—North st. RR 2.30-5—109 Front st.
BRUNSWICK Society—Sun 10.45; Wed 7.45; RR Wed 2-30-4.30—Community house.
CALAIS First Church—Sun 10.30; Wed 7.30; RR 2-4—Church, Germain st.
CAMDEN First Church—Sun 11; Wed 7.30—Central st. RR 2.30-5—Beam blk, Main and Chestnut sts.
DOVER and FOXCROFT Society—Sun 10.30; Wed 7.30; RR 2.30-4.30 Tues Sat—Lincoln st, Foxcroft.
FREEPORT Society—Sun 10.45; Wed 7.45—Universalist church.
GARDINER First Church—Sun 10.45; Wed 7.30; RR Wed 2-4—Lincoln st.
HOULTON Society—Sun 11; Wed 7.30—Military and High sts.
KENNEBUNK Society—Sun 10.40; Wed 7.40; RR Wed 2.30-4.30—Summer st.
LEWISTON—See Auburn.
MILO Society—Sun 10.30; Wed 7.30.
PORTLAND First Church—Sun 10.45; Wed 7.45—61 Neal st. RR 9-6; Wed to 5—402 Shwartz blk, 602a Congress st.
PORTLAND Second Church—Sun 10.45; Wed 8; RR Tues Sat 2-4—649 Forest av.
ROCKLAND First Church—Sun 11; Wed 7.30—Cedar st. RR 2-5—Bicknell blk, Main st.
SACO Society—Sun 10.45; Wed 7.45—45 Middle st.
SANFORD Society—Sun 10.45; Wed 7.30; RR Wed Sat 2.30-4.30—Court Room, Town hall.
STONINGTON Society—Sun 11; Wed 7.30—Boyce blk.
VINAL HAVEN Society—Sun 11.30; Wed 7—Main st.
WATERVILLE Society—Sun 10.30; Wed 7.30; RR 2-4—People's bnk blg.

MARYLAND

ANNAPOLIS Society—Sun 11; Wed 8; RR Wed 3-5—28 State Circle.
BALTIMORE First Church—Sun 11, 8; Wed 8—University pkwy, west of Canterbury rd. RR 9-5; 7-9.30 except Wed—1311 Fidelity blg.
BALTIMORE Second Church—Sun 11, 8; Wed 8—Mt Royal av and St Paul st. RR 9.30-5.30—809 Lexington blg.
BALTIMORE Third Church—Sun 11, 8; Wed 8—Concert hall, Academy of Music, N Howard st. RR 9-5; 7-9.30—115 W Monument st.
CUMBERLAND First Church—Sun 11, 8; Wed 8—417 N Mechanic st. RR 10-4; Sat 7.30-8-30—69 Liberty Trust blg.
SANDY SPRING Society—Sun 11; Wed 8—Magnolia.

MASSACHUSETTS

ADAMS First Church—Sun 10.45; Wed 7.45; RR 3-5—Richmond blk, Center st.
AMESBURY First Church—Sun 10.35; Wed 7.45—Main and Carpenter sts. RR 12-4.30; Sat 7-9—23 Main st.
ATHOL First Church—Sun 10.45; Wed 7.45; RR Tues Sat 3-5; Sat 7.30-9—8 Starrett blg.
ATTLEBORO Society—Sun 10.45; Wed 8—3 I O O F blg.

AYER Society—Sun 10.30; Wed 7.30; RR Sat 2-5—Turner's blk, Main st.

BOSTON The First Church of Christ, Scientist, in Boston, Mass. (The Mother Church)—Sun 10.45, 7.30; Wed 7.30—Church Edifice, Norway, Falmouth, and St Paul sts.
Reading Rooms:
Little Bldg, Boylston and Tremont sts, 9-9; Wed to 5.
National Union Bank Bldg (seventh floor), 209 Washington st, opposite Old State House, 9-5.30.
Massachusetts Trust Co. Bldg, 236 Huntington av, 9-9; Wed to 7.

BOSTON Second Church (Roxbury)—Sun 10.30; Wed 7.45—Elm Hill av and Howland st. RR 9-5; Wed to 7.30; Mon Sat 7-9—528 Warren st at Gaston st.

BOSTON Third Church (Hyde Park)—Sun 10.45; Wed 7.45; RR Wed 3-5; Sat 7-9—126 Arlington st.

BROCKTON First Church—Sun 10.40; Wed 7.45; RR 12-4.30—30 N Main st.

BUZZARDS BAY Society—Sun 11.10; Wed 7.45—Wash. av.

CAMBRIDGE First Church—Sun 10.45; Wed 7.45—Brattle hall, 40 Brattle st, off Harvard sq. RR 10-7.30; Wed to 7.15; Sat to 8.30—11 Dunster st, Harvard sq.

CHELSEA First Church—Sun 10.45; Wed 7.45; RR Tues Fri 2-5—Y M C A bldg, Shurtleff and Grove sts.

CLINTON Society—Sun 10.45; Wed 7.45; RR Tues Thurs 3-5; Thurs 7-9—Water and Hammond sts.

CONCORD First Church—Sun 10.45; Wed 7.45; RR 2-5—Monument sq.

COTUIT First Church—Sun 11; Wed 7.30; RR Tues 2.30-5; Fri 6.30-9—Main and School sts.

DEDHAM Society—Sun 10.45; Wed 7.45—Odd Fellows hall, High st.

FALL RIVER First Church—Sun 10.45; Wed 7.30—Rock and Pine sts. RR 3-5—335 Pine st.

FITCHBURG First Church—Sun 10.45; Wed 7.45—60 Oliver st. RR 12-5.30—470 Main st.

FRAMINGHAM Society—Sun 10.30; Wed 7.30—Smith blk.

FRANKLIN Society—Sun 10.30—Town hall.

GLOUCESTER First Church—Sun 10.30; Wed 7.45—G A R hall, 47 Washington st. RR 2.30-4.30—16 Pleasant st.

GREAT BARRINGTON Society—Sun 11; Wed 7.30—Berkshire blk, Main st.

GREENFIELD First Church—Sun 11; Wed 7.45—Grinnell hall, 393 Main st. RR 3-5; Sat 7-9—277 Main st.

HAVERHILL First Church—Sun 10.45; Wed 7.45; RR 2-4—7 Newcomb st.

HAVERHILL Second Church—Sun 10.30; Wed 7.45; RR 2.30-4.30—The Bartlett, 59 Main st.

HOLYOKE First Church—Sun 10.45; Wed 7.30—Masonic temple, Chestnut st. RR 3-5; 7.30-9 Thurs—316 High st.

IPSWICH Society—Sun 10.45; 1st Wed 7.30—I O O F hall. RR 2-5—9 N Main st.

LAWRENCE First Church—Sun 10.30; Wed 7.45—3 Green st. RR 12-5 except Wed—Blakeley blg, 477 Essex st.

LEOMINSTER Society—Sun 10.40; Wed 7.45; RR Sat 7-8.30—30 Main st.

LEXINGTON First Church—Sun 10.45; Wed 7.45—Forest st. RR 2.30-5—Bank blg, Mass. av.

LOWELL First Church—Sun 10.45; Wed 7.45; RR 2-5; Sat 7-9—523 Hildreth blg.

LOWELL Society—Sun 10.45; Wed 7.45—378 Walker st.

LYNN First Church—Sun 10.45; Wed 7.45—Chestnut st near Broad st. RR 11.30-5—510 Security Trust blg.

MALDEN First Church—Sun 10.30; Wed 7.45; RR 2-5; Sat 7.30-9—Main and Spring sts.

MARLBORO First Church—Sun 10.45; Wed 7.45; RR 2.30-5—W Main and Winthrop sts.

MEDFORD First Church—Sun 10.45; Wed 7.45—Woman's Club hall, Governor's av. RR 2-4; Sat 7.30-9—19 Forest st near Medford sq.

MELROSE First Church—Sun 10.30—Memorial blg. Wed 7.45. RR 2.30-5; 7.30-9 except Wed—533 Main st.

MIDDLEBORO Society—Sun 10.45; Wed 7.45; RR Tues Sat 3-5—Co-op bnk blg, 28 S Main st.

MILFORD Society—Sun 10.45; Wed 7.30—Park ter.

NEEDHAM First Church—Sun 10.45; Wed 7.45; RR 3-5; Sat 7-9—936 Great Plain av.

NEW BEDFORD First Church—Sun 10.45, 7.30; Wed 8—County and Mills sts. RR 11-5—34 Merchants bnk blg, 105 William st.

NEWBURYPORT First Church—Sun 10.30; Wed 7.30; RR 3-5; Sat 7.30-9—State and Prospect sts.

NEWTON First Church—Sun 10.45; Wed 8—Players hall, West Newton. RR 2-6; Tues Sat 7.30-9—297 Walnut st, Newtonville.

NORTH ADAMS First Church—Sun 10.45; Wed 7.45—45 Chestnut st. RR 2.30-4.30; Sat 7-8—95 Main st.

NORTHAMPTON First Church—Sun 10.45; Wed 7.30—Center st. RR 2-5; Sat 7-9—78 Main st.

NORWOOD Society—Sun 10.45—I O O F hall, Washington st.

ORANGE Society—Sun 11; Wed 8—Memorial hall.

PITTSFIELD First Church—Sun 10.45, 7.45; Wed 7.45—131 South st. RR 10-5; Tues Sat 7-9—24 North st.

PLYMOUTH First Church—Sun 10.45; Wed 7.45; RR Wed 2.30-4.30—5 Lothrop st.

PROVINCETOWN Society—Sun 11; 1st Wed 7.30 RR Sat 2-4—Nautilus Club roms, Post Office lane.

QUINCY First Church—Sun 10.45; Wed 7.45—20 Greenleaf st. RR 11-5; Wed to 7; Sat to 9—1246 Hancock st.

READING First Church—Sun 11; Wed 8; RR 2.30-4.30—Lowell and Sanborn sts.

ROCKLAND First Church—Sun 10.45; Wed 7.35—Franklin av. RR 2.30-5; Sat 7.30-9—Webster blg, Union st.

SALEM First Church—Sun 10.45; Wed 7.45; RR 11.30-5.30—16 Lynde st.

SHARON Society—Sun 10.45; Wed 7.45—Main and Depot sts.

SOMERVILLE First Church—Sun 10.45; Wed 7.45; RR 12.30-5.30; 7-9 except Wed—142 Sycamore st.

SPRINGFIELD First Church—Sun 10.45, 7.30; Wed 8—State and Orleans sts. RR 10-6; Sat to 9—512 Besse System blg, 356 Main st.

TAUNTON First Church—Sun 11; Wed 7.45; RR 3-5—38 Winthrop st.

WELLESLEY First Church—Sun 10.45—Wellesley Town hall. Wed 7.45 I O O F hall. RR 3-6; Mon Sat 7-9—245 Washington st, Wellesley Hills sq.

WINCHENDON Society—Sun 10.45; Wed 7.45; RR Tues Thurs Sat 3-5—Jeffers blk.

WINCHESTER First Church—Sun 10.45; Wed 7.45; RR 10-5—Mt Vernon st, opposite Town hall.

WINTHROP First Church—Sun 10.45; Wed 8; RR 2-5; Sat 7-9—Wadsworth blk.

WOBURN First Church—Sun 11; Wed 7.45; RR Tues Thurs Sat 2.30-4.30—18 Arlington rd.

WORCESTER First Church—Sun 11, 7.45; Wed 7.45—Main and Oberlin sts. RR 9-5; Sat 7-9—903 Park blg.

WORCESTER Second Church—Sun 10.45; Wed 7.45—Elm Crest hall, 30 Elm st. RR 12-4.30—418 Slater blg.

MICHIGAN

ADRIAN First Church—Sun 10.30; Wed 7.30; RR 2.30-4.30—Dennis and Union sts.

ALBION First Church—Sun 10.30; Wed 7.45; RR 2.30-4.30—202 W Erie st.

ALLEGAN Society—Sun 10.45; Wed 7.45; RR 2-4—Doelker blk.

ALMA First Church—Sun 10.30; Wed 7.30—511 N Park av. RR 2.30-5—113½ W Superior st.

ANN ARBOR First Church—Sun 10.30; Wed 7.30—409 S Division st. RR 12-5—236 Nivkels arcade.

BANGOR Society—Sun 10.30; Wed 7.30—Washington st.

BATTLE CREEK First Church—Sun 11; Wed 8—101 Maple st. RR 10-6; Sat 7-9—205 City bnk blg.

BAY CITY First Church—Sun 10.45; Wed 7.45—701 Van Buren st. RR 11-5—407 Phoenix blg.

BELDING Society—Sun 10.45; Wed 7.30—106 S Pleasant st.

BENTON HARBOR First Church—Sun 10.45; Wed 8; RR 2-5—Church, Pleasant st.

BIRMINGHAM Society—Sun 11; Wed 8; RR Tues Thurs Sat 2.30-4.30; Wed 7-8—148 S Woodward av.

BUCHANAN Society—Sun 11; Wed 7.45; RR Wed 2-4—Dewey av and Oak st.

CADILLAC First Church—Sun 10.30; Wed 7.30; RR Tues Thurs Sat 2-5—123 Spruce st.

CALUMET Society—Sun 10.30; Wed 7.30; RR Wed Sat 3-5—5th and Oak sts.

CHARLEVOIX First Church—Sun 10.45; Wed 7.45; RR Tues Thurs Sat 2-5—Van Pelt hall.

CHARLOTTE First Church—Sun 11; Wed 7.30; RR Wed Sat 3-5—Church, Lovette and Washington sts.

COLOMA Society—Sun 10.45; Wed 8; RR Wed Sat 2-4.

DECATUR Society—Sun 10.45—E Delaware st.

DETROIT Churches unite in Reading Rms, 802 Fisher arcade, 1529 Woodward av; 9-9; Wed to 7; Sun and holidays 2.30-5.
First Church—Sun 10.30, 7.30; Wed 8; RR 11.30-5; Wed 6.30-7.30—Cass and Hancock sts.
Second Church—Sun 10.30, 7.30; Wed 8; RR 2-5; 7-9 except Wed—151 E Grand blv, near Jefferson av.
Third Church—Sun 10.30, 7.30; Wed 8; RR 11-9—General Motors blg.
Fourth Church—Sun 10.30; Wed 8—Masonic temple, Grand River av and Chope pl.

DOWAGIAC Society—Sun 10.45—Public library.

EATON RAPIDS Society—Sun 11; Wed 7.30—K P hall.

ESCANABA Society—Sun 11; Wed 8; RR Wed 3-5—325 S 13th st.

FENNVILLE Society—Sun 10.30; Wed 7.45.

FLINT First Church—Sun 10.45; Wed 8—E Court and Harrison sts. RR 11-5—Ward blg, 526 S Saginaw st.

GRAND HAVEN Society—Sun 10.45; Wed 7.45; RR Sat 2.30-5—Unitarian Church, Washington st.

GRAND RAPIDS First Church—Sun 11, 7.30; Wed 8—Wash. st and Lafayette av. RR 9-9; Wed to 7—931 Mich. Tr blg.

GRAND RAPIDS Second Church—Sun 11, 7.30; Wed 8—Sheldon av and Oakes st. RR 10-6—402 Commercial Sav bnk blg.

GREENVILLE Society—Sun 10.45; Wed 7.30—222 E Wash. st.

HANCOCK Society—Sun 10.45; Wed 8; RR Fri 2-5—Epstein blg, 116 Quincy st.

HARTFORD Society—Sun 10.45; Wed 7.30.
HASTINGS First Church—Sun 10.30; Wed 7.45; RR Wed Sat 2-5—136 W Center st.
HOUGHTON First Church—Sun 10.45; Wed 8; RR Fri 3-5—I O O F temple.
HOWELL Society—Sun 10.45; Wed 7.30—116½ Grand River st.
IRON MOUNTAIN Society—Sun 11; Wed 8—K P hall.
IRON RIVER Society—Sun 10.30; Wed 8; RR Sat 3-5—Polglase blg, Genesee st.
IRONWOOD First Church—Sun 10.45; Wed 8; RR Tues Fri 2.30-4.30—315 E Aurora st.
JACKSON First Church—Sun 10.30, 7.45; Wed 7.45; RR 11-5; Sat 6.30-8.30—West Side city pk.
JONESVILLE First Church—Sun 10.30; Wed 7; RR 3-5.
KALAMAZOO First Church—Sun 11, 7.45; Wed 7.45—South and Park sts. RR 9-5; Sat to 8; Sun 2.30-5—803 Kalamazoo Nat bnk blg.
LANSING First Church—Sun 10.45; Wed 7.45—Walnut and Allegan sts. RR 10-5; Sat to 9—818 Prudden blg.
LESLIE Society—Sun 10.30; Wed 7.45—Woodworth st.
LUDINGTON First Church—Sun 10.45; Wed 7.45—Cor Filer and Delia sts. RR—12 First Nat bnk blg.
MANISTEE Society—Sun 10.45; Wed 8; RR 3-5; Mon Thurs 7-9—111 Maple st.
MARQUETTE First Church—Sun 11; Wed 7.45; RR 3-4—223 Blaker st.
MARSHALL First Church—Sun 10.45; Wed 7.45; RR 2.30-5—109 E Mansion st.
MENOMINEE—See Marinette, Wis.
MONROE Society—Sun 10.15; Wed 7.30—14 Telephone blg.
MT CLEMENS Society—Sun 10.30; Wed 7.30; RR 2-5; Mon Sat 7-9—25 Cass av.
MT PLEASANT First Church—Sun 10.30; Wed 7.30; RR Mon Wed Sat 2-4—Normal av and Wisconsin st.
MUSKEGON First Church—Sun 10.45; Wed 8—Woman's Club blg. RR 12.30-5; Sat 7.30-9—113 W Western av.
NEGAUNEE Society—Sun 10.30; Wed 7.30—I O O F hall.
NILES First Church—Sun 10.45; Wed 7.30; RR Wed Fri 2.30-4.30—309 Broadway.
OTSEGO Society—Sun 10.30; Wed 7.45—239 W Allegan st.
OWOSSO First Church—Sun 10.30; Wed 7.45—Oliver and Water sts. RR 2-4—Hall blk.
OXFORD First Church—Sun 10.30; Wed 7.30; RR Wed 2-5—S Washington st.
PENTWATER Society—Sun 11.
PETOSKEY First Church—Sun 10.45; Wed 7.30; RR Tues Thurs Sat 3-5—Waukezoo and Mich. sts.
PLAINWELL Society—Sun 10.30; Wed 7.30.
PLYMOUTH First Church—Sun 10.30; Wed 7.30; RR 2-4—Church, Main and Dodge sts.
PONTIAC Society—Sun 10.30; Wed 7.45—Williams and Lawrence sts. RR 11-5.30—300 American bnk blg.
PORT HURON First Church—Sun 10.30; Wed 7.45—6th and Union sts. RR 12-5—Meisel blk.
ROMEO Society—Sun 10.
ROYAL OAK First Church—Sun 10.30; Wed 8—101 S Troy st. RR 2-4.30 except Mon Sat—308 E 1st st.
SAGINAW First Church—Sun 10.30, 7.45; Wed 7.45—Warren and Hayden sts. RR 10-5; Sat to 9; Mon 7-9—503 Wiechmann blg.
SAGINAW Second Church—Sun 10.30; Wed 7.45—Foresters' temple. RR 2-5; Sat to 9—19 Graebner blg, W.S.
ST CLAIR Society—Sun 10.30; Wed 7.30—Meccabee hall.
ST JOHNS Society—Sun 10.30; Wed 7.45—111 N Ottawa st.
SALINE Society—Sun 10; Wed 7.30; RR Wed 2-4—Citizens bnk blg.
SAUGATUCK Society—Sun 11—Main st and Public Square.
SAULT STE MARIE First Church—Sun 10.30; Wed 7.30; RR 2.30-4.30 except Wed—Brown blk, Ashmun st.
SOUTH HAVEN First Church—Sun 10.45; Wed 7.45—Pearl and Phoenix sts. RR Tues Thurs Sat 2.30-4.30—303 Center st.
STURGIS Society—Sun 11; Wed 7.45; RR Tues 7.30-9; Thurs Sat 2.30-4.30—Masonic blk.
TECUMSEH Society—Sun 10.45—111 N Union st.
THREE RIVERS Society—Sun 11; Wed 8—Vaudette theater.
TRAVERSE CITY First Church—Sun 10.30; Wed 7.45; RR 2-4.30—Ebner blg, 148 State st.
WYANDOTTE Society—Sun 10.30; Wed 8; RR Tues Fri 2-5—K of P hall, 1st and Maple sts.
YPSILANTI First Church—Sun 10.30; Wed 7.30—Literary Club, Wash. st. RR Tues Thurs Sat 2-5—32 N. Wash. st.

Minnesota

ALBERT LEA First Church—Sun 10.45; Wed 8—Adams av and Clark st. RR 3-5—Home Investment blg.
AUSTIN First Church—Sun 10.30; Wed 8; RR 2-4.30—133 W Maple st.
BEMIDJI Society—Sun 11; Wed 8—Battles blg.
BRAINERD Society—Sun 11; Wed 8—Iron Exchange blg. RR Tues Thurs Sat 3-5—Walverman blg.
CROOKSTON Society—Sun 11; Wed 8; RR Tues Thurs—2.30-4.30—Marin blk.
DULUTH First Church—Sun 11; Wed 8—9th av, E and 1st st. RR 9-6—411 Alworth blg.
EVELETH Society—Sun 11—Monitor hall.
EXCELSIOR Society—Sun 11—1st and Center sts.
FAIRMONT First Church—Sun 10.30; Wed 8; RR 2-5—222 East Blue Earth av.
FERGUS FALLS Society—Sun 10.45; Wed 7.30; RR Wed 2.30-4.30—128 W Lincoln av.
GRAND RAPIDS Society—Sun 11; 1st Wed 8—Public library.
HIBBING First Church—Sun 11; Wed 8; RR Mon Wed Sat 3-5—321 Washington st.
KASSON Society—Sun 10.45; Wed 8—A O U W hall.
LAKE CITY Society—Sun 10.45; Wed 8—City Hall blg.
LUVERNE Society—Sun 11—A O U W hall.
MANKATO First Church—Sun 10.45; Wed 8; RR 2-5—Church, 310 S 4th st.
MINNEAPOLIS Churches unite in Reading Rms, 1006 Plymouth blg, Hennepin av and 6th st; 9-9; Wed to 6; Sun 2.30-5.30.
First Church—Sun 10.45, 8; Wed 8; RR 10-4—Nicolett av at 24th st.
Second Church—Sun 10.45, 8; Wed 8—2d av, S, and 11th st. RR 9-5.30—200 S 11th st.
Third Church—Sun 10.45, 8; Wed 8—Holmes av and Lake st. RR 10-9; Wed to 7.30—1415 W Lake st.
Fourth Church—Sun 10.45; Wed 8; RR 2-5; Wed to 8—Park av and 31st st.
Fifth Church—Sun 10.45; Wed 8; RR 10-5—University and 12th avs, SE.
Sixth Church—Sun 10.45, 8; Wed 8; RR 10-5.30; Wed to 7.45—Hennepin and Summit avs.
MONTEVIDEO Society—Sun 10.45; Wed 8; RR Thurs 2-5—6th st, N, and Sherman av.
NORTHFIELD Society—Sun 10.45—National bnk blg.
ORTONVILLE First Church—Sun 10.45; Wed 8; RR Tues Fri 3-5—Shumaker blg.
OWATONNA Society—Sun 11; Wed 8—Kindergarten blg.
PRINCETON Society—Sun 10.45—Armory.
RED WING First Church—Sun 10.45; Wed 8; RR 3-5—323½ Bush st.
ROCHESTER Society—Sun 11; Wed 7.45—A O U W hall, S Broadway.
ST CLOUD Society—Sun 11; Wed 8; RR 2-5; Sat 7-9—6 Leisen blk, St Germain st and 7th av, S.
ST PAUL First Church—Sun 10.45, 8; Wed 8—Summit av and Grotto st. RR 9-9; Wed to 5.30; Sun 3-6—1420 Pioneer blg.
ST PAUL Second Church—Sun 10.45—Park theater. Wed 8—Liberty hall, Selby and Snelling avs. RR 11-4—311 Lowry annex.
STEWARTVILLE Society—Sun 10.45; Wed 8—Church, Broadway and Center st.
STILLWATER First Church—Sun 10.45; Wed 8—N 3d and Mulberry sts. RR 11-5—3 Tepass blk, Chestnut st.
THIEF RIVER FALLS Society—Sun 11—Church, La Bree av and 1st st.
TWO HARBORS Society—Sun 11; Wed 8; RR Wed 3-5—515 1st av.
VIRGINIA First Church—Sun 11; Wed 8; 7th st, S, and 3d av, W. RR 3-5—306 1st Nat bnk blg.
WHITE BEAR LAKE Society—Sun 10.45; Wed 8—Clark av.
WILLMAR First Church—Sun 10.45; Wed 8; RR Wed 2-4—Trott and 5th sts.
WINONA First Church—Sun 11; Wed 8; RR 1.30-5.30—75 W 3d st.

Mississippi

BILOXI Society—Sun 10.45; Wed 7.45—Seal and West Howard avs. RR 2.30-4.30—313 Lameuse st.
CLARKSDALE Society—Sun 11; Wed 7.30; RR 3-5—512 McWilliams blg.
GREENVILLE Society—Sun 11; Wed 8—Peoples theater.
JACKSON First Church—Sun 11; Wed 8—N State and Fortification sts. RR 2-5—408 Capital Nat bnk blg.
McCOMB Society—Sun 11; Wed 7.45—W O W hall.
MERIDIAN First Church—Sun 11; Wed 8; RR 2-4—24th av and 9th st.
TUPELO Society—Sun 11; Wed 8—Blair blg, Main st.
VICKSBURG First Church—Sun 11; Wed 7.45; RR 3-5—817 Crawford st.
WATER VALLEY Society—Sun 11.

Missouri

BOONVILLE Society—Sun 11; Wed 7.30; RR Wed 2-4—Main and High sts.
BROOKFIELD Society—Sun 11; Wed 8—314 Linn st.
BUTLER Society—Sun 11; Wed 8; RR Sat 2-5—Church.
CAPE GIRARDEAU Society—Sun 11; Wed 8; RR Thurs 2-4.30—328 Broadway.
CARROLLTON Society—Sun 11; Wed 8—N 1st st.
CARTHAGE First Church—Sun 11; Wed 8; RR 2-5—6th and Maple sts.
CENTRALIA Society—Sun 11; Wed 8—Bnk of Centralia blg.
CHILLICOTHE Society—Sun 11; Wed 8—714½ Wash. st.
COLUMBIA First Church—Sun 10.45; Wed 8; RR 3-5—Virginia blg.
HANNIBAL First Church—Sun 11; Wed 8; RR Wed Sat 2-4—106 S 5th st.
INDEPENDENCE First Church—Sun 11; Wed 8; RR 1-4—108 S Pleasant st.

JEFFERSON CITY First Church—Sun 11; Wed 8—318 Monroe st. RR 3-5—202 E High st.
JOPLIN First Church—Sun 11; Wed 8—16th and Wall sts. RR 9-5; Sun 1-4—716 Frisco blg.
KANSAS CITY First Church—Sun 11, 8; Wed 8—9th st and Forest av. RR 9-9; Wed to 7—605 Waldheim blg.
KANSAS CITY—The following Churches unite in Reading Rms, 712 Commerce blg, 10th and Walnut sts; 9-9; Wed to 7; Sun 2-6.
Second Church—Sun 11, 8; Wed 8; RR 9-5; Sat to 1—Troost av and 31st st.
Third Church—Sun 11, 8; Wed 8—40th and Walnut sts. RR 9.30-5—10 E 39th st.
Fourth Church—Sun 11, 8; Wed 8; RR 2-6.30; Wed Sun to 5—Gladstone hall, 4608 St John av.
Fifth Church—Sun 11, 8; Wed 8—26th st and Jackson av.
KIRKSVILLE Society—Sun 10.45; Wed 7.30; RR Wed Sat 1-4—Trust blg.
KIRKWOOD First Church—Sun 10.45; Wed 8.15; RR 2-5; Fri 7.30-9.30—Clay and Wash. avs.
LEBANON Society—Sun 11; Wed 7.30—216 Jefferson st.
LEXINGTON Society—Sun 11; Wed 8; RR Wed Sun 2-4—Baskett blg.
LIBERTY Society—Sun 11; Wed 8; RR Wed Sat 3-5—Church.
MARSHALL First Church—Sun 11; Wed 8; RR Wed Sat 2-4. RR—107 E North st.
MARYVILLE First Church—Sun 11; Wed 8; RR Wed Sat 3-5—206 S Main st.
MEXICO First Church—Sun 10.45; Wed 7.30; RR Wed Sat 2-4—223 E Promenade.
MEXICO Society—Sun 10.45; Wed 7.30—Planters Hotel blg.
MOBERLY Society—Sun 11; Wed 8—107 N 4th st.
MONTGOMERY CITY Society—Sun 11; Wed 7.30—Masonic hall.
MT WASHINGTON Society—Sun 11; Wed 8; RR Wed 2-4—Independence and Glenwood avs.
NEOSHO Society—Sun 11; Wed 7.30; RR Sat 12-4—124 E Spring st.
NEVADA Society—Sun 11; Wed 8; RR Wed Sat 2-4—5 Moore blg.
OSBORN Society—Sun 10.30—Hall blg.
PLEASANT HILL Society—Sun 11; Wed 3.
POPLAR BLUFF Society—Sun 11; Wed 8; RR Wed Sat 2.30-4.30—210 N 7th st.
RICH HILL Society—Sun 11—3d and Walnut sts.
ST JOSEPH Churches unite in Reading Rms, 516 Corby-Forsee blg; 9-9; Wed to 7; Sun 3-5.
First Church—Sun 11; Wed 8—12th and Felix sts.
Second Church—Sun 11, 8; Wed 8—910 Edmond st.
ST LOUIS Churches unite in Reading Rms, 1993 Railway Exchange blg; 9-9; Wed 9-5; Sun 2-5.
First Church—Sun 11, 8—Kingshighway and Westminster pl. RR 9-9; Wed to 5; Sun 2-5—4955 Delmar av.
Second Church—Sun 11, 8; Wed 8—4234 Wash. blv.
Third Church—Sun 10.45, 8; Wed 8—3524 Russell av.
Fourth Church—Sun 11, 8; Wed 8—5569 Page blv. RR 9-9; Wed to 7.45; Sun 3-5—5451 Page blv.
Fifth Church—Sun 11, 8; Wed 8; RR 2-5—3630 S Grand av.
Sixth Church—Sun 10.45; Wed 8—Mt Moriah (Masonic) temple, Garrison and Natural Bridge avs.
Seventh Church—Sun 10.45; Wed 8—309 Kraus st.
SEDALIA First Church—Sun 11; Wed 8; RR 2-5—6th st and Lamine av.
SPRINGFIELD First Church—Sun 11; Wed 8—330 E Center st. RR 10-5—420 Holland blg.
TRENTON Society—Sun 11; Wed 8; RR Wed Sat 2.30-5—31 Kress blg.
UNIVERSITY CITY First Church—Sun 11, 8; Wed 8; RR 2-5—6670 Delmar av.
WARRENSBURG First Church—Sun 11; Wed 8; RR Wed Sat 3-5—145 E Culton st.
WEBB CITY Society—Sun 11; Wed 8—K P hall.
WEBSTER GROVES First Church—Sun 11; Wed 8.15—Monday Club, Maple and Cedar avs. RR 2-5—107 Gorelock blg.

Montana

ANACONDA Society—Sun 11; Wed 8; RR 2-4 except Sun and holidays—316 Oak st.
BILLINGS First Church—Sun 11; Wed 8—Division st. RR 11.30-4.30—505 Electric blg.
BOZEMAN First Church—Sun 11; Wed 8; RR 1.30-5.30—Golden Rule blk.
BUTTE First Church—Sun 11, 8; Wed 8; RR 10-4, 7-9 except Wed—229 N Montana st.
CASCADE Society—Sun 11—Central av and 2d st.
DEER LODGE Society—Sun 11; Wed 8; RR 2-4—Church, 610 Milwaukee av.
DILLON Society—Sun 11; Wed 8—Yearian blk, Centre st.
GLENDIVE Society—Sun 11—I O O F hall.
GREAT FALLS First Church—Sun 11; Wed 8—Masonic temple, Central av and 9th st. RR 10-5; 7-9 except Wed—317 Ford blg.
HAMILTON First Church—Sun 11; Wed 8; RR 2.30-4.30—5th and Bedford sts.
HAVRE Society—Sun 11; Wed 8—Library, 4th av and 5th st.
HELENA First Church—Sun 11; Wed 8—6th av and Rodney st. RR 2-5—54 Bailey blk.
KALISPELL First Church—Sun 11; Wed 8; RR 3-5—K M blg.
LEWISTOWN First Church—Sun 11; Wed 8—Carpenter's hall, 614 W Broadway. RR 2-4.30—401 Bank-Electric blg.
LIBBY Society—Sun 11; Wed 8—Louisiana av.
LIVINGSTON First Church—Sun 11; Wed 8—Masonic hall. RR Tues Thurs Sat 2.30-5—7 Thompson blk.
MILES CITY First Church—Sun 11; Wed 8; RR Wed Sat 2.30-4.30—Fort st and S Center av.
MISSOULA First Church—Sun 11, 8; Wed 8; RR 2-4; Thurs Fri 7.30-9—Pine and Pattee sts.
THOMPSON FALLS Society—Sun 11.

Nebraska

ALLIANCE First Church—Sun 11; Wed 8; RR Wed 2-4—310½ Box Butte av.
AYR Society—Sun 11; Wed 8.
BEATRICE First Church—Sun 11; Wed 8; RR 2-4—800 Ella st.
BLOOMFIELD Society—Sun 11—Library blg.
BRIDGEPORT Society—Sun 11—Masonic hall.
BROKEN BOW Society—Sun 11; Wed 7.45—7th and Broadway.
CENTRAL CITY Society—Sun 11; Wed 8—Coddington blk.
CHADRON First Church—Sun 11; Wed 8—5th and Ann sts. RR 2-5—215 N Main st.
COZAD Society—Sun 11; Wed 7.30.
CRAWFORD Society—Sun 11—2d and Ash sts.
EXETER First Church—Sun 11; Wed 8; RR Wed 2-4.
FAIRBURY Society—Sun 11; Wed 8; RR Wed 2-5—700 E st.
FALLS CITY Society—Sun 11—M W A hall.
FIRTH Society—Sun 11.
FREMONT Society—Sun 11; Wed 8—Auditorium, Hotel Pathfinder. RR 3-5—423 Union bnk blg.
GRAND ISLAND First Church—Sun 11; Wed 8—1003 W 3d st. RR 12-5—39 Hedde blg.
HASTINGS First Church—Sun 11; Wed 8; RR 2.30-5 including Sun—Carnegie library.
HOLDREDGE Society—Sun 11; Wed 8—Jackson hall, West av.
KEARNEY First Church—Sun 11; Wed 8; RR 2-4 except Wed—23d st and 1st av.
LINCOLN First Church—Sun 11, 8; Wed 8—12th and L sts. RR 9.30-9; Wed to 8—204 Funke blg.
McCOOK Society—Sun 11; Wed 8—Church.
MINDEN Society—Sun 11.
NEBRASKA CITY First Church—Sun 11; Wed 8; RR Wed 2-4—12th st and 1st av.
NELIGH First Church—Sun 11; Wed 8; RR Tues Sat 2.30-4.30—Church.
NORFOLK First Church—Sun 11; Wed 8—Library hall, Norfolk av and 8th st. RR 2-4—14 Bishop blk.
NORTH PLATTE Society—Sun 11; Wed 8; RR Mon Fri 2-4—B and L blg.
OMAHA Churches unite in Reading Rms, 924 1st Nat bnk blg; 9-9; Wed to 7; Sun 2-5.
First Church—Sun 11, 8; Wed 8—24th st and St Mary's av.
Second Church—Sun 11; Wed 8—41st and Davenport sts.
Third Church—Sun 11; Wed 8—Druid hall, 2414 Ames av.
PLATTSMOUTH Society—Sun 11—6th and Granite sts.
RED CLOUD Society—Sun 11; Wed 8.
SCOTTSBLUFF Society—Sun 11; Wed 8—3d and 17th avs.
SEWARD Society—Sun 11; Wed 8; RR Wed 2-5—Mayland blg.
SUPERIOR Society—Sun 11; Wed 8—Carnegie library.
WEEPING WATER First Church—Sun 11; Wed 8; RR Tues Sat 2-5—Church.
YORK Society—Sun 11; Wed 8; RR Wed 3-5—Chilcote hall, 110 W 6th st.

Nevada

CARSON CITY Society—Sun 11; Wed 8—I O O F hall.
ELY Society—Sun 11; Wed 7.45—I O O F hall.
FALLON Society—Sun 11; Wed 7.30—Kent blg, Main st.
GOLDFIELD Society—Sun 11; Wed 7.45; RR Wed 2-4.
RENO First Church—Sun 11; Wed 8—Masonic temple. RR 12-5; Sun 3-5—445 Gazette blg.
RENO Society—Sun 11; Wed 8—Ryland and S Center sts.
SPARKS Society—Sun 11; Wed 8—12th and B sts.
TONOPAH Society—Sun 11; Wed 7.30; RR 2-4.
WINNEMUCCA Society—Sun 11; Wed 7.45; RR 3-4—411 Melarkey st.

New Hampshire

BERLIN Society—Sun 10.30; Wed 7.45; RR Tues Fri 2.30-4.30—197 Main st.
CLAREMONT Society—Sun 10.45—Brown's blk, Tremont sq.
CONCORD First Church—Sun 10.30; Wed 7.30; RR 2-5; Sat 7-9—State and School sts.
DERRY Society—Sun 10.45; Wed 7.30; RR Tues Sat 2-4.30—K of P hall.
DOVER First Church—Sun 11; Wed 7.30; RR Mon Wed Sat 2-4.30—604 Central av.
EXETER First Church—Sun 10.45; Wed 7.45; RR Sat 3-5—6 Merrill blk, Water st.
KEENE Society—Sun 10.45; Wed 7.45; RR Mon 7.30-9; Sat 3-5—12 Washington st.
LACONIA First Church—Sun 11; Wed 7.30; RR 2-5; Sat 7-9—Baldi blg, 664 Main st.

LANCASTER Society—Sun 10.45; Wed 7.45; RR Wed 3-5—147 Main st.
LEBANON First Church—Sun 11; Wed 8; RR Sat 3-5, 7-9—8 Lincoln hall.
LISBON Society—Sun 10.45; RR Sat 7-9—Parker blk.
LITTLETON Society—Sun 10.45; Wed 7.45; RR Wed 3-5—Opera blk.
MANCHESTER First Church—Sun 11; Wed 8—Harrison st, near Elm st. RR 2-5—809 Amoskeag bnk blg.
MILFORD First Church—Sun 11; Wed 7.30; RR Wed 3-5—South st.
NASHUA First Church—Sun 10.45—Odd Fellows Lodge. Wed 7.45; RR 3-5—34 I O O F blg, Main st.
NEWPORT Society—Sun 10.45; Wed 7.30—Citizens hall.
NORTH CONWAY Society—Sun 10.30; RR Wed 3-5—Pease blg.
PITTSFIELD Society—Sun 11.45; Wed 8—G A R hall.
PORTSMOUTH First Church—Sun 10.45; Wed 7.45; RR 2-5—1st Nat bnk blg annex.
TAMWORTH Society—Sun 11.
WOLFEBORO Society—Sun 11; RR Tues 3-5—Brewster Memorial blg.

New Jersey

ASBURY PARK First Church—Sun 10.30; Wed 8; RR 11-4—3d av and Emory st.
ASBURY PARK Second Church—Sun 11, 8; Wed 8; RR 1.30-4.30—710 Grand av.
ATLANTIC CITY First Church—Sun 11, 8; Wed 8; RR 10-5—4 S Brighton av.
ATLANTIC CITY Second Church—Sun 11, 8; Wed 8; RR 11-1, 2-5—925 Boardwalk.
BAYONNE First Church—Sun 11; Wed 8; RR 3-5—719 Broadway.
CAMDEN First Church—Sun 11, 8; Wed 8; RR 12-5—209 Cooper st.
CRANFORD First Church—Sun 11; Wed 8; RR 10-12—Springfield av and Miln st.
DOVER First Church—Sun 11; Wed 8; RR 2-5—24 E Blackwell st.
DUMONT Society—Sun 11; 1st and 3d Wed 8.15—Masonic temple.
EAST ORANGE First Church—Sun 11, 8; Wed 8; RR 1-5—166 North Parkway.
ELIZABETH First Church—Sun 11; Wed 8—Jr O U A M blg, E Grand st. RR 2-4 except Sat—25, 275 Morris av.
ENGLEWOOD First Church—Sun 11; Wed 8—Engle st and Spring lane. RR 10-4—4 Dean st.
HACKENSACK First Church—Sun 11; Wed 8—Junior Order hall, Gamewell st. RR 3-5—Commercial blg, Main st.
HADDON HEIGHTS First Church—Sun 11; Wed 8; RR 1.30-4.30—5th and Station avs.
HAMMONTON Society—Sun 11; Wed 8—Woman's Civic club.
HOBOKEN First Church—Sun 11, 8; Wed 8; RR 10-5 except Sun and holidays; Tues Fri 7-9—414 Hudson st.
JERSEY CITY First Church—Sun 11, 8; Wed 8—154 Harrison av. RR 11-6—Lerner blg, Bergen and Sip avs.
LAKEWOOD Society—Sun 11; Wed 8—I O O F hall, 235 1st st.
MAPLEWOOD First Church—Sun 11; Wed 8; RR Tues Thurs Sat 2.30-4.30—Masonic hall.
MONTCLAIR First Church—Sun 11, 8; Wed 8—25 S Fullerton av. RR 11-5—28 Madison blg, 427 Bloomfield av.
MORRISTOWN Society—Sun 11; Wed 8.15—3 Dodge blg, 25 South st.
MOUNTAIN LAKES First Church—Sun 11; Wed 8.15—Boulevard and Briarcliffe rd. RR 10-5; Sat 8-9.30—624 Main st, Boonton.
NEWARK First Church—Sun 11.15, 8; Wed 8; RR 11.30-4—Clinton and Hillside avs.
NEWARK Second Church—Sun 11, 8; Wed 8—2d av and Garside st. RR 10.30-5; 7-8.30 except Wed—38 Clinton st.
NEW BRUNSWICK Society—Sun 11; Wed 8; RR Tues Thurs Sat 2.30-5—Montalvo blg, 101 Albany st.
ORADELL Society—Sun 11; Wed 8.15—Brower's hall.
ORANGE First Church—Sun 11, 8; Wed 8—24 Cleveland st. RR 10-5; 8-9.30—191 Main st.
PASSAIC First Church—Sun 11; Wed 8; RR 3-5—58 Prospect st.
PATERSON First Church—Sun 11; Wed 8—Fair and Auburn sts. RR 12-3; Tues 7.30-9—Elbow blg, Main and Market sts.
PENNS GROVE Society—Sun 11; Wed 8; RR Wed Sat 1-5—E Harmony st.
PLAINFIELD First Church—Sun 11, 8; Wed 8; RR 9.30-4.30; Mon Thurs 7.30-9.30; Sat 9.30-9.30—111 Watchung av.
PRINCETON Society—Sun 11; Wed 8—Olden st.
RED BANK Society—Sun 11.10, 8.10; Wed 8.10; RR Wed Sun 2.30-4.30—54 Broad st.
RIDGEFIELD PARK First Church—Sun 11; Wed 8; RR 3-5—310 Main st.
RIDGEWOOD First Church—Sun 11; Wed 8; RR 2-5—Washington pl.
RIVERTON First Church—Sun 11; Wed 8—703 Thomas av. RR 3-5; Sat 7-9—514 Main st.
RUTHERFORD First Church—Sun 11, 8; Wed 8; RR 2-5—Park and Newell avs.
SEWAREN Society—Sun 11; Wed 8; RR Thurs 3-5—West av at Marsh st.
SUMMIT First Church—Sun 11; Wed 8; RR 2-5—28 Ruthven pl.
TRENTON First Church—Sun 11, 8; Wed 8; RR 1-5—Stacy Trent hotel.
VINELAND First Church—Sun 10.45; Wed 8—628 Plum st. RR 2.30-4.30—548 Landis av.
WEEHAWKEN Society—Sun 11; Wed 8; RR 2-5—43 1st st.
WESTFIELD First Church—Sun 11; Wed 8; RR 2-4—422 E Broad st.
WEST HOBOKEN First Church—Sun 11, 8; Wed 8; RR 1.30-4.30—414 Smith st.
WEST NEW YORK Society—Sun 11, 8; Wed 8—444 16th st. RR 11-5—Rialto blg, 584-586 Bergenline av.
WILDWOOD Society—Sun 11; Wed 8—E Davis av.

New Mexico

ALBUQUERQUE Society—Sun 11; Wed 8—Woman's Club blg. RR 2.30-5.30—12 Melini blg.
ARTESIA Society—Sun 11; Wed 8—Gates blg, Main st.
CARLSBAD Society—Sun 11—Woman's Club room.
GALLUP Society—Sun 11—I O O F hall.
RATON Society—Sun 11—Church, 100 S 4th st.
ROSWELL First Church—Sun 11; Wed 7.30—Lea av and First st. RR 2-5—110 E 4th st.
SILVER CITY Society—Sun 11; Wed 7.30—Central School blg.

New York

ALBANY First Church—Sun 10.45, 8; Wed 8—Madison av and Quail st. RR 9-9; Wed to 7; Sun 3-5—90 Maiden lane.
AMSTERDAM First Church—Sun 10.45; Wed 7.45; RR 2-4—81 Division st.
ATTICA Society—Sun 11; Wed 8—I O O F temple.
AUBURN First Church—Sun 10.30; Wed 8—193 Genesee st. RR 12-5—2-3 Flint blg, Genesee st.
BALLSTON SPA Society—Sun 10.45; RR Tues Fri 3-5—49 Front st.
BATAVIA First Church—Sun 11; Wed 8; RR 3-5—217 E Main st.
BATH First Church—Sun 11; Wed 8; RR 2-4—12 Messerschmitt blk. 34 Liberty st.
BELMONT Society—Sun 10.45—Ward hall.
BINGHAMTON First Church—Sun 10.45; Wed 7.45—36 Main st. RR 10.30-5—1204 Press blg.
BRONXVILLE First Church—Sun 11; Wed 8—Village hall. RR 2-5; Mon Fri 8-10—72 Pondfield rd.
BROOKLYN—See New York, Borough of Brooklyn.
BUFFALO First Church—Sun 10.30, 8; Wed 8—North st and Elmwood av. RR 9-9; Wed to 5.30—719 Brisbane blg.
BUFFALO Second Church—Sun 10.30, 8; Wed 8; RR 1.30-4—West Humboldt and Woodlawn av.
BUFFALO Third Church—Sun 10.30, 8; Wed 8—W Ferry st and Norwood av. RR 1.30-5; Tues Thurs 7.30-9—515 Elmwood av.
CANANDAIGUA Society—Sun 11; Wed 8—Canandaigua Nat bnk blg.
CATSKILL Society—Sun 11; Wed 8; RR Mon Wed Fri 3-5—19 Clark st.
CORNING Society—Sun 11; Wed 7.45; RR Tues Fri 3-5—I O O F hall, Erie av.
CORTLAND First Church—Sun 11; Wed 8; RR Tues Thurs Fri 3-5—33 E Court st.
DOBBS FERRY Society—Sun 11; 1st Wed 8.15—84 Main st.
DUNKIRK First Church—Sun 10.45; Wed 8; RR 3-5—503 Washington av.
EAST AURORA First Church—Sun 11; Wed 8; RR Tues 3-5—307 Main st.
ELMIRA First Church—Sun 11; Wed 8; RR 2.30-5—214 W Gray st.
FAR ROCKAWAY—See New York, Borough of Queens.
FLUSHING—See New York, Borough of Queens.
FOREST HILLS—See New York, Borough of Queens.
FORT EDWARD Society—Sun 10.45; Wed 7.30—25 E st.
FORT PLAIN Society—Sun 10.45; Wed 7.30—Linney blg.
FREEPORT First Church—Sun 11.10, 7.45; Wed 7.45; RR 2-4.30—98 S Main st.
FULTON Society—Sun 10.45; Wed 8; RR 3-5—126 E 1st st.
GENEVA Society—Sun 10.45; Wed 8—Prouty blg, Seneca st.
GLEN COVE Society—Sun 11; Wed 8; RR Tues Thurs Sat 2.30-4.30; Fri 7.30-9.30—9 W Glen st.
GLENS FALLS First Church—Sun 10.45; Wed 8—Lincoln av and Davis st. RR 1-5—401 Insurance blg.
GLOVERSVILLE First Church—Sun 10.45; Wed 8; RR 3-5—10 Spring st.
GOUVERNEUR Society—Sun 11; Wed 8; RR Thurs 3-5—Unitarian Church, Trinity av.
GOWANDA Society—Sun 10.45; Wed 7.45—Van Valkenburg blk.
GREAT NECK Society—Sun 11; Wed 8—Vigilant hall, Station Plaza.
GREENWICH Society—Sun 11; Wed 8—I O O F hall.
HAMBURG Society—Sun 11; Wed 8—I O O F hall, Buffalo st. RR Wed 2-4—77 Prospect av.
HEMPSTEAD First Church—Sun 11.10, 8.10; Wed 8.10—Fulton av and Franklin st. RR 1.30-5—233 Fulton av.
HERKIMER First Church—Sun 11; Wed 8; RR 3-5—312 N Main st.
HORNELL First Church—Sun 10.45; Wed 7.45; RR Mon Wed Fri 2.30-4.30; Sun 7.30-9—26 Center st.
HORNELL Second Church—Sun 11; Wed 8; RR Tues 3-4.30; Wed 7-8—49 W Genesee st.
HUDSON Society—Sun 11; Wed 8—426 Carroll st.
HUDSON FALLS First Church—Sun 10.45; Wed 8; RR 3-5—35 Maple st.
ITHACA First Church—Sun 11; Wed 8—Cascadilla pk, University av. RR 12-5—Wanzer blg, 302 E State st.
JAMAICA—See New York, Borough of Queens.
JAMESTOWN First Church—Sun 10.45; Wed 8—Prendergast av and E 4th st. RR 11-4.30; Sat 7-9—Chadakoin blg.
JOHNSTOWN Society—Sun 10.45; Wed 8; RR Sat 7-9—119 W Main st.

KATONAH Society—Sun 11; Wed 7.30; RR Tues Fri 2.30-5.30—Edgemont rd.
KENMORE Society—Sun 10.30, 8; Wed 8; RR Mon Wed Fri 2-5—Myron and E Hazeltine avs.
KINGSTON First Church—Sun 11; Wed 7.45—161 Fair st. RR 1-5.30; Sat to 8—44 Main st.
LIBERTY Society—Sun 11; Wed 8; RR 3-5 except Sat—Green blg, Main st.
LITTLE FALLS Society—Sun 10.45; Wed 8—Oppel blk, Main st.
LITTLE VALLEY Society—Sun 11; Wed 7.45—103 Court st.
LOCKPORT Second Church—Sun 10.45; Wed 8; RR 3-5—36 East av.
LYNBROOK Society—Sun 11; Wed 8; RR Tues 2-4, 8-9—18 Atlantic av.
LYONS Society—Sun 10.45; Wed 7.30—Sevalen blk.
MALONE First Church—Sun 10.30; Wed 7.30; RR 3-5—Park av.
MAMARONECK First Church—Sun 11; Wed 8—Masonic hall. RR 2-5—8 W Boston Post rd.
MEDINA Society—Sun 10.45; Wed 7.45—5 Bent's blk.
MIDDLETOWN Society—Sun 11; Wed 7.45—12 Orchard st.
MT VERNON First Church—Sun 11, 8; Wed 8—Valentine st and N 9th av. RR 12-4; 7.30-9.30 except Wed—401 Proctor blg.
MT VERNON Second Church—Sun 11; Wed 8—110 Crary av. RR 11-2—57 Prospect av.
NEWARK Society—Sun 10.30; Wed 8—Universalist church.
NEWBURGH First Church—Sun 10.45; Wed 8; RR 3-5—188 Grand st.
NEW ROCHELLE First Church—Sun 11, 8; Wed 8.15—19 Locust av. RR 9.30-6—4 North av.
NEW YORK Churches of Greater New York unite in Reading Rms: Aeolian hall, W 42d st, near 5th av, Manhattan; 9-10; Wed to 6; Sun 2-7.30.
50 Court st, Brooklyn, 9.30-5.30.
115 Broadway, Manhattan; 9.30-5.30; Sat to 3.

BOROUGH OF BROOKLYN

First Church—Sun 11, 8; Wed 8—N. Y. av and Dean st. RR 10-9.30; Wed to 5.30; Sun 2.30-5.30—1272 Bedford av, near Fulton st.
Second Church—Sun 11, 8; Wed 8.15; RR 10-5; Tues Fri 7.30-9.30; Sun 2.30-5—67th st between 3d and 4th avs.
Third Church—Sun 10.30, 8; Wed 8.15; RR 9-5; Sun 3-5—261 E 21st st.
Fourth Church—Sun 11; Wed 8—181 Lincoln pl. RR 9-9; Wed to 6—85 7th av.
Fifth Church—Sun 11; Wed 8.15; RR 2-4—Masonic hall blg, 1046 46th st.

BOROUGHS OF MANHATTAN AND BRONX

First Church—Sun 11, 8; Wed 8—Central pk, W, and 96th st. RR 9-10; Wed to 6—Tribune blg, 154 Nassau st.
Second Church—Sun 11, 8; Wed 8—Central pk, W, and 68th st. RR 9.30-9; Wed to 6; Sun 2-5—159 W 72d st.
Third Church—Sun 11, 8; Wed 8—Liederkranz hall, 111 E 58th st. RR 9-9; Wed to 6—680 Madison av, between 61st and 62d sts.
Fourth Church—Sun 11, 8; Wed 8.15—Ft. Washington av and 178th st. RR 10-9.30; Wed to 7.30; Sun 2-5.30—600 West 181st st.
Fifth Church—Sun 11, 8; Wed 8—9 E 43d st. RR 9-10; Wed to 5; Sun 2-6—1703 Flatiron blg, 23d st and Broadway.
Sixth Church—Sun 11, 8; Wed 8.15—1301 Boston rd. RR 10-5; Sat to 10—505 Tremont av.
Seventh Church—Sun 11, 4.30; Wed 8—112th st, E of Broadway. RR 9-9.30; Wed to 6; Sun 2-4—606 W 110th st.
Eighth Church—Sun 11, 8; Wed 8—103 E 77th st. RR 10-5; 7-9 except Wed—105 E 77th st.
Ninth Church—Sun 11, 8; Wed 12—Morosco theater. RR 11-5—Loew blg, Broadway and 45th st.
Tenth Church—Sun 11, 8; Wed 8; RR 10-5—25 Waverly pl, east of Washington square, N.
Eleventh Church—Sun 11, 8; Wed 8.15; RR 2-5—2562 Briggs av.
Twelfth Church—Sun 11, 8; Wed 8—Aeolian hall, 34 W 43d st. RR 10-9.30; Wed Sat to 6—606 A McCutcheon blg, 347 5th av.
Thirteenth Church—Sun 11, 4; Wed 8—311 W 83d st. RR 9.30-9; Wed to 6; Sun 2-4—Loew blg, Broadway and 83d st.
Fourteenth Church—Sun 11; Wed 8—Floral Garden, 146th st and Broadway. RR 12-5; Tues Thurs Fri 7.30-9.30—565 W 144th st.

BOROUGH OF QUEENS (L. I.)

First Church, Far Rockaway, L. I.—Sun 11.15, 8.15; Wed 8.30; RR 2-4; Tues Fri 8-9.30—Mott av.
First Church, Flushing, L. I.—Sun 11, 8; Wed 8—League blg, Sanford av. RR 10-6—310 Gas and Electric blg, Amity st.
First Church, Forest Hills, L. I.—Sun 11; Wed 8; RR Tues Wed Thurs 2-4—Masonic temple.
First Church, Jamaica, L. I.—Sun 11, 8; Wed 8.15—Masonic temple, Union av. RR 11-4—10 Union av.
First Church, Richmond Hill, L. I.—Sun 11, 8; Wed 8.15; RR 2-5—8757 112th st.
Society, Whitestone, L. I.—Sun 11; Wed 8; RR Tues Thurs Sat 2-5—14th av between 30th and 31st sts, Beechhurst.

BOROUGH OF RICHMOND (S. I.)

First Church, Staten Island—Sun 10.50; Wed 8—Church, Castleton and Oakland avs, W New Brighton. RR 12.30-4; Sat to 3—S. I. Savings bnk blg, Stapleton.

NIAGARA FALLS First Church—Sun 11, 7.30; Wed 8; RR 2-5; Tues Fri 7.30-9.30—650 Park pl.
NORTHPORT Society—Sun 11; Wed 8—53 Main st.
NORTH TONAWANDA Society—Sun 10.30; Wed 8—Y W C A.
NYACK First Church—Sun 11; Wed 8—S Broadway. RR 10-3—Sing blg, 76 Main st.
OLEAN First Church—Sun 10.30; Wed 7.45; RR 2.30-4.30—E State and Barry sts.
ONEIDA First Church—Sun 10.30; Wed 7.30—25 Spring st. RR 2.30-5—Stone blg, 4 Lenox av.
ONEONTA First Church—Sun 10.30; Wed 8; RR 2-5—61 Chestnut st.
OSSINING First Church—Sun 11; Wed 8.15; RR 3-5—168 Main st.
OSSINING Society—Sun 11; Wed 8.15—50 S Highland av.
OSWEGO First Church—Sun 10.45; Wed 8; RR 3-5 except Wed—172 W 2d st.
PATCHOGUE Society—Sun 10.30; Wed 8.15; RR 3-5—Mills blg.
PEEKSKILL First Church—Sun 11; Wed 8—Washington st and Hudson av. RR 1.30-5—104 S Division st.
PLEASANTVILLE First Church—Sun 11; Wed 8.15—Library hall. RR 12-5—Post Office blg.
PORT CHESTER Society—Sun 11; Wed 8; RR 2.30-5—Daily Item blg, Westchester av.
PORT JERVIS Society—Sun 11; Wed 7.45; RR 3-5; Fri Sun 7.30-9.30—20 E Main st.
POTSDAM First Church—Sun 11; Wed 8; RR 3-5—Church.
POUGHKEEPSIE First Church—Sun 11; Wed 8—111 Market st. RR 11-5—8 Cannon st.
POUGHKEEPSIE Second Church—Sun 10.45; Wed 8; RR Tues Thurs Sat 2-5—Masonic temple, 32 Cannon st.
QUEENS Society—Sun 11; Wed 8—Queens Lyceum.
RICHMOND HILL—See New York, Borough of Queens.
ROCHESTER First Church—Sun 10.45, 7.30; Wed 8—East av and Prince st. RR 10-8.30—1120 Granite blg.
ROCHESTER Second Church—Sun 10.45, 7.30; Wed 8; RR 12-6—Lake and Glenwood avs.
ROCKVILLE CENTER Society—Sun 11, 8; Wed 8—Masonic temple, Lincoln av.
ROME First Church—Sun 11; Wed 8; RR Mon Wed Sat 2-4—409 N Washington st.
ST JOHNSVILLE Society—Sun 10.45; Wed 7.45—I Main st.
SALAMANCA First Church—Sun 10.45; Wed 7.45; RR Tues Thurs Sat 2-4—15 S Main st.
SARANAC LAKE Society—Sun 11; Wed 8—43 Church st.
SARATOGA SPRINGS Society—Sun 11; Wed 7.30; RR Mon Wed Fri 2.30-4.30—Athenaeum blg, Broadway.
SCHENECTADY First Church—Sun 10.50, 7.30; Wed 8—Sons of St George hall, 12 S Church st. RR 10-5; Wed to 7.30—277 State st.
SEA CLIFF Society—Sun 11; Wed 8—Central Park pl, cor 15th av.
SENECA FALLS Society—Sun 11—Fisher Theater blg.
SILVER CREEK First Church—Sun 10.30; Wed 8; RR Fri 3-5—White bnk blg.
SPRING VALLEY First Church—Sun 11; Wed 8.30—Columbian hall, Madison av and Church st. RR Tues Thurs 2-5—Helder blg, S Main st.
STATEN ISLAND—See New York, Borough of Richmond.
SUFFERN First Church—Sun 10.30; Wed 8; RR Wed 2-5.
SYRACUSE First Church—Sun 10.45, 7.30; Wed 8—704 E Fayette st. RR 10-5—Daniel blg, 433 S Salina st.
TONAWANDA First Church—Sun 10.30; Wed 8; RR Thurs 2.30-4.30—26 Delaware st.
TROY First Church—Sun 10.45; Wed 8—River at 101st st. RR 10-5—Boardman blg, 344 Fulton st.
UTICA First Church—Sun 10.45; Wed 8—Genesee st and Avery pl. RR 10-5—Utica City Nat bnk blg, 110 Genesee st.
WATERTOWN First Church—Sun 11; Wed 8; RR 2.30-5—120 Park st.
WESTFIELD Society—Sun 10.45; Wed 8; RR Tues Fri 3-5—4 S Portage st.
WHITE PLAINS First Church—Sun 11, 8; Wed 8.15—Mamaroneck and Maple avs. RR 12-5; Sat 7-9—79 Main st.
WHITESTONE—See New York, Borough of Queens.
WOODSTOCK Society—Sun 11; 1st and 3d Wed—State rd.
YONKERS First Church—Sun 11; Wed 8.15—18 Greenvale av. RR 10-5—201, 6 Hudson st.
YONKERS Second Church—Sun 11; Wed 8.15—Masonic temple, 130 South Broadway. RR 10-5—517 South Broadway.
YONKERS Society—Sun 11; Wed 8.15—26 Lawrence st.

North Carolina

ASHEVILLE First Church—Sun 11; Wed 8.15—64 N French Broad av. RR 10-5—1 Paragon blg, Patton av.
CHARLOTTE First Church—Sun 11; Wed 8—W Trade and N Cedar sts. RR 12-5—405 Realty blg.
DURHAM Society—Sun 11; Wed 8—1st Nat bnk blg.
GOLDSBORO Society—Sun 11; Wed 8; RR Tues Fri 3-5—131½ W Walnut st.
GREENSBORO Society—Sun 11, 8; Wed 8—110 Banner blg.
KINSTON First Church—Sun 11, 7.30; Wed 7.30; RR 3-5—East and Gordon sts.
NEW BERN First Church—Sun 11, 7.30; Wed 7.30; RR 3-5—147 Middle st.

RALEIGH Society—Sun 11; Wed 8; RR 3-5—10 E Morgan st, opposite Capitol.
ROCKY MOUNT First Church—Sun 11; Wed 7.30; RR Mon Wed Sat 3-5—S Church st.
SALISBURY Society—Sun 11; Wed 7.30; RR 2-4—119½ W Innis st.
WASHINGTON Society—Sun 11; Wed 8; RR 4-6—242 W Main st.
WELDON Society—Sun 11; Wed 7.30; RR Wed Sat 2.30-4.30—Emry blg.
WILMINGTON First Church—Sun 11; Wed 8.15—17th and Market sts. RR 3-5—812 Murchison bnk blg.
WINSTON-SALEM Society—Sun 11; Wed 8—219½ W 5th st.

North Dakota

BEACH Society—Sun 11—Second av.
BELFIELD Society—Sun 11; Wed 8—Church.
BISMARCK Society—Sun 11; Wed 8; RR Tues Thurs Sat 2-4—4th st and Avenue C.
DEVILS LAKE First Church—Sun 11; Wed 7.30; RR Mon Wed Sat 2-4—Kelly av.
DICKINSON Society—Sun 11; Wed 7.30; RR Wed 2-4.
ELLENDALE Society—Sun 11—I O O F hall, Main st.
ENDERLIN Society—Sun 11—Masonic hall.
FARGO First Church—Sun 10.45, 7.45; Wed 7.45—1st av and 9th st, S. RR 12-5; Sun and holidays 2.30-5—118 Broadway.
GRAFTON Society—Sun 11; Wed 8—Union blk.
GRAND FORKS First Church—Sun 11; Wed 8—Belmont and 4th avs. RR 12-5—406 1st Nat bnk blg.
JAMESTOWN First Church—Sun 10.45; Wed 8; RR 3-5—Front st and 3d av, North.
MINOT Society—Sun 11; Wed 8; RR 2.30-5.30—15 2d av, SE.
NEW ROCKFORD Society—Sun 11—Masonic hall.
WAHPETON Society—Sun 11; Wed 8—Masonic temple.
WILLISTON Society—Sun 11; Wed 8—Public Library.

Ohio

AKRON First Church—Sun 11, 8; Wed 8—Fir st and Buchtel av. RR 9.30-8; Wed to 5.30—516 Metropolitan blg.
AKRON Second Church—Sun 11; Wed 8—West high school auditorium, S Maple and Balch sts. RR 11-4; Sun 3-5—510 2d Nat bnk blg.
ALLIANCE Society—Sun 11; Wed 8; RR 2-4—107 S Union av.
ASHLAND Society—Sun 10.30; Wed 7.30; RR Wed Sat 2-4—Winter blk.
ASHTABULA First Church—Sun 10.30; Wed 7.30—64 Division st. RR 12-5; Thurs 7-9—Schaffner blk, Main st.
ATHENS Society—Sun 10.45; Wed 7; RR Tues Thurs Sat 2-4—65½ S Court st.
BEDFORD Society—Sun 11; Wed 8—49 Grace st.
BELLEFONTAINE Society—Sun 10.45; Wed 7.45; RR Mon Wed Fri 2-4—Inskeep blk.
BELLEVUE First Church—Sun 10.30; Wed 7.30; RR Wed 2-4.30—295 W Main st.
BLUFFTON Society—Sun 10.30; Wed 7.30—Post Office blg.
BOWLING GREEN Society—Sun 10.45; Wed 7.30; RR Thurs 2-4—137 Court st.
BUCYRUS First Church—Sun 11.30; Wed 7.30; RR 2-4—309 S Walnut st.
CANTON First Church—Sun 11; Wed 8—1014 Cleveland av, NW. RR 9-6—1001 Renkert blg, Market av, N.
CAREY Society—Sun 10.15; Wed 7.30—Hoff blk.
CHILLICOTHE First Church—Sun 10.30; Wed 7.45; RR 1.30-5—Foulke blk.
CINCINNATI First Church—Sun 11, 8; Wed 8—2315 Park av. RR 9-9; Wed to 7; Sun 2.30-6—805 Union Trust blg.
CINCINNATI Second Church—Sun 11; Wed 8—Hanselmann Masonic temple, Clifton av. RR 2-6—2427 Clifton av.
CLEVELAND First Church—Sun 11, 8; Wed 8—9302 Euclid av. RR 9-9; Wed to 7; Sun 2-5—1208 The Guardian blg.
CLEVELAND Second Church—Sun 11, 8; Wed 8—Euclid av at E 77th st. RR 9-9; Wed to 6; Sun 2.30-5.30—1900 Euclid av.
CLEVELAND Third Church—Sun 11, 8; Wed 8—Mapledale av and W 25th st. RR 11-5; Mon Sat 7-9—2509 Archwood av.
CLEVELAND Fourth Church—Sun 11, 8; Wed 8—1931 E 105th st. RR 9-9; Wed to 7.45; Sun 12.30-5—1977 E 105th st.
CLEVELAND Fifth Church—Sun 11, 8; Wed 8—Franklin av and W 58th st. RR 2-5—1449 W 58th st.
CLEVELAND Sixth Church—Sun 11; Wed 8—Lorain av and W 99th st. RR 10-5—9927 Lorain av.
COLUMBUS First Church—Sun 11, 7.30; Wed 8—457 E Broad st. RR 9-7.30; Wed to 7; Sun 2-5—402 James blg.
COLUMBUS Second Church—Sun 11; Wed 8—W 1st av and Park st. RR 10-6—Brunson blg, 145 N High st.
CONNEAUT First Church—Sun 11; Wed 8; RR 2-4—352 State st.
COSHOCTON Society—Sun 11; Wed 7.30—7th and Walnut sts.
CUYAHOGA FALLS Society—Sun 11; Wed 8.
DAYTON First Church—Sun 11, 8; Wed 8—24 W 4th st, Young Woman's League Auditorium. RR 9-5; Wed to 7.45—826 Dayton Savings and Trust blg.
DAYTON Second Church—Sun 4; Wed 8—Unitarian church, Salem and Neal avs. RR 9-5—404 Commercial blg.
DEFIANCE Society—Sun 11; Wed 7.30—510½ Court st.
DELAWARE Society—Sun 10.30; Wed 7.30—3½ W Winter st.
DOVER Society—Sun 10.30; Wed 7.45; RR Mon Wed Sat Sun 2-5; Mon Tues Fri Sat 7-9—Lenhart blg, 229 W 3d st.
ELYRIA First Church—Sun 11; Wed 7.30—309 East av. RR 12-4.30; 7-9 except Wed—29 Redington blk.
FINDLAY Society—Sun 10.45; Wed 7.45; RR Tues Sat 2-4—415 Ewing blg.
FOSTORIA Society—Sun 10.30; Wed 7.30; RR Thurs 2.30-4.30—Wood, High, and Perry sts.
FREMONT First Church—Sun 10.30; Wed 8; RR Wed 2-4—400 Park av.
GALION First Church—Sun 11; Wed 8; RR 2-5—Public library.
GENEVA First Church—Sun 11; Wed 8; RR 2-4—27 Forest st.
GREENVILLE First Church—Sun 10.45; Wed 7.30; RR Wed Sat 2-4—100 Westerfield blk.
HAMILTON First Church—Sun 10.45; Wed 7.45—N 2d st. RR 10-4—515 Rentschler blg.
KENT First Church—Sun 11; Wed 7.45; RR 2.30-4.30—344 W Main st.
LAKEWOOD First Church—Sun 11, 8; Wed 8—Detroit av at Arthur av. RR 10-9; Wed to 7.45—15106 Detroit av.
LANCASTER First Church—Sun 10.30; Wed 7.30—N Broad st. RR 1-4—Martens blg.
LIMA First Church—Sun 10.45; Wed 7.30; RR 11-5—553 W Market st.
LIMA Second Church—Sun 11; Wed 8; RR 11-5; 7-9 except Wed—Lima house.
LORAIN First Church—Sun 10.30; Wed 7.30; RR 1-4—301 W Erie av.
MANSFIELD First Church—Sun 11; Wed 8—46 W 3d st. RR 1-5—118 Mohican blg, Main and 3d sts.
MARIETTA First Church—Sun 11; Wed 7.30; RR 2-4—311 2d st.
MARION First Church—Sun 10.30; Wed 7.30—Church and Baker sts. RR 12.30-5—11 Huber blk.
MASSILLON First Church—Sun 10.30; Wed 7.30; RR 2-4.30—E Main st and Lincoln av.
MECHANICSBURG First Church—Sun 10.30; Wed 8; RR Wed 2-4—3 E Sandusky st.
MIDDLEPORT Society—Sun 10.30; Wed 7.30—Berg blg, 3d st below Mill st.
MIDDLETOWN First Church—Sun 10.45; Wed 7.45—I O O F hall. RR Tues Thurs Sat 2-5—319 Castell blg.
NEWARK First Church—Sun 11; Wed 7.45—Hudson av and Wyoming st. RR 12-5; Sat 7-9—802 Newark Trust blg.
NEW PHILADELPHIA Society—Sun 10.30; Wed 7.30—119½ S Broadway.
NORWALK Society—Sun 11; Wed 8—5 E Main st.
NORWOOD First Church—Sun 11; Wed 8; RR 10-4—1st Nat bnk blg, Main and Washington avs.
OBERLIN Society—Sun 11; Wed 8; RR Fri 3-5—Squire blk.
ORRVILLE Society—Sun 11; Wed 8—114 N Main st.
PAINESVILLE First Church—Sun 11; Wed 8—Park pl and Richmond st. RR 1-5—402 E Main st.
PIQUA First Church—Sun 10.45; Wed 7.30; RR Wed Thurs Fri 2-4—415 N Downing st.
PORT CLINTON Society—Sun 10.30; Wed 7.30—2d and Fulton sts. RR Tues Sat 2-4—City hall.
PORTSMOUTH First Church—Sun 10.45; Wed 7.45; RR Tues Fri 2-4—1406 Lincoln st.
RAVENNA Society—Sun 11; Wed 8; RR Sat 2-5—111 East Main st.
SALEM Society—Sun 11; Wed 8—20 Chestnut st.
SANDUSKY First Church—Sun 10.45; Wed 7.45—Carnegie Library blg. RR 2-5—215 W Washington row.
SIDNEY Society—Sun 10.30; Wed 7.30; RR Wed Sat 2-5—Sexauer hall, W Poplar st.
SPRINGFIELD First Church—Sun 10.45; Wed 7.45—1616 E High st. RR 9-5—408 Mitchell blg.
SPRINGFIELD Second Church—Sun 10.45; Wed 7.45; RR 9-5—201 N Limestone st.
STEUBENVILLE Society—Sun 11; Wed 7.45; RR Tues 2-5—106 S 4th st.
TOLEDO First Church—Sun 11; Wed 8—Monroe st and Lawrence av. RR 9.30-4.30—404 2d Nat bnk blg.
TOLEDO Second Church—Sun 11, 8; Wed 8—The Collingwood, Collingwood and Virginia. RR 9-9; Wed to 5.30—301 Close Realty blg, 515 Madison av.
UPPER SANDUSKY Society—Sun 10.15; Wed 7.30—W Wyandot av.
URBANA Society—Sun 10.45; Wed 7.45; RR Tues Sat 2-4—125 Scioto st.
VAN WERT Society—Sun 10.45; Wed 7.30—Rump blk.
WARREN First Church—Sun 10.45; Wed 7.30; RR 11.30-4—Hippodrome blg.
WASHINGTON COURT HOUSE First Church—Sun 11; Wed 7.30; RR Tues Thurs Sat 2-4—Masonic temple.
WAUSEON Society—Sun 10.45; Wed 7.30—138 Clinton st.
WOOSTER Society—Sun 10.30; Wed 7.30; RR Tues Thurs 2-4—W Liberty and Walnut sts.
XENIA Society—Sun 10.45; Wed 7.30—127 E 2d st.
YOUNGSTOWN First Church—Sun 11, 8; Wed 8—Spring and Bryson sts. RR 10-5; Sat to 8.30—410 Federal blg.
ZANESVILLE First Church—Sun 11; Wed 8; RR 11.30-4.30; Sat to 8—Masonic temple.

Oklahoma

ALTUS Society—Sun 11; Wed 7.30—421 E Cypress st.
ARDMORE First Church—Sun 11; Wed 8—Broadway and D st. RR 10-5—408 Simpson blg.
BARTLESVILLE First Church—Sun 11; Wed 8; RR 2-4.30—501 Cherokee av.
CHICKASHA First Church—Sun 11; Wed 8—619 Iowa av. RR 2-5—507 1st Nat bnk blg.
CLAREMORE Society—Sun 11; Wed 8—6th and Chickasaw.
CLEVELAND Society—Sun 11—I O O F hall, 100½ N Broadway.
DRUMRIGHT Society—Sun 11; Wed 8—Moose hall.
EL RENO First Church—Sun 11; Wed 8—London and Hoff sts. RR 2.30-5—114½ E Russell st.
ENID First Church—Sun 11; Wed 8—925 W Main st. RR 12.30-5—202 Beck blg.
FREDERICK Society—Sun 11; Wed 8—116 S 11th st.
GUTHRIE First Church—Sun 11; Wed 8; RR 1-4—116 N Broadway.
HOBART First Church—Sun 11; Wed 8; RR Wed Sat 3-5—200 Randlett st.
HUGO Society—Sun 11; Wed 8—2d and Jackson avs. RR 3-5—204 E Jackson.
KINGFISHER Society—Sun 11; Wed 8; RR 2-5—C S hall.
LAWTON First Church—Sun 11; Wed 8; RR 2-5—231 Koehler blg.
McALESTER First Church—Sun 11; Wed 8; RR 3-5—1st st and Washington av.
MEDFORD Society—Sun 11; Wed 8—Old Post Office blg.
MIAMI First Church—Sun 11; Wed 8; RR 1.30-5—Church and C sts, NW.
MUSKOGEE First Church—Sun 11, 8; Wed 8—7th and Court sts. RR 10-5—Manhattan blg, W Broadway.
NORMAN First Church—Sun 11; Wed 8; RR Wed 2.30-5—220 W Eufaula st.
OILTON Society—Sun 11; Wed 8.
OKLAHOMA First Church—Sun 11, 8; Wed 8—11th st and Robinson av. RR 9-5—313 Baum blg.
OKMULGEE First Church—Sun 11; Wed 8; RR 9.30-5—8th and Seminole sts.
PAWNEE Society—Sun 11; Wed 7.45—1st Nat bnk blg.
PERRY Society—Sun 11; Wed 8—8th and G sts.
PONCA CITY Society—Sun 11; Wed 8; RR Mon Wed Fri 2-4—300 N 3d st.
SAPULPA First Church—Sun 11; Wed 8—205 S Main st. RR 12.30-5—520 Berry Hill blg.
SHAWNEE First Church—Sun 11; Wed 8; RR 3-5—Market and 10th sts.
STILLWATER First Church—Sun 11; Wed 8; RR 3-5—706 Duncan st.
STROUD Society—Sun 11.
TONKAWA Society—Sun 11; Wed 7.30—W Grand av.
TULSA First Church—Sun 11, 8; Wed 8—11th st and Boulder av. RR 9.30-6; Sun and holidays 2-5—1010 Atlas Life blg.
VINITA Society—Sun 11.
WAGONER Society—Sun 11; Wed 7.30—State st.
WOODWARD Society—Sun 11; Wed 8—10th and Oklahoma av.

Oregon

ALBANY Society—Sun 11; Wed 8; RR Mon Wed Fri 2-4.30—4th and Ferry sts.
ASHLAND First Church—Sun 11; Wed 8; RR 2-5—Pioneer av.
ASTORIA First Church—Sun 11; Wed 8—Red Mens hall, 12th and Exchange sts. RR 9-9—I O O F blg.
BAKER Society—Sun 11; Wed 8—Library auditorium. RR 2.30-4.30—City Hall.
BEND Society—Sun 11; Wed 8—1529 W 1st st. RR 4-5—Deschutes blg.
BURNS Society—Sun 11; Wed 7.30; RR Wed 2-5—Church.
COQUILLE Society—Sun 11; Wed 8; RR Tues Sat 2-4—3d and Hall sts.
CORVALLIS First Church—Sun 11; Wed 8; RR 2.30-4.30—323 S 14th st.
COTTAGE GROVE Society—Sun 11; Wed 7.30—C S hall.
DALLAS Society—Sun 11; Wed 8; RR Tues Fri 2-4—City bnk blg.
EUGENE First Church—Sun 11; Wed 8—cor 12th and Oak sts. RR 12-4—8th and Willamette, M and W blg.
FOREST GROVE First Church—Sun 11; Wed 8; RR Wed Sat 3-5—Pacific av and A st.
GRANTS PASS First Church—Sun 11; Wed 8—W O W hall. RR 3-5—505 E st.
HERMISTON Society—Sun 11.
HILLSBORO Society—Sun 11; Wed 8—Grange hall, Main st.
HOOD RIVER First Church—Sun 11; Wed 8; RR 2-5—9th and Eugene sts.
JUNCTION CITY Society—Sun 11; Wed 8.
KLAMATH FALLS Society—Sun 11; Wed 8; RR Tues Thurs Sat 2.30-4.30—3d and Main sts.
LA GRANDE First Church—Sun 11; Wed 8; RR Mon Wed Sat 2-4—First and Washington sts.
MARSHFIELD First Church—Sun 11; Wed 8—Public library. RR 12-5; Sat 7-9—272 N Broadway.
McMINNVILLE Society—Sun 11; Wed 8; RR Sat 2-4.30—N Pine and D sts.
MEDFORD First Church—Sun 11; Wed 7.45—212 N Oakdale av. RR 1-5—401 Medford blg.
MONMOUTH Society—Sun 11; Wed 8—I O O F hall.
MORO Society—Sun 11; Wed 8; RR 2-4—Church.
NEWBERG Society—Sun 11; Wed 8.
OREGON CITY First Church—Sun 10.45; Wed 8; RR 2-5—9th and Center sts.
PENDLETON First Church—Sun 11, 8; Wed 8; RR 1.30-5; 7-9 except Wed—813½ Main st.
PORTLAND Churches unite in Reading Rm, 1133 Northwestern bnk blg, Morrison and 6th sts and Broadway 9-9; Wed to 7; Sun 2-5.
First Church—Sun 11, 8; Wed 8—87 N 18th st. RR 9-9; Wed to 7; Sun 2-5—33 N 3d st.
Second Church—Sun 11, 8; Wed 8—E 6th st and Holladay av. RR 9-9; Wed to 7; Sun 2-5—133 N 6th st.
Third Church—Sun 11, 8; Wed 8—E 12th and Salmon sts.
Fourth Church—Sun 11, 8; Wed 8—Vancouver av and Emerson st. RR 11-5—148 Killingsworth av.
Fifth Church—Sun 11; Wed 8—4224 62d st, SE.
Sixth Church—Sun 11, 8; Wed 8—Pythian blg, 388 Yamhill st.
Seventh Church—Sun 11; Wed 8—403 Smith av.
REDMOND Society—Sun 11—K of P hall.
ROSEBURG First Church—Sun 11; Wed 8; RR 2-4—312 E Douglas st.
SALEM First Church—Sun 11; Wed 8—440 Chemeketa st. RR 11.15-5.30—209 Masonic temple.
SEASIDE Society—Sun 11; Wed 8; RR 2-4—727 2d av.
SILVERTON Society—Sun 11; Wed 8—W O W hall.
THE DALLES Society—Sun 11; Wed 8; RR 2-4—7th and Case.
WALUGA Society—Sun 9.45; 1st Wed 8—Community house.
WESTON Society—Sun 11.
WOODBURN Society—Sun 11; Wed 7.30; RR Wed 2.30-4.30—2d and Garfield sts.

Pennsylvania

ALLENTOWN First Church—Sun 10.45; Wed 7.45; RR 2-4—Guth blg, 832 Hamilton st.
ALLENTOWN Society—Sun 11; Wed 8—Junior High School. RR 2-4.30; 7.30-9 except Wed—207 Colonial Theater blg.
ALTOONA First Church—Sun 11, 8; Wed 8—1418 8th av. RR 12-4.30—41 Central Tr. blg.
ARDMORE Society—Sun 11; 1st Wed 8—Woman's Club blg, Ardmore av.
BEAVER FALLS First Church—Sun 11; Wed 8; RR Fri 2-4—1603 6th av.
BELLEFONTE Society—Sun 11; Wed 8—Furst blg, High st.
BETHLEHEM First Church—Sun 11; Wed 8; RR 2.30-4.30—Church, W Broad st and av B.
BRADFORD First Church—Sun 10.45; Wed 7.45; RR 2-4—5 Chautauqua pl.
BUTLER Society—Sun 11; Wed 8; RR Tues Thurs Fri 2.30-4—203 Butler Co. Nat bnk blg.
CARLISLE Society—Sun 11; Wed 8—17 N Hanover st.
CHESTER First Church—Sun 11; Wed 8—Masonic blg. RR 12-4.30; Mon Fri 8-9—517 Crozer blg.
COATESVILLE Society—Sun 11; Wed 7.30—Century club, 300 Harmony st.
CONNELLSVILLE Society—Sun 10.45; Wed 8; RR 2-4—Dunn Payne blg, N Pittsburgh st.
CORRY First Church—Sun 11; Wed 8; RR 2-5—Park st.
EASTON Society—Sun 11; Wed 8; RR Tues Thurs Sat 3-5—410 Drake blg.
ELKINS PARK First Church—Sun 11, 8; Wed 8; RR 2.30-4.30 including Sun—Ogontz and Park avs.
ERIE First Church—Sun 11, 8; Wed 8—6th and Sassafras sts. RR 10-6; Wed to 7.30—Masonic temple.
FRANKLIN First Church—Sun 11, 7.30; Wed 7.30—Elk and S Park sts. RR 2-4—1319 Liberty st.
GREENSBURG First Church—Sun 10.45; Wed 8.15; RR 2-4—S Main st.
HARRISBURG First Church—Sun 11, 7.30; Wed 8—Front and Woodbine sts. RR 11.30-5—Kunkel blg, 3d and Market sts.
JOHNSTOWN First Church—Sun 11; Wed 8; RR 2-4—607 Main st.
LANCASTER First Church—Sun 10.45; Wed 7.45; RR 1-4—122 N Prince st.
LOCK HAVEN First Church—Sun 11; Wed 7.45; RR 2.30-4.30 except Wed Sat—136 E Water st.
MAHANOY CITY Society—Sun 11; Wed 7.30—523 E Center st.
McKEESPORT First Church—Sun 10.45; Wed 8—Penney av and Tube Works st. RR Tues Wed Thurs 1-4; Sat 7-9—711 Peoples bnk blg.
MEADVILLE First Church—Sun 10.45; Wed 7.45; RR 2-4—275½ Chestnut st.
MONONGAHELA Society—Sun 10.45; Wed 8—First Nat bnk blg.
NEW CASTLE Society—Sun 11; Wed 8; RR 3-5—Safe Deposit and Trust blg.
NORRISTOWN First Church—Sun 10.45; Wed 8; RR 2-5—122 Franklin av.
NORTH EAST Society—Sun 11; Wed 8—Nat bnk blg, S Lake st.

OIL CITY First Church—Sun 11; Wed 8; RR 2-5—New I O O F blg.
PHILADELPHIA Churches unite in Reading Rms, 502 Perry blg, 1530 Chestnut st; 9-9; Wed to 7; Sun 2-5.
First Church—Sun 11, 8; Wed 8—Walnut W of 40th st. RR 10-5, 6-9 except Wed; Sun 2-5—138 S 52d st.
Second Church—Sun 11, 8; Wed 8—5443 Greene st, Germantown. RR 9-9; Wed to 7.30; Sun 2-5—70 W Chelten av, Germantown.
Third Church—Sun 11, 8; Wed 8—Park av, below Berks st. RR 10-9; Wed to 7 and 9-10; Sun 2-5—1939 N Broad st.
Fourth Church—Sun 11, 8; Wed 8—5830 Hoffman av. RR 10.30-5.30; 7-9 except Wed—1046 S 58th st.
Fifth Church—Sun 11, 8; Wed 8—Academy of Music.
PHOENIXVILLE Society—Sun 10.30; Wed 8—129 Gay st.
PITTSBURGH First Church—Sun 11, 8; Wed 8—Clyde st, near 5th av. RR 9-9; Wed to 6; Sun 2-5—235 Oliver blg.
PITTSBURGH Second Church—Sun 11, 8; Wed 8—Galveston and North avs, North Side. RR 10-6; Sat 10-9—810 Real Estate Savings blg, 516 Federal st.
PITTSBURGH Third Church—Sun 11; Wed 8; RR 2-4 except Wed Sat—2329 Fremont pl, Beechview, South Hills.
PITTSTON (WEST) Society—Sun 11; Wed 8—415 Wyoming av.
POTTSTOWN Society—Sun 11; Wed 8—King and Franklin sts.
POTTSVILLE First Church—Sun 10.45; Wed 8—RR 2.30-4.30—212 S Center st.
PUNXSUTAWNEY First Church—Sun 11; Wed 8; RR 3-5; Sat 7.30-9—200 S Findlay st.
READING First Church—Sun 11, 7.30; Wed 8—N 5th st. RR 10-5; 8-9 except Wed—401 Colonial Trust blg.
SCRANTON First Church—Sun 10.30, 7.30; Wed 8—520 Vine st. RR 10-6—402 Scranton Life blg.
SEWICKLEY Society—Sun 11.15; Wed 8—Beaver and Little sts. RR 3-5; Sat 7-9—Peoples bnk blg.
SHAMOKIN Society—Sun 11; Wed 7.30—Masonic temple.
SHARON First Church—Sun 11; Wed 8—Irvine av and A st. RR 2-5—408 Dollar Title and Trust blg.
SWARTHMORE Society—Sun 11; 1st Wed 8—Women's Club House. RR 2-5; Tues 7-9—Borough hall.
TITUSVILLE Society—Sun 11; Wed 8; RR 2-4 except Sat—132 N Franklin st.
TOWANDA Society—Sun 11; Wed 7.45—Ontario blg.
UNIONTOWN Society—Sun 11; Wed 8—8 Masonic blg.
WARREN First Church—Sun 10.45; Wed 8; RR 2-4—219 Liberty st.
WASHINGTON Society—Sun 11; Wed 8; RR 2-4—Church, Beau and Franklin sts.
WEST CHESTER First Church—Sun 11; Wed 8; RR Tues Fri 2-5—N High st.
WILKES-BARRE First Church—Sun 11, 8; Wed 8; RR 12.30-4.30—185 S Franklin st.
WILKINSBURG First Church—Sun 11, 8; Wed 8—Masonic temple, South av. RR 1-5; 7.30-9 except Wed—710 Penn av.
WILLIAMSPORT First Church—Sun 11; Wed 8—312 Maynard st. RR 2-5—317 Pine st.
YORK First Church—Sun 11; Wed 8—232 E Market st. RR 1-4—31 W Market st.
YORK Second Church—Sun 11; Wed 8—Market and Broad sts. RR 11-4—55 Hartman blg.

Porto Rico

SAN JUAN Society—Sun 11; 1st Wed 8—6 Santo Cristo st.

Rhode Island

NEWPORT First Church—Sun 11, 8; Wed 8—Historical Society blg, Touro st. RR 2.30-4.30, 7.30-9.30—Auditorium blg, 166 Thames st.
PROVIDENCE First Church—Sun 10.45, 7.45; Wed 8—Prospect and Meeting sts. RR 10-5; Wed 10-7—171 Westminster st.
PROVIDENCE Second Church—Sun 10.45; Wed 8; RR Mon Wed Fri 2-5—380 Elmwood av.
WOONSOCKET First Church—Sun 10.45; Wed 7.45; RR 2.30-4.30; Sat 7-8.30—Commercial blg.

South Carolina

CHARLESTON Society—Sun 11; Wed 8; RR Tues Thurs Fri 3-5—20 Elizabeth st.
COLUMBIA First Church—Sun 11.15; Wed 7.45; RR 3.30-5.30—1114 Pickens st.
GREENVILLE Society—Sun 11.30; 1st Wed 8—15 Conyers and Gower blg.
SUMTER Society—Sun 11.15; Wed 8.30; RR 3.30-5.30—6½ E Liberty st.

South Dakota

ABERDEEN First Church—Sun 11; Wed 8—307 6th av, SE. RR 2-5; Sat 7-9—404 Citizens Trust and Sav bnk blg.
BROOKINGS First Church—Sun 11; Wed 8; RR Wed 2-4—6th st and 5th av.
DEADWOOD Society—Sun 11; Wed 7.30; RR Wed Sat 2-4—408 William st.
HURON Society—Sun 11; Wed 8; RR Wed Sat 2.30-4.30—5th and Ill. sts.
LEAD Society—Sun 10.45; Wed 7.30; RR Wed Sat 2-4—509 Main st.
MITCHELL First Church—Sun 10.45; Wed 8—120 W 6th av. RR 1.30-4.30—423 Western Nat bnk blg.
PIERRE Society—Sun 11; Wed 8; RR Sat 3-5—Fitch blk, Pleasant drive.
RAPID CITY First Church—Sun 11; Wed 8—6th st. RR 2-4.30—9 Elks blg.
REDFIELD First Church—Sun 11; Wed 7.45; RR Wed Sat 2-4—7th av and 1st st, E.
SIOUX FALLS First Church—Sun 11; Wed 8—Minn. av and 14th st. RR 12-5; Sat 7-9—311 Paulton blg.
WATERTOWN First Church—Sun 11; Wed 8; RR 2-4—Maple st and 1st av, SE.
YANKTON Society—Sun 11; Wed 7.30—Douglas av and 6th st.

Tennessee

CHATTANOOGA First Church—Sun 11; Wed 8—Cadek Conservatory, 421 Walnut st. RR 10-5—717 Hamilton Nat bnk blg.
CHATTANOOGA Second Church—Sun 11, Wed 8—612 McCallie av. RR 10-5—1003-04 James blg.
JACKSON Society—Sun 11; Wed 7.45—Moose Home, Market st.
JOHNSON CITY Society—Sun 11; Wed 7.30; RR Fri 1-4—234 Main st.
KNOXVILLE First Church—Sun 11; Wed 8—9th and Laurel av. RR 10-5—1017 Holston Nat bnk blg.
McKENZIE First Church—Sun 11; Wed 7.30; RR 2-4.
MEMPHIS First Church—Sun 11, 8; Wed 8—Dunlap st and Monroe av. RR 9-5—1408 Exchange blg.
MEMPHIS Second Church—Sun 11, 8; Wed 8—1312 Linden av. RR 10-5—1297 Madison av.
NASHVILLE First Church—Sun 11, 8; Wed 8—7th av, N, and Commerce st. RR 9-5—1013 Independent Life blg.
NASHVILLE Second Church—Sun 11; Wed 8—West End and 24th avs. RR 10-5—600 Stahlman blg.

Texas

AMARILLO First Church—Sun 11; Wed 8; RR 2.30-5—1301 Taylor st.
ANDERSON Society—Sun 11—Res Mrs J Herbert.
AUSTIN First Church—Sun 11; Wed 8—1401 Colorado st. RR 10-1, 2-5—514 Littlefield blg.
BAY CITY Society—Sun 11; Wed 8—5th st and Avenue C.
BEAUMONT First Church—Sun 11; Wed 8; RR 12-5—Main and Calder sts.
BOWIE Society—Sun 11; Wed 8; RR Tues Thurs Sat 3-5—Church.
BRECKENRIDGE Society—Sun 11; Wed 8—428 S McAmis av.
BROWNSVILLE Society—Sun 11; Wed 8—Combs blg.
CANYON First Church—Sun 11; Wed 8; RR 2.30-4.30—23 1st Nat bnk blg.
CISCO Society—Sun 11; Wed 7.30—I O O F hall, Avenue D.
CLEBURNE First Church—Sun 11; Wed 7.30; RR Tues Thurs Sat 3-5—404 S Caddo st.
CORPUS CHRISTI First Church—Sun 11; Wed 8; RR 2-4—317½ Peoples st.
CORSICANA Society—Sun 11; Wed 8; RR 4-6—N 15th st, between 5th av and Collins st.
CROWELL Society—Sun 11, 7.15; Wed 7.15; RR 2-5—C S chapel.
DALLAS First Church—Sun 11, 8; Wed 8—Browder and Cadiz sts. RR 9-8.30; Wed to 7.30; Sun 2-5—1215 American Exch Nat bnk blg.
DALLAS Second Church—Sun 11, 8; Wed 8; RR 12-4—115 S Storey st.
DENISON Society—Sun 11; Wed 8; RR 2.30-5—311 W Woodward st.
DENTON Society—Sun 11; Wed 8—I O O F hall.
EASTLAND Society—Sun 11; Wed 8—307 S Lamar st.
EL CAMPO Society—Sun 11.
EL PASO First Church—Sun 11, 8; Wed 8—Montana and Stanton sts. RR 10-5; Sun 2-5—618 Mills blg.
FORT WORTH First Church—Sun 11; Wed 8—Broadway and Galveston av. RR 9-5—F and M bnk blg.
FORT WORTH Third Church—Sun 11, 8; Wed 8; RR 10-5, 7-9 except Wed—1101 Pennsylvania av.
GAINESVILLE First Church—Sun 11; Wed 7.45—Denton and Elm sts. RR 1-5—American Railway Express blg.
GALVESTON First Church—Sun 11; Wed 8—Avenue O and 27th st. RR 10-5—502 Trust blg.
GREENVILLE Society—Sun 11—Carnegie Library hall.
HOUSTON First Church—Sun 11, 8; Wed 8—Main st and Jefferson av. RR 9-9; Wed to 7; Sun 2-5—1609 Carter blg.
HOUSTON Second Church—Sun 11; Wed 8; RR Mon Wed Fri 9.30-12—14th and Harvard sts.
HOUSTON Third Church—Sun 11; Wed 8—618½ Milam st. RR 11-7; Sun 2-5—407 Zindler blg.
LAMPASAS First Church—Sun 11; Wed 7.15—706 Broad st. RR 4-6—34 1st Nat bnk blg.
LAREDO Society—Sun 11; Wed 8—225 Joseph blg.
MARSHALL First Church—Sun 7.30; Wed 7.30—Jewish Synagogue, W Burleson and Fulton sts. RR 2-4—6 Davidson Blalock blg.
McALLEN Society—Sun 11; Wed 8—1737 S 13th st.
MERCEDES Society—Sun 11; Wed 7.30—Texas av and 4th st.

MINERAL WELLS Society—Sun 11; Wed 8; RR 2-5—505 E Hubbard st.
NEW BRAUNFELS Society—Sun 11—Simon blg.
ORANGE Society—Sun 11—601 3d st.
PALESTINE Society—Sun 11; Wed 8—109 W Oak st.
PARIS First Church—Sun 11; Wed 8; RR 2-5—Kaufman and 17th sts.
PORT ARTHUR First Church—Sun 11; Wed 8—Port Arthur Business College. RR 11.30-3—15 Harris blg.
RANGER Society—Sun 11; Wed 8; RR Tues Thurs Sat 2-5—421 W Pine st.
SAN ANGELO Society—Sun 11; Wed 7.30—Coleman blg, S Chadbourne st.
SAN ANTONIO Churches unite in Reading Rm, 515 Gibbs blg, opposite Post Office; 9.30-7.
First Church—Sun 11, 7.30; Wed 8—501 Avenue D.
Second Church—Sun 11; Wed 8—201 Camden st.
SAN BENITO Society—Sun 11; Wed 8—Crockett and Hicks sts.
SHERMAN First Church—Sun 10.45; Wed 8; RR 3-5—Crockett and Jones sts.
TEMPLE First Church—Sun 11; Wed 8; RR 3-5—Brady and Black blg.
TEXARKANA—See Arkansas.
TYLER Society—Sun 11; Wed 8—Carnegie Library.
UVALDE Society—Sun 11; Wed 8—Scott blg.
VICTORIA Society—Sun 11; Wed 8; RR Tues Thurs Sat 3-5—204 N Liberty st.
WACO First Church—Sun 11; Wed 8; RR 12-5—Scott blg, 8th st and Wash. av.
WICHITA FALLS Society—Sun 11; Wed 8—10th and Van Buren sts. RR 1-5—15 Ward blg, 605½ 8th st.

UTAH

MILFORD First Church—Sun 11; Wed 8; RR 2-4 except Sat, Sun, and holidays—1st av and McKean st.
OGDEN First Church—Sun 11; Wed 8—24th st and Monroe av. RR 12-5—512 1st Nat bnk blg.
PROVO First Church—Sun 11; Wed 8; RR 2.30-4.30—80 N University av.
SALT LAKE CITY Churches unite in Reading Rms, 512 Walker bnk blg; 10-8; Wed to 6.
First Church—Sun 11, 8; Wed 8—336 E 3d South st.
Second Church—Sun 11; Wed 8—566 East S Temple st.

VERMONT

BARRE First Church—Sun 10.45; Wed 7.30; RR 2-5; Mon Sat 7-9—8 Currier blg.
BENNINGTON Society—Sun 11; Wed 7.30; RR 3-5—606 Main st.
BRATTLEBORO First Church—Sun 11, 7.30; Wed 7.45; RR 12-1, 3-5; 7.30-9 except Wed—Putney rd.
BURLINGTON First Church—Sun 10.45; Wed 7.45; RR Tues Thurs Sat 2.30-4—Howard Relief hall.
LYNDONVILLE Society—Sun 10.45; Wed 8; RR Wed 3-5—Universalist Church.
MONTPELIER Society—Sun 10.45; Wed 7.30; RR Tues Fri 3-5—10 Langdon st.
MORRISVILLE Society—Sun 10.45—Main st.
NORTHFIELD Society—Sun 10.45; Wed 7.30; RR Tues Fri 3-5—Huntley blk.
RUTLAND First Church—Sun 10.45; Wed 7.30; RR 10-5—8 Cottage st.
ST JOHNSBURY First Church—Sun 10.45; Wed 7.30; RR 2.30-5—Main and Prospect sts.
SPRINGFIELD Society—Sun 11—K of P hall.

VIRGINIA

CHARLOTTESVILLE Society—Sun 11; Wed 7.30—Park and High sts.
DANVILLE Society—Sun 11; Wed 8—537 Main st.
EAST FALLS CHURCH First Church—Sun 11; Wed 7.50; RR Wed Sat 2-4—Church.
FREDERICKSBURG Society—Sun 11; Wed 8—Hanover School blg.
LYNCHBURG First Church—Sun 11; Wed 8—Victoria av. RR 2-5—Peoples Nat bnk blg.
NEWPORT NEWS First Church—Sun 11, 8; Wed 8; RR 1-4; 7-9 except Wed—127 25th st.
NORFOLK First Church—Sun 11, 8; Wed 8—207 W Freemason st. RR 10-5—Boush and Freemason sts.
PETERSBURG Society—Sun 11; Wed 8; RR 2-5—225 S Adams st.
PORTSMOUTH Society—Sun 11; Wed 8; RR Wed Fri 1-4—212 High st.
RICHMOND First Church—Sun 11; Wed 8—Park av and Meadow st. RR 10-5—1001 Va. Ry. and Power blg, 7th and Franklin sts.
ROANOKE First Church—Sun 11; Wed 8—5th st and Church av. RR 1-5—706 Terry blg.

WASHINGTON

ABERDEEN First Church—Sun 11; Wed 8—1st st near Broadway. RR 12-5—517 Finch blg.
ALDERWOOD MANOR Society—Sun 11; 2d Wed 7.45.
ANACORTES First Church—Sun 11; Wed 8—Public Library. RR 2-4—Empire blg.
ARLINGTON Society—Sun 11; Wed 8; RR 2-4—Riley hall.
AUBURN First Church—Sun 11; Wed 8; RR Tues Fri 2-5; Wed 7-7.45—Harris hall.
BELLINGHAM First Church—Sun 11; Wed 8—Forest and Maple sts. RR 10-4; Tues Thurs Sat 7-9—223 Bellingham Nat bnk blg.
BLAINE First Church—Sun 11; Wed 8; RR 2-5—210 Martin st.
BOTHELL Society—Sun 11; 4th Wed 8; RR Thurs 2-4—Fir and 2d sts.
BREMERTON First Church—Sun 11; Wed 8—4th st and Warren av. RR 1.30-4.30; 7-9 except Wed—211 Tr and Sav blg.
BUCKLEY Society—Sun 11—Library blg.
BURLINGTON Society—Sun 11—Anacortes and Fairhaven sts.
CASHMERE Society—Sun 11; Wed 8—Episcopal Church. RR 2-4.30 State bnk blg.
CENTRALIA First Church—Sun 11; Wed 8; RR 2-4—Main and Rock sts.
CHEHALIS Society—Sun 11; Wed 8; RR 2-5—City hall.
CLARKSTON Society—Sun 11; Wed 7.30—Chamber of Commerce blg, 6th and Chestnut sts.
COLFAX Society—Sun 11; Wed 8; RR Tues Fri 2-4—S 805 Main st.
ELLENSBURG Society—Sun 11; Wed 8—304 N Anderson st. RR 2-4—2, Savoy hotel.
ELMA Society—Sun 11; Wed 8.
ENUMCLAW Society—Sun 11; Wed 8—Masonic hall.
EVERETT First Church—Sun 11; Wed 8—33d st and Colby av. RR 12.30-4.30—515 Commerce blg.
FRIDAY HARBOR Society—Sun 11—I O O F hall.
GRANDVIEW Society—Sun 11—I O O F hall.
HOQUIAM First Church—Sun 11; Wed 8; RR 2-5; Sat 7.30-9—7th and L sts.
KENT Society—Sun 11; Wed 8; RR Thurs 2-5—Christian Science blg, Meeker st.
KIRKLAND Society—Sun 11.15; 3d Wed 8—Workman hall.
MEDINA Society—Sun 11.15; Wed 8.15—Chapel.
MONTESANO Society—Sun 11; Wed 8; RR Wed Fri 2-4; Fri 7.30-9—I O O F blg, D st.
MOUNT VERNON First Church—Sun 11; Wed 8; RR Tues Thurs Sat 2-4.30—212 Snoqualmie st.
OLYMPIA First Church—Sun 11; Wed 8; RR 1-5—Church Edifice, 8th and Wash. sts.
PASCO Society—Sun 11; Wed 8—3d and Bonneville sts.
PORT ANGELES First Church—Sun 11; Wed 8; RR 1-4—Aldwell blk, Laurel st.
PORT ORCHARD Society—Sun 11—Chapel.
PROSSER Society—Sun 11; Wed 8—Oldenstadt blg.
PUYALLUP First Church—Sun 11; Wed 8; RR Mon Wed Fri 2-4—Pioneer av at 5th st.
RAYMOND Society—Sun 11; Wed 8.
SEATTLE First Church—Sun 11, 8; Wed 8—16th av and E Denny way. RR 9-9; Wed to 7; Sun and holidays 2-7—500 Leary blg.
SEATTLE Second Church—Sun 11; Wed 8—22d av, NW, and W 67th st. RR 12-5—2023 Market st.
SEATTLE Third Church—Sun 11, 8; Wed 8—4756 17th av, NE. RR 9-5—4500 14th av, NE.
SEATTLE Fourth Church—Sun 11, 8; Wed 8—8th av and Seneca st. RR 9-9; Wed to 7; Sun and holidays 2-7—500 Leary blg.
SEATTLE Fifth Church—Sun 11; Wed 8; RR 2-4—4709 36th av, S, near Alaska st.
SEATTLE Sixth Church—Sun 11; Wed 8—2642½ Cal. av. RR 1.30-4.30; Mon Thurs 7-9—4229 College st.
SEATTLE Seventh Church—Sun 11; Wed 8—1st av, W, and Roy st. RR 9-6; Wed to 7.30—1014 Seaboard blg, 4th av and Pike st.
SEATTLE Society (North Park)—Sun 10.30; Wed 8—104th st and Dayton av.
SEATTLE Society (Seahurst Park)—Sun 11; Wed 8.
SEDRO-WOOLLEY Society—Sun 11; Wed 8—916 3d st.
SNOHOMISH First Church—Sun 11; Wed 8—Av D and 4th st. RR 2-4.30—1 Commercial bnk blg.
SOUTH BEND Society—Sun 11; Wed 7.30—I O O F hall.
SPOKANE Churches unite in Reading Rms, 403 Spokane Sav & Loan blg, 9-9; Wed to 7.15; Sun and holidays 2.30-5.30.
First Church—Sun 11, 8; Wed 8—S 330 Post st.
Second Church—Sun 11, 8; Wed 8—Indiana av and Post st.
SUNNYSIDE Society—Sun 11—I O O F hall.
TACOMA First Church—Sun 11, 8; Wed 8—Division av and I st. RR 10-9; Wed to 7.30—1023 Fidelity blg.
TACOMA Second Church—Sun 11; Wed 8; RR 2-8—S 54th and Warner sts.
TACOMA Fourth Church—Sun 11; Wed 8—943½ Broadway. RR 1.30-6.30—11 Gross blk, 1126½ Broadway.
TACOMA Society (East Side)—Sun 11; Wed 8—3310 East I st.
TUKWILA Society—Sun 11.15—Tukwila hall.
VANCOUVER First Church—Sun 11; Wed 8—26th st and Broadway. RR 1.30-4.30—Vancouver Nat bnk blg.
WALLA WALLA First Church—Sun 11; Wed 8—Howard and Newell sts. RR 10-5—504 Baker blg.
WAPATO Society—Sun 11; Wed 8—American Legion hall.
WATERVILLE Society—Sun 11—Episcopal church.
WENATCHEE First Church—Sun 11; Wed 8—Wash. and Douglas sts. RR 12.30-3.30—Halbert blg.
WINLOCK Society—Sun 11; Wed 8.
YAKIMA First Church—Sun 11; Wed 8—Naches av and A st. RR 12-5—609 Miller blg.

West Virginia

BUCKHANNON Society—Sun 11; Wed 8; RR 2-5—21 E Main st.
CHARLESTON First Church—Sun 11; Wed 8—Lee and Bradford sts. RR 12-4.30; Sat 7-8.30—509 Coyle and Richardson blg.
CLARKSBURG Society—Sun 11; Wed 8; RR 2-5—Masonic temple.
CLARKSBURG Society—Sun 11; Wed 8; RR 3-5—451 W Main st.
FAIRMONT Society—Sun 11; 1st Wed 7.30—Masonic temple.
HUNTINGTON First Church—Sun 11; Wed 8—Carnegie Library auditorium. RR 2-4—931 Fifth av.
MORGANTOWN Society—Sun 11; Wed 8—544 Spruce st.
PARKERSBURG First Church—Sun 11; Wed 8; RR 2-4.30—408 7th st.
WHEELING First Church—Sun 11; Wed 8—1119 Chapline st. RR 11-5; Sat 7-9—1423 Chapline st.

Wisconsin

ANTIGO First Church—Sun 10.45; Wed 7.45; RR Mon Tues Wed 2-4—Church, 7th av and Superior st.
APPLETON First Church—Sun 11, 8; Wed 8—687 Franklin st. RR 3-5.30—16 I O O F blg.
ASHLAND Society—Sun 11; Wed 8—107 Ellis av.
BARABOO Society—Sun 10.45; Wed 7.45; RR Tues 3-5—Y M C A blg.
BELOIT First Church—Sun 10.30; Wed 7.45—505 Bluff st. RR 2-5; Sat 7-9—357½ E Grand av.
BERLIN Society—Sun 11; Wed 7.30; RR Wed 2-4—Library.
CHIPPEWA FALLS Society—Sun 11; Wed 8—I O O F hall. RR 12.30-5—206 N Bridge st.
DELAVAN First Church—Sun 10.45; Wed 8—Church, S 6th st. RR 2.30-5.30; Sat 7-9—314½ Walworth av.
EAU CLAIRE First Church—Sun 11; Wed 8; RR 2.30-5—Church, Gray and Farwell sts.
ELKHORN Society—Sun 10.45; Wed 7.45—Sprague blg.
EVANSVILLE Society—Sun 10.45; Wed 7.30—23 N 1st st.
FOND DU LAC First Church—Sun 10.45; Wed 8; RR 2-5—33 North Portland st.
GREEN BAY First Church—Sun 11; Wed 7.45—Monroe av and Cherry st. RR 11-5—608 Bellin blg.
GREEN LAKE Society—Sun 10.45; Wed 7.45; RR Wed 2.30-5—C S blg.
JANESVILLE First Church—Sun 10.45; Wed 7.45—323 Pleasant st. RR 12-5—503 Jackman blk.
JEFFERSON Society—Sun 10.45; Wed 8—Lecture rm, Public library.
KENOSHA First Church—Sun 10.45; Wed 8; RR 3-5—366½ Park av.
LA CROSSE First Church—Sun 11; Wed 8—12th and King sts. RR 11-5—415 Batavian bnk blg.
LAKE GENEVA Society—Sun 11; Wed 8—918 Main st.
MADISON First Church—Sun 11; Wed 8—Woman's blg, 240 W Gilman st. RR 10-5—315 Wisconsin av.
MADISON Second Church—Sun 11; Wed 8—263 Langdon st. RR 10-5—6a Kresge blg, Main and Pinckney sts.
MANITOWOC First Church—Sun 10.45; Wed 8; RR 2-5 except Sat—7th and Park sts.
MARINETTE First Church—Sun 10.45; Wed 7.45; RR 2-5—Stephenson and Liberty sts.
MARSHFIELD Society—Sun 10.45; Wed 8—2d and Maple sts.
MILWAUKEE First Church—Sun 11, 7.45; Wed 8—Prospect av and Keene st. RR 9-9; Wed to 6; Sun 2.30-5—805 Security blg, 209 Grand av.
MILWAUKEE Second Church—Sun 10.45, 8; Wed 8—2720 Highland blv. RR 9-9; Wed to 6; Sun 2.30-5—Security blg, 209 Grand av.
MILWAUKEE Third Church—Sun 10.45; Wed 8—Iris theater, 1402 North av. RR 9-9; Wed to 6; Sun 2.30-5—Security blg, 209 Grand av.
MILWAUKEE Fourth Church—Sun 11; Wed 8—519 Kenwood blv. RR Mon Wed Fri 10-6; Tues Thurs Sat 10-9; Sun 3-5—599 Downer av.
MILWAUKEE Society—Sun 10.45; Wed 8—572 Van Buren st.
MONROE Society—Sun 10.45; Wed 7.45—315 W Russell st.
NEENAH First Church—Sun 10.45; Wed 7.45; RR Wed Sat 2.30-5—229 E Wisconsin av.
NEW LONDON Society—Sun 11; Wed 8—Christian Church.
OAKFIELD Society—Sun 11; Wed 8—I O O F hall.
OCONOMOWOC Society—Sun 10.45; Wed 8—337 West av.
OCONTO Society—Sun 10.45—Chicago and Main sts.
OSHKOSH First Church—Sun 10.45; Wed 7.45—The Century. RR 10-12, 2-5; Sat 7-9—5 Webster blk.
OSHKOSH Society—Sun 11; Wed 8—177 Main st.
PLYMOUTH First Church—Sun 10.45; Wed 8—Exchange bnk blg. RR 2-4—402 E Mill st, second floor.
PORTAGE Society—Sun 11; Wed 7.30—I O O F hall.
RACINE First Church—Sun 11; Wed 8—College av and 9th st. RR 12.30-5; Sat 7.30-9—202, Janes blk, Main and 6th st.
RHINELANDER Society—Sun 11; Wed 7.45; RR Mon Wed Sat 2-5—Stevens and Frederick sts.
RICE LAKE First Church—Sun 11; Wed 8; RR Wed 3-5—N Main st.
RIPON Society—Sun 11; Wed 7.30—Public library, Main st.
SHAWANO Society—Sun 11; Wed 8—Garfield chapel.
SHEBOYGAN First Church—Sun 10.40; Wed 8; RR 10-5—605 Niagara av.
SPARTA Society—Sun 10.45; Wed 7.45—122 S Water st.
SUPERIOR First Church—Sun 11; Wed 8; RR 11-5—102 Normandy blk, Belknap and Tower avs.
TOMAHAWK Society—Sun 11; Wed 7.30—113 N 4th st.
WATERTOWN First Church—Sun 10.45; Wed 8—Majestic theater, 114 Main st. RR 2.30-4.30—107 N 1st st.
WAUKESHA Society—Sun 11; Wed 8; RR Wed 2-5—600 Maple av.
WAUPACA Society—Sun 10.45; Wed 7.30—210 S Main st.
WAUPUN Society—Sun 10.45; Wed 7.45—16 S Madison st.
WAUSAU First Church—Sun 10.45; Wed 8—E McClellan st. RR 2-5—214 3d st.
WEST BEND Society—Sun 10.30; Wed 8—219 5th av.
WHITEWATER Society—Sun 10.45; Wed 8—Main st.
WISCONSIN RAPIDS Society—Sun 10.45; Wed 8—1st st, N.

Wyoming

BASIN First Church—Sun 11; Wed 8; RR Thurs 2-5—Church.
CASPER First Church—Sun 11; Wed 8—Church, 4th and Grant sts. RR 12-1; Wed Sat to 6—Midwest blk.
CHEYENNE First Church—Sun 11; Wed 8—26th st and Randal av. RR 2.30-4.30—214 Hynds blg.
CODY Society—Sun 11; Wed 8—Library Assembly rm.
LARAMIE Society—Sun 11; Wed 8; RR Mon Wed Sat 2-4—408 University av.
RAWLINS Society—Sun 11; Wed 8; RR Thurs 2-4—20 Osborne blk.
RIVERTON Society—Sun 11; Wed 7.30—I O O F hall.
SHERIDAN First Church—Sun 11; Wed 8; RR 2-4.30—21 S Gould st.
WHEATLAND Society—Sun 11—Webster hall.

SOUTH AMERICA

ARGENTINA

BUENOS AIRES Society—Sun 10.15; Wed 17.45; RR 14-17 except Sun and holidays—755 Rivadavia.
BUENOS AIRES Society—Sun 10.15; Wed 18; RR Mon Wed Fri 15-17.30—Tucuman 854.

CHILE

VALPARAISO Society—Sun 10—360 Calle Condell.

CHRISTIAN SCIENCE ORGANIZATIONS

AT UNIVERSITIES OR COLLEGES

These organizations are formed and maintained in accordance with Article XXIII, Sect. 8, of The Mother Church Manual.

California

BERKELEY—Society of University of Calif. Alternate Tues 8—Church, Dwight Way and Bowditch st.
LOS ANGELES—Society of University of Calif., Southern Branch. Mon 4.15—629 N New Hampshire st.
STANFORD UNIVERSITY—Society of Stanford University. 2d and 4th Thurs 7.30—Women's Club house.

Illinois

CHICAGO—Society of University of Chicago. Alternate Tues 7.30—Haskell Assembly.
URBANA—Society of University of Illinois. 1st and 3d Thurs 7.15—502 University hall.

Iowa

IOWA CITY—Society of University of Iowa. Sun 6.45—Music hall.

Massachusetts

BOSTON—Society of Simmons College. Fri 4.30—300 The Fenway.
CAMBRIDGE—Society of Harvard University. 1st and 3d Fri 7—Shepard room, Phillips Brooks house.
CAMBRIDGE—Society of Massachusetts Institute of Technology. 2d and 4th Tues 5—Room 1—275.
CAMBRIDGE—Society of Radcliffe College. Thurs 4.30—Fay house, Radcliffe.
NORTHAMPTON—Society of Smith College. Fri 7.15—Christian Science Church, Masonic and Center sts.
WELLESLEY—Organization of Wellesley College. Mon 7.30—27 Administration blg.

Michigan

ANN ARBOR—Society of University of Michigan. 1st and 3d Thurs 8—Lane hall, 209 S State st.

Minnesota

MINNEAPOLIS—Society of University of Minnesota. 1st 3d and 5th Fri 12.30—104 Folwell hall.

Missouri

ST LOUIS—Society of The Principia Junior College. Alternate Tues 7.

Nebraska

LINCOLN—Society of University of Nebraska. Alternate Thurs 7.30—Faculty hall, Temple blg.

New York

ITHACA—Society of Cornell University. Tues 7.30—Barnes hall.
NEW YORK—Society of Columbia University. 1st and 3d Tues 7.45—Room N, Earl hall.

Washington

SEATTLE—Society of University of Wash. Thurs 7.30—110 Meany hall.

Wisconsin

MADISON—Society of University of Wis. Thurs 7.30—35, Music hall.

CHRISTIAN SCIENCE PRACTITIONERS

The practitioners whose advertisements appear in these columns are members of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, and are amenable to its By-laws. They have presented testimony to The Christian Science Board of Directors of The Mother Church showing that they are qualified as practitioners of Christian Science.

The letters C. S. after an advertiser's name designate one who has had class instruction from an authorized teacher of Christian Science.

The letters C. S. B. or C. S. D. indicate that the practitioner has been taught by Mrs. Eddy or has taken a course at The Massachusetts Metaphysical College or in the Christian Science Board of Education.

The names of those who are authorized teachers of Christian Science are followed by the word "teacher." They may teach one class of not more than thirty pupils in each calendar year.

The teaching of Christian Science is governed by the Church Manual of The First Church of Christ, Scientist, in Boston, Massachusetts, especially by Articles XXVI and XXVII (pages 83–87).

AFRICA

UNION OF SOUTH AFRICA

Cape of Good Hope

CAPE TOWN

Alderslade, Miss Rose E CS 33 Adderley st. Mon afternoon, Thurs morning. Tel. Res Salisbury House, Bellevue rd, Sea Point.

Benjamin, Willie Graham CS Guardian bldg, Adderley st. Tels 4941; res 1331 Clare.

Dilworth, Christopher CS Stuttaford chmbs. Adderley st. Tel 1141.

Hunt, Mrs Charlotte S. CS Wed morning, Fri afternoon Guardian bldg. Res The Rosary, Claremont. Tel 195.

Saunderson, Maurice Traherne CS Hillindale, 12 Schoonder st. Letters P O Box 1052. Tel 1663.

Wilks, Mrs Anna C. CSB (teacher) Tues Fri mornings Dominion house, Longmarket st. Tel 486 Claremont.

PORT ELIZABETH

Benjamin, Mrs Emily CS 8 Rose st. Tel 233.

Natal

DURBAN

Anderson, Miss Margaret H. CSB (teacher) Mon Wed Fri 48 Mutual bldg. Tel 771.

Vincent, Henry Ernest CS 48 Mutual bldg, Smith st. Tel 771. Res 64 Riley rd.

PIETERMARITZBURG

Murray, Miss Esther CS Chapel st. Tel 772.

Transvaal

JOHANNESBURG

Ockenden, Mrs Claudine L. CS Ansteys bldg. Tel 176.

Petrie, James Guthrie CS Glencairn bldg, Joubert st. Tel 4019.

Proctor, Mrs Maria Magdalene CS 10-2 Steytlers bldgs. Tel 5767.

PRETORIA

Joubert, Mrs Christina Magdalena CS 1 v. d. Byl st. Tel 1151.

ASIA

CHINA

HONGKONG

Richardson, Mrs Esther Sayres CS King Edward hotel. Tel 4296. Cable Esrich.

SHANGHAI

Knight, Mrs Janetta M. Spencer CS 138 Sinza rd. Cable Praktor.

INDIA

DHANBAD

Marshall, Mrs Margaret M. CS.

AUSTRALASIA

AUSTRALIA

New South Wales

PARRAMATTA

MacDonald, Mrs Lily CS 11-3 Tues Thurs 1 Aird st.

SYDNEY

Cusack, Miss Mary Alexia CS Cromer, Phillips st. Tel B 4910.

Gibbs, Charles Henry CSB (teacher) 1.30-5 Mercantile Mutual bldg, 14 Martin pl. Tel Edgecliffe 697.

Hepburn, Mrs Lily CS 5 Moore st. Tels City 4105; Edg. 297.

Kirkland, Miss Mary A. CS 54 Milson rd, Cremorne. Tel Y 1994.

Lawson, Mrs J Eveline CS Glengyle, Yeo st, Neutral Bay. Tel North 2344.

Locke, Miss Agnes E. CS Tues Thurs afternoons Somerset House. Tel City 4105.

Martin, Miss Marian E. CS 10-1 Mon Thurs; 10-4 Tues Wed Fri; 10-12 Sat 14 Martin pl. Tels City 8167; res Chatswood J 4338.

Patience, Mrs Sarah A. 10.30-4.30 except Sat 279 George st. Tels 2430, F 7409.

Salmon, Miss Ellen Agnes CS 12-3 5 Ardee flats, Nelson st, Woollahra.

Symonds, Miss Eva M. CS 1.30-4.30 Equitable bldg, George st. Tel North 1722.

Queensland

BRISBANE

Degn, Miss Aurora CSB (teacher) Palm av, Ascot. Tel Alb. 1696.

Fergusson, Mrs Sarah E. CS 2.30-5 except Wed Sat Fitzroy bldg. Tels Albion 107; res 1018.

Salisbury, Mrs Blanche E. CS Fitzroy bldgs. Tel Albion 620.

Tristram, Mrs Constance E. CS Kooembah, Palm av, Ascot, N. Tel Alb. 1696.

WINDSOR

Prentice, Mrs Louisa K. CS Lutwyche rd. Tel Albion 710.

South Australia

ADELAIDE

Walenn, Mrs Maude I. CS postal address 46 Hewitt av, Rose Park.

Victoria

ARMADALE

Hollick, Mrs Ethel Mary CS 18 Glassford st. Tel U. 5017.

EAST MELBOURNE

Stevens, Miss Emily Constance CS 30 Berry st. Tel Cent. 4992.

GEELONG

Rutherford, Mrs C. A. E. Millie CS 2-5 49 Moorabool st. Tels.

MELBOURNE

Barratt, Miss Lucie CS Collins house.

Bowley, Mrs Myra M. CS 47 Auburn rd, Auburn.

Burkitt, Miss Adelaide CSB (teacher) 61 Collins st, E. Tel 7461.

Burkitt, Miss Florence CS 2-5.30; Sat 10-12.30 60 Queen st. Tel Windsor 3639.

Butler, Mrs Amy B. CS 3-5 229 Collins st.

Chubb, Mrs Louise CS 27 Arnold st, S Yarra.

Collie, Mrs Harriet Leith CS 473 Bourke st. Tel Cent. 8596.

Edwards, Mrs Ann CS 2-5 325 Collins st. Res 32 Murphy st, S Yarra. Tel Windsor 2917.

Goldstein, Miss Aileen CS afternoons 430 Little Collins st.

Green, Mrs Ida Dart CS 473 Bourke st. Tel Cent. 1868.

Ham, Miss Marie CS 2-5 Collins House, Collins st.

Hayes, Mrs Agnes CS Whitehall Bank pl. Tel 4372.

Hollick, Miss Minnie F. CS 90 Queen st. Tel Cent. 10513.

Rede, Miss Geraldine CS mornings 430 Little Collins st.

Stanford, Miss Alice M. CS 90 Queen st. Tel 11530.

Stocks, Miss Helen C. D. CS 475 Collins st, W. Tel.

Stone, William Taylor CSB (teacher) 412 Collins st.

Swan, Miss Mary CS 11-3 229 Collins st. Tel Cent. 7969.

Watson, P. Sidney CS Postal address Collins house, Collins st.

Withers, Miss Rhoda CS 10-1 10 Normauby st, Windsor. Tel Windsor 4940.

Western Australia

PERTH

Badenach, Mrs Mary Jolliffe CS 11-2.30 Mon Wed Thurs 237 St Georges ter. Tel A4757.

Nicholson, Mrs Anna B. CS 11-4 Mon Tues Thurs Bible House, St Georges ter. Tel F 280. Letters Victoria av, Claremont.

NEW ZEALAND

AUCKLAND

Farley, Laurence H. CS 69 Endeans bldgs, Queen st. Tel 2432 A.

CHRISTCHURCH

Simpson, Mrs Mary E. CSB (teacher) 291 Madras st.

WELLINGTON

Dewsbury, Mrs Agnes Amelia CS Masonic bldgs, Boulcott st.

EUROPE

DENMARK

COPENHAGEN

Petersen, Miss Anna CS 2-5 Tues Fri Forchhammersveg 6. Tel Nora 3033.

Rosen, Miss Ulla von CS 2-5 Tues Fri 8 Maglekildevej. Tel Vester 7124.

FRANCE

ASNIERES, SEINE
Thevenez, Miss Coral CS Mon Thurs Fri mornings 64 rue de Chateaudun.
NEUILLY S/SEINE
Armand-Delille, Mrs Evelyn A. CS 2-4 except Sat 30 bld d'Inkermann. Tel Wagram 39-91.
NICE
Willis, Mrs Ella Lance CSB (teacher) Care American Express. Cable Silliw.
Willis, John B. CSB Care American Express.
PARIS
de Roulet, Mrs Helene A. CS afternoons except Sat 109 Avenue Michel Bizot.
Getty, Mrs Caroline CSB (teacher) mornings 11bis Av Elisee Reclus. Tel Saxe 43-43.
Labarthe, Miss Julia C. CS mornings 53 rue Lauriston.
Lewis, Benjamin Everett CS 2-4 except Thurs 5 rue Lyautey. Tel Auteuil 15-94.
Lewis, Mrs Louise Meeker CS 10-12 except Thurs 5 rue Lyautey. Tel Auteuil 15-94.
Racine, Mrs Lois Canady CS 5 rue Fresnel. Tel Passy 18-56.

GERMANY

BERLIN
Argelander, Miss Sophy M. CS Landhausstr 37. Tel Uhland 7559.
Benecke, Mrs Helene CS 10-1 Mon Thurs Fri; 4-7 Tues NW. 21, Lubeckerstr 19 II. Tel Moabit 9355.
Hergenhahn, Mrs Louise CS Landhausstr 9. Tel Pfalz 2494.
Pfingsthorn, Mrs Emmy D. J. CS Landhausstr 25. Tel Pfalz. 3130.
Roesler, Miss Dora C. J. CS 10-2 Tues Zietenstr 6 c; 4-7 Tues Fri Hindenburgstr 80 I P II. Tel Uhland 7975.
Weichelt, Miss Marta CS 3-5 Mon Fri Eisenzahnstr. 3 Gh. III. Tel Pfalz. 3015.
Williams, Mrs Emma Louise T. CS 3-6 Wed Fri Zietandstr 6 c. Gartenhaus, Right 2. Res Dusseldorferstr 14 Gartenhaus. Tel Uhland 5745.
BRAUNSCHWEIG
Deckart, Miss Meta CS Wabestr 26AI. Tel 2159.
Fricke, Miss Marie CS Kaiser Wilhelmstr 39 p. Tel 2641.
BREMEN
Engelken, Mrs Hanna CS Schleifmühle 46. Tel Hansa 1150.
BRESLAU
Schramm, Miss Eva Katharina CS Webskystr 13 p.
DRESDEN
Friedrich, Mrs Clara E. CS Bautznerstr 9 II.
Goritz, Mrs Anna CS 10-12 Mon Wed Fri Glacisstr 12. Tel 29905.
Näumann, Mrs Martha CSB (teacher) 10-12 Arndtstr 9 pt. Tel 18167.
Valet, Miss Anna CS 10-12 except Mon Thurs Uhlandstr 41.
Vetter, Mrs Dora CS 10-12 except Wed Sat Bachstr 13. Tel 19974.
HAMBURG
Jessen, Miss Louise CS Sillemstr 9 II Hamburg 31.
Reinke, Miss Bertha S. CS Schlüterstr 14. Tel Vulkan 9646.
HANNOVER
Günther-Peterson, Mrs Bertha CSB (teacher) 9-12 Hildesheimerstr 216. Tel Süd. 7395.
Mahr, Mrs Louise CS Stolzestr 23 I.
Mahr, Valentin CS Stolzestr 23 I.
Telschow, Mrs Minna CS Bernstr 5. Tel Süd. 6640.
MUNICH
Weidauer, Mrs Gertrud CS Gauting.
SCHORNDORF
Appenzeller, Miss Hedwig CS.
WIESBADEN
Kates, Mrs Elizabeth CS Eden hotel.

GREAT BRITAIN AND IRELAND

Channel Islands

GUERNSEY
Le Messurier, Mrs Elise, Belle-Vue, St Martins.

England

BEDFORDSHIRE

BEDFORD
Hammond, Mrs Lucy CS 5 The Avenue.
Henman, Mrs Eliza CS 11-5 38 Western st.

BERKSHIRE

BRACKNELL
Boughton-Leigh, Miss Grace A. CS postal address Hill House, Broad Lane. Tel 81.
Stokes, Mrs Marie E. CS Glen Field. Tel 67.
COOKHAM
Yarrow-Jones, Miss Helena A. The Mill House. Tel Bourne End 172.
NEWBURY
Burges, Mrs Alice Rose CS Falkland Lodge.
Wilson, Mrs Sybil Harriet CS Welford Farmhouse.
READING
Roger, Mrs Winifred Munroe CS 12-1 Broadway blg; res Somerset House, Castle Hill. Tel 729.

BUCKINGHAMSHIRE

HIGH WYCOMBE
Briscoe, Mrs Clara Stuart CS Oakgrove, Coombes lane, Hughenden.
WENDOVER
Wilkins, Miss Lydia CS Oakwood, Perry st. Office 20 Portman st, Marble Arch, London; 3-5.30 Mon Wed Fri.

CAMBRIDGESHIRE

CAMBRIDGE
Butler, Mrs Agnata Frances CS 109 Chesterton rd. Tel 528.

CHESHIRE

ALTRINCHAM
Dickinson, Mrs Marianne CS Rosbryn, Stamford rd. Tel 751.
ASHTON-ON-MERSEY
Daniels, Mrs Sarah Ann CS Ash Villa, Church lane.
BIRKENHEAD
Hunter, Mrs Jeannie CS 20 Palm Grove. Tel 2078.
Tait, Miss Sara Reid CS 4 St Aidans ter, Shrewsbury rd. Tel 1414.
Wadeson, Mrs Mary Ellen CS 27 Alfred rd, Oxton. Tel 2325.
HOYLAKE
MacLaren, Mrs Kate Isabel CS Linkside. Tel Hoylake 769.

DERBYSHIRE

DERBY
Baker, Jethro CS Theatre chmbrs, Babington lane.
Charlton, Mrs Christabel Martha CS 21 Arboretum st.
Page, Mrs Alice Hannah CS 115 Kedleston rd.

DEVONSHIRE

EXETER
Hirtzel, Miss Ellen Sarah CS 11 Clifton hill.
PAIGNTON
Gerrard, Mrs Minnie CS 2-5 except Sat Formosa. Hyde rd.
PLYMOUTH
Solley, Mrs Annie E. CS 3-4 Mon Fri; 11-1 Wed 10 Cedarcroft rd, Peverell.
TORQUAY
Haws, Mrs Martha E. CS flat 3, 9 Higher ter.

DURHAM

DARLINGTON
Jennings, Mrs Alice CS 27 North Lodge ter.

ESSEX

COLCHESTER
Costerton, Miss Norah M. CS 2.30-4.30 Tues 2 Wellesley rd. Letters Stanway. Tel Marks Tey 15.
Mumford, Mrs Beatrice CS 25 Head st. Tel 134.
ROMFORD
Hartmann, Mrs Maud CS Homelands, Hornchurch rd.
WOODFORD GREEN
Cohen, Mrs Emma M. CS 3 Glebe av.

GLOUCESTERSHIRE

BRISTOL
Dester, Mrs Lilian CS 10 Prince bigs, Clifton. Tel 4325.
Hudden, Mrs Mildred E. CS Mon Wed Fri 17 Arlington villas, Clifton. Tel 734.
Jones, Mrs Mary Blanch CS 4 Sunderland pl, Clifton. Tel 3507.
Morgan, Mrs Florence Lethaby CS 12 Berkeley sq, Clifton. Tel 5391.
Williams, Mrs Hettie CS 12 Clare rd, Cotham. Tel 5565.
CHELTENHAM
Nixon, Mrs Effie M. CS 3-4 Mon Fri 2 Cambray st. Letters Coney Gree, Leckhampton hill. Tel 943.
STROUD
Seymour Keay, Miss Nina CS Wed Sat 3.30-5 1 Threadneedle st. Res Seymour house, Minchinhampton. Tel Brimscombe 19.

HAMPSHIRE

BASINGSTOKE
Knight, Lady (Monica) CS Pamber pl, Charter Ley.
BOURNEMOUTH
Bourne, Mrs Henrietta Mary CS 10.30-12.30 Mon Wed Sat 81 Old Christchurch rd. Letters Hylands, Priory rd.
Guppy, Miss Anna Emily CS 11-1 Tues Sat; 2-30-4.30 Thurs Granville chmbs, Yelverton rd. Letters 30 Stourfield rd.
Hamilton, Miss Lucie CS 2.30-4.30 Mon Fri; 11-1 Tues Thurs 81 Old Christchurch rd. Tel 2454.
SOUTHAMPTON
Bentinck-Beach, Miss Amy CS 80 Shirley rd.
Beresford, Miss Hilda CS 2.30-5 Tues Fri "Upcroft," 11 Blenheim av, Highfield. Tel 2231.
King, Miss Alice Elizabeth CS 80 Shirley rd.
SOUTHSEA
Chisholm, Mrs Alice CS 11-1 Mon Thurs; 2-4 Tues Fri 53 Granada rd.
O'Connell, Mrs Octavia Lee CS 11-1 Mon Thurs 9 Southsea ter. Tel Portsmouth 4195.

HERTFORDSHIRE

LETCHWORTH
Hayter, Mrs Edith Rose CS 17 Baldock rd.
Truman, Mrs Lena CS 2.30-4 Tues Fri; 10.30-12 Thurs 39 Leys av.
ST ALBANS
Stievenard, Miss V. M. Blanche CS 11-1, 2-4 Mon Fri Francona, Alma rd. Tel 173.
WATFORD
Curry, Mrs Winifred J. P. CS 10-12 Tues Fri Gray Cottage, Watford Heath.

HUNTINGDONSHIRE

GODMANCHESTER
Thompson, Miss Elise CS Pomona.

KENT

BICKLEY
Van der Beeck, Mrs Ida Ellen CS Turpington. Tel 257.
BROMLEY
Carr, Mrs Ada CS 33 Cambridge rd. Tel 1278.
Ellis, Mrs Sybil Eva CS 11 Hayes rd. Tel 496.
Neame, Mrs Maria CS 6 Elmfield rd.
Rubens, Mrs Marie CS See London.
CANTERBURY
Woollings, Mrs Charlotte CS 3-4 Mon Fri; 11-1 Wed 2 Summer Hill, Harbledown.
GRAVESEND
Ellis, Mrs Eveline A. CS Burch house, Burch rd.

LEE
Ilsley, Miss Ethel M. CS 15 Dorville rd.

MARGATE
Clegg, Charles I. CS 10-12.30 28 Godwin rd.
Lewis, Leonard A. CS 9.30-12 32 Warwick rd.

ORPINGTON
Bubb, Mrs Nora Gertrude CS Orchard Lea.

SEVENOAKS
Flint, Mrs Helen M. CS Southdown Cottage, Bessels Green. Tel Riverhead 15.

TUNBRIDGE WELLS
Baldwin, Mrs Katharine CS 10.30-12 Tues; 2.30-4 Fri 9 Bedford ter. Tel 813. Letters Eden house.
Condon, Miss Nora CS 10.30-12.30 Tues Fri 24 Grove Hill rd. Letters Birkin Lodge. Tel 298.
Hochstetter, Miss Aimee CS 20a The Pantiles. Tel 671.
Lee, Mrs M. Clerc CS 2.30-4.30 Tues; 10.30-12.30 Sat 24 Grove Hill rd.
Maude, The Hon Dorothy CS 11-1 Wed; 2.30-4.30 Fri 24 Grove Hill rd.
Rhodes, Frederick R. CS See London.
Rhodes, Mrs Violet CS 1 Eden rd. Tel.
Suart, Mrs M. Catharine CS Rusthall Cottage. Tel Speldhurst 26.
Thornton, Mrs Elizabeth CS 10-12.30 Mon Thurs 24 Grove Hill rd. Tel 298. Letters Birkin Lodge.

LANCASHIRE

BARROW-IN-FURNESS
Shaw, Mrs Emma Selina CS 10-4 Mon Tues Fri 27 Windsor st.

BLACKPOOL
Brown, Mrs Susannah CS 2.30-4.30 Mon Wed Fri 13 Queen st. Res 21 St Annes rd, E St Annes. Tel 384.
Garner, Mrs Jane E. CS afternoons except Sat 28 Breck rd. Tel 735. Telegram and cable Rejoice.
Mitchell, Ben Arthur CS 10-12, 2-4 Tues 13 Queen st. Res Newholme, 34 Beechfield av.
Mitchell, Mrs Emma Jane CS Newholme, 34 Beechfield av.
Sheard, Willie CS 6a Clifton st.

BOLTON
Entwistle, Mrs Martha A. CS 207 St Georges rd.
Fletcher, Miss Ada CS 3-5 Mon Wed Fri 4 Wood st, Bradshawgate. Res "Newholm," 8 Chassen rd. Tel 1556.

LANCASTER
Rome, Miss Lilla CS Brentwood, Caton.

LIVERPOOL
Dixon, Miss Mary CS 2-4 Mon Thurs 81 Dale st. Res West Side, Allerton drive. Tel 112 Mossley Hill.
Harwood, John W. CSB (teacher) by appointment 67 Lord st. Tel Bank 8536.
Kenyon, Mrs Annie E. CS 10 Borrowdale rd.
O'Loughlin, Mrs Georgina Marie CS 3-4 Tues Fri 54 Devonshire rd, Princes pk. Tel Royal 2784.
Pearce, Miss Frances Isabel CS 10-1 Tues; 3-5 Wed 67 Lord st. Tels Central 751; res Crosby 589.
Smith-Symms, Miss Janet CS 3-5 Mon Thurs; 12-2 Tues Fri 6 Gambier ter. Tel Royal 2159.
Woodward, Miss Daisy CS 11-1 Mon Thurs; 3-5 Tues Fri 81 Dale st. Tel Lark lane 410.

MANCHESTER
Ballard, Mrs Ellen CS 1.30-5 Mon Thurs 14 St Peters sq. Res Egerton rd, Whitefield.
Coutts-Fowlie, Miss Florence CSB (teacher) Mon Wed Thurs afternoons 14 St Peters sq. Tel City 7538. Letters Bradley Mount, Prestbury, Cheshire. Tel 18.
Doyle, Miss Edith CS 11-1 Tues 1 Princess st, Albert sq. Res Vendale, Kersal. Tel Hr. Broughton 61.
Entwisle, Miss Victoria CS Mon Wed Thurs afternoons. 14 St Peters sq. Letters 83 Hamilton rd, SE. Tel Rusholme 1379.
Haughton, Mrs Amy CS Tues Wed 14 St Peters sq.
Meakin, Mrs Jane E. CS 203 Dickenson rd, Rusholme.
Murray, Lady Victoria CSB (teacher) 9.30-3 Mon Tues Thurs; 3.30-6 Wed 14 St Peters sq. Letters Butley Town, Prestbury, Cheshire.
Pitfield, William CS 14 St Peters sq. Tel Central 6740.
Share, Austin CS afternoons except Sat 33 Brazennose st. Letters 5 Langdale rd, Victoria pk. Tel Rusholme 47.
Share, Miss Jane CS 5 Langdale rd, Victoria pk. Tel Rusholme 47.
Shaw, Charles Mawdesley CSB (teacher) by appointment 199 Deansgate. Tel Didsbury 576.
Shaw, Mrs Sara Jeanette CS Thurs afternoon 1 Princess st. Res 1 Kingston rd, Didsbury.
Skellon, Mrs Clara CS afternoons except Sat 33 Brazennose st. Letters Norbreck, Heyes lane, Timperley. Tels Sale 368; Cent. 2695.
Southern, Miss Beatrice CS afternoons except Sat 14 St Peters sq. Letters 2 The Drive, Kersal. Tel Hr. Broughton 629.
Woodhead, B. Tatham CS afternoons except Sat 14 St Peters sq. Tel Rusholme 1263. Res 5 Scarsdale rd, Victoria pk.
Woodhead, Mrs M. Violet CS mornings except Sat 14 St Peters sq. Tel Rusholme 1263. Res 5 Scarsdale rd, Victoria pk.
OLDHAM
Ashley, Mrs Annie CS 3-4.30 except Mon Thurs Sat 12 Clegg st. Res 49 Henrietta st, Ashton-under-Lyne. Tel 253.
ROCHDALE
Hoyle, Miss Cissie CS The Hut, Broadhalgh, Bamford.

SOUTHPORT
Howarth, Miss Lily CS 1 Lyndhurst rd, Birkdale. Tel Birkdale 199.
Wright, Mrs Mabel Fredreca CS Hollyhurst, 18 Weld rd, Birkdale. Tel Birkdale 395.
THORNTON
Kershaw, Mrs Elizabeth CS Oulder Nook, Meadows av. Tel Cleveleys 19.

LEICESTERSHIRE

LEICESTER
Cooper, Mrs Eveline Jessie CS Mt Leonards, Avenue rd. Tel Central 2050.

LONDON

LONDON
Adamson, Miss Grace E. CS 11-12.30 except Sat 10 High st, Putney. Res 2 Dryburgh rd, SW. 15. Tel Put. 1485.
Ann, Leonard CS 8 Princes st, EC. 2. Tel Cent. 2140.
Armstrong, Miss M. Constance CS See Boston, Mass.
Barthorp, Mrs Cecily Jean CS 5-7 Tues Fri 5 Ellis st. Letters 17 Holland Park rd, Kens., W. 14. Tel Park 511.
Bathurst, Algernon Hervey CSB (teacher) By appointment 10 Southwick crescent, Hyde Park, W. 2.
Bedford, Miss Daisy CS 2.30-4.30 Mon; 11-1 Tues Fri 27 Beauchamp pl, SW. 1. Tel Vic. 3755. Res 5 Moore st, Chelsea. Telegrams Vincitamor, London.
Bolton, Miss Evah Bolton CS 10-1 Mon 250 Earls Court rd, SW. 5. Tel Western 2772.
Boswell, Mrs Florence Helen CS Mon Tues Wed Fri mornings 5 Beauchamp pl, SW. 3. Res 13 Chelsea ct, SW. 3. Tel Kens. 536.
Boswell, W. Albert CSB (teacher) 10-2 except Sat 7 Carteret st, Queen Anne's Gate. Tel Vic 4574. Cable Chelsea Court London.
Bovet, Mrs Eliane F. CS 5-7 Tues; 2.30-4.30 Fri 250 Earl's Court rd, SW. 5. Res 52 Hurlingham ct SW. 6. Tel Put. 812.
Bovet, Miss Mary E. CS 73 Inverness ter, W. 2. Tel Park 131.
Bowles, Mrs Lucy CS 2.30-4.30 Tues Fri 37 Pelham st, S Kensington, SW. Letters 20 Cornwall mans, Chelsea, SW. 10.
Braithwaite, Mrs Jessie CSB (teacher) by appointment Queen Anne's man, SW. 1. Tel Victoria 5510.
Braithwaite, John Sidney CSB postal address Queen Anne's man, SW. 1. Telegrams Braithwaite Quansions, London.
Brooks, Mrs Charlotte Frances CS 2-4 Mon; 10-12 Wed 17 Princes gdns, Knightsbridge. Tel 2682 Western.
Brown, Miss Helen CS 20 Cavendish rd, NW. 8. Tel Pad. 1679.
Bruen, Miss Eleanor M. CS 6-7 1 Chesham pl, SW. 1.
Bull, Miss Evelyn A. S. CS 11-1 except Sat 114 St James Court, Buckingham Gate. Tel Victoria 2360.
Burt, Comdr. Arthur Stanley CS Mon afternoon; Tues Thurs Fri mornings 25 Oxford st, W. 1. Res 55 Mt. Park rd. Tel Ealing 821.
Carr, Hon. (Mrs) Eleanora B. CS Tues afternoon 250 Earl's Court rd, SW. 5. Res 10 Abingdon gdns, W. 8. Tel West. 601.
Carr, Eric W. CSB (teacher) Tues morning; Thurs afternoon 250 Earl's Court rd, SW. 5. Res 10 Abingdon gdns, W. 8. Tel West. 601.
Carter, Mrs Irene CS 2-4 Tues Thurs Fri 8c Peterboro villas, New Kings rd, Fulham, SW.
Caswell, Mrs Isabella CS mornings 7 Warwick gdns, Kens., W. 14. Tel West. 3892.
Child, Miss Agnes O. CS 11-1 except Sat 5 Ralston st, Chelsea, SW. 3. Tel Kens. 2362.
Cohen, Mrs Edith E. CS postal address 11 Stanley cres, W. 11.
Colborne, The Hon Alethea CS Mon Thurs mornings 3 Alexandria Mansions, Chelsea, SW. 3. Tel Kens. 4139.
Conant, Miss Eleanor Mary CS 3-7 Mon Tues Wed Fri; 10-1 Thurs 5 Beauchamp pl, SW. 3. Tel West. 2454.
Cooper, Miss Dora CS 2.30-4.30 Wed Thurs 250 Earls Court rd, SW. 5. Tel West 139.
Coulson, Miss Lucia Claudine CS See Boston, Mass.
Cumberlege, Mrs Violet CS evenings 35 Church rd, Barnes, SW. 13. Tel Hammer. 1919.
Curl, Miss Bertha CS 16 Burton ct. Tel Vic. 3816.
Currie, Miss Rita CS 7 Cranbourne ct, Battersea pk. Tel Bat. 1256.
Dixon, Miss Hetty E. A. CS Mon Tues Fri afternoons 144 Sloane st, SW. 1. Letters 19 Parkside, SW. 1. Tel Gerrard 4260.
Dobson, Mrs Mary E. CS 60 Philbeach gdns, Earls Court. Tel West. 1005.
Donaldson, Mrs Florence E. B. CS 2.30-4 Mon Wed Fri; 11-1 Thurs 84 Drayton gdns, SW. 10. Tel Kens. 7478.
Doorly, John W. CSB (teacher) correspondence 39 Hurlingham Court, SW. 6. Telegrams Acquiesce, London. Tel Putney 2832.
Doorly, Mrs Laura B. CS 39 Hurlingham court, SW. 6.
Doudney, Mrs Lilian CS 48 Park man, Knightsbridge, SW. 1. Tel Kens. 4830.
Douglas, Miss Christina CS 3-5 except Sat 3 Southwick st, Hyde Park, W. 2. Tel Pad. 1787.
Eddison, Mrs Helen Louisa CS 3-5 Mon; 11-1 Fri 53 Sloane sq. Letters 51 Eaton ter, SW. 1. Tel Victoria 4279.
Evans, Mrs. Evelyn M. E. Gwynne CS 10-12 Mon Fri; 3-6 Tues Thurs 120 Victoria st, SW. Res 12 Burton court, Chelsea, SW. 3. Tel Victoria 7892.
Fairbairn, Mrs Lena CS 3-4.30 Mon Wed 24 Sloane sq, SW. 1. Tel Vic. 2139.
Ferguson, Mrs Susanne Foxton CS 10-12 17 Philbeach gdns, SW. Tel West. 6486.
Fergusson, Miss Margaret Irving CS 11-12.30 except Sat 24 Earl's Court sq, SW. 5. Tel Western 2124.
Fisher, Miss Maud CS 11-1 Tues; 2.30-4.30 Thurs 53 Sloane sq, SW. 1. Tel West. 4678.
Fowler, Mrs Helen E. CS 2.30-6.30 Wed; 11-1.30 Thurs 250 Earl's Court rd, W. Letters The Priory, West Molesey. Tel Molesey 268.
Fraser, Miss Helen Colquhoun CS 30 Queens rd, Bayswater. Tel Park 3215.
Greaves, Mrs Lilian CS 72 Warwick gdns, Kensington, W. 14.

LONDON

Green, Mrs Helen CS 5-7 Mon; 11-1 Thurs 250 Earls Court rd, SW. 5. Tel Chiswick 1176.

Guthrie, Miss Edith J. CS 18 Stafford pl, Buckingham Gate, SW. 1. Tel Vic. 4929.

Hall, Mrs Frances CS 107a Warwick rd, Earl's Court, SW. 5. Tel Western 3193.

Hall, Harold Farmer CS 107a Warwick rd, Earl's Court, SW. 5. Tel Western 3193.

Hamlyn, Mrs E. Olivia CS 2.30-4.30 Tues Thurs 5 Ellis st, Sloane sq.

Harley, Miss Margaret CS 69 Coleherne court, S Kensington.

Harris, Miss Louisa CS 26 Lexham gdns, W. Tel West. 2783.

Hawkins, Miss Mabel Noel CS 2-4 Tues; 10.30-12.30 Thurs 25 Oxford st, W. 1. Tel Hamp. 4255. Res 51 Boundary rd, NW. 8.

Hawtin, Miss Daisy Mary CS 10-1 Tues Wed Fri; 2-5 Mon Thurs 24 Baron's Court rd, W. Ken. Tel W. 1569.

Hay, Hon Mrs (Violet) CSB (teacher) 24 Park mans, Knightsbridge, SW. Tel Kensington 4979.

Heath, Mrs Louisa CS 123 Clapton Common, E. 5.

Heywood, Miss Dorothy Eileen CS 4-7 Thurs 29 Caroline st, SW. 1. Letters 19 S Eaton pl, SW. 1. Tel Vic. 3402.

Heywood, Miss Evelyn F. CS 4-7 Mon Fri 29 Caroline st, SW. 1. Letters 19 S Eaton pl, SW. 1. Tel Vic. 3402.

Hill, Miss Florine M. CS 10-1 Mon Thurs 53 Sloane sq. Mail 55 Burton court, SW. 3. Tel Vic. 3745.

Hill, Miss Vera CS 5-7 Mon; 3-5 Thurs 8 Cheltenham ter, SW. 3. Tel West. 2354. Res 64 Lexham gdns, Kensington, W. 8.

Hodgson, Eustace T. CS 1-4 Mon Tues Thurs Fri 7 Great Queen st, Kingsway WC. 2.

Hogg, Miss Priscilla Mary CS 10-12 Tues Thurs Fri 33 Glazbury rd, Barrons ct, W. 14. Tel Western 1740.

Holme, Mrs Edith S. CS 39 Markham sq, Chelsea, SW. 3. Tel Kens. 7240.

Holroyd, Miss Helen G. CS 11-12.45 Mon; 2.30-4.30 Tues Fri 82 Brompton rd. Letters 5 Sussex pl, SW. 7. Tel Kens. 5972.

Horncastle, Mrs Jessie CS 2-5 Wed Fri 53 Sloane sq. Tel Park 664.

Houson, Miss Evelyn CS 10-1 Mon Wed; 2-4 Tues Thurs 86a Oakley st, SW. 3. Tel Kens. 5083.

Humphrey, Miss Constance L. CS 5-7 Wed Fri 18 St Leonards ter, Chelsea, SW. Tel Kens. 1217.

Huxley, Miss F. Rose CS 60 Chatsworth gdns, Acton Hill. Tel Chiswick 1331.

Jackson, Mrs Diana CS 93a Linden gdns, W. Tel Park 5083.

James, Miss Jennie CS 28 Bark pl, Bayswater.

Japp, Lady (Kathie) CS The Brook, Stamford Brook rd, W. 6. Tel Hammersmith 1648.

Jonas, Miss Emily Amelia CS 6-8 Tues Fri 3 Briston Grove, Crouch Hill, N. 8.

Kirby, Mrs Jessie C. E. CS 1 York Street Chambers, Bryanston sq. Tel Pad. 4349.

Knight, Major Geoffrey CS 11 Randolph rd, W. 9. Tel Pad. 2254.

Large, Mrs Ethel Phelps CS mornings except Sat 20 Portman st, Oxford st, W. 1. Tel Mayfair 5313.

Le Messurier, Miss D. Violet Claire CS 26 Chepstow pl, W. 2. Tel Park 3814.

Lindsay, Miss Isabel CS 4-7 Tues; 10-1 Thurs 29 Caroline st, SW. 1. Tel Vic. 1479. Letters 50 Chelsea gdns, SW. 1.

Logan, Mrs Susan Constance CS 10.30-12.30 Tues Fri 2 Knaresborough pl, Kens., SW. Tel West. 10.

Macleod, Mrs Olive CS 10 Ovington gdns, SW. Tel Kens. 6052.

Mann, Mrs Lucy E. CS 10.30-12.30 19 Linden gdns. Tel Park 4163.

Maturin, Mrs Edith Mary CS mornings Tues; 2-4 Thurs 37 Pelham st, SW. 7 (near S Kensington station). Letters 31 Courtfield gdns, SW. 5. Tel West. 3357.

Maude, Miss Lillian B. CS 11-1 Wed Fri 5 Ellis st, Sloane sq.

Maxtone-Graham, Anthony G. CS 6 Hyde Park st, W. 2.

Miller, Mrs. Frederica L. CSB (teacher) 11 Norfolk rd, St Johns Wood, NW.

Mitchell, Mrs Florence CS 11.30-1 Wed 14 Hanover sq, Oxford st, W. Letters 163 Elm Park mans, Chelsea, SW. 10.

Moores, Samuel CS 22 Woodstock rd, Bedford pk, W. Tel Chiswick 713.

Morley-Fletcher, Bernard CS Mon Wed morning, Thurs afternoon 24 Sloane sq. Letters 12 Vale av, Chelsea, SW. Tel. Kens. 2489.

Morris, Mrs Emmie M. CS 4-7 Mon Wed Fri 16 Half Moon st, W. 1. Tel Chiswick 726. Res 15 Rusthall av, Bedford pk, W. 4.

Musser, Miss Minnie P. CS postal address 38 Chatsworth gdns, Acton Hill, W. 3.

Newton, Miss Evelyn H. CS 2-4 Mon; 11-1 Thurs 82 Brompton rd, SW. Tel Vic. 7088.

Notcutt, Mrs Mary CS Mon Fri mornings; Wed afternoon 45 New Bond st, W. Tel Mayfair 6289. Letters The Hawthorns, Hatch End, Midx. Tel Hatch End 106.

Packer, Mrs Grace M. CS 6-8.30 Tues; 10.30-12.30 Wed 16 Court rd, W. Norwood SE. 27. Tel Streatham 2058.

Pargiter, Mrs Mary A. CS 3-4 Mon; 10-12 Thurs 82 Brompton rd. Tel Western 6027. Letters 35a Collingham rd, SW. 5.

Perks, Mrs Gertrude Jane CS 11-1 Mon Thurs 37 Pelham st, S Kensington, SW. Letters 4D The Mansions, Earlscourt rd, SW.

Pierce, Miss Elizabeth CS 11-1.30 Tues; 2-4.30 Thurs 95 New Bond st. Letters The Mill House, Cookham, Berks. Tel Bourne End 172.

Playfair, Mrs Winifred May CS 10-12.30 except Thurs 8 Cheltenham ter, Chelsea, SW. 3. Tel Vic. 3498.

Porter, Ewart Gladstone CS 66 Marlbore Mansions, Cannon Hill, Hampstead, NW. 6. Tel Hampstead 525.

Rawson, Mrs Mildred Wyatt CS 11-1 except Sat 49 Iverna gdns, Kensington. Tel West. 3578.

Reilly, Mrs Ellen Margaret D. CS 11-1 Tues Fri; 2-4 Wed 92 Holland rd, W. 14. Tel Park 2987.

Rhodes, Frederick R. CS 20 Portman st. Tel Mayfair 5313.

Richardson, Mrs Mary Alice CS 10.30-12.30 Tues Thurs 129 Dulwich rd, Herne Hill. Tel Brixton 2554.

Rivers-Thompson, Miss Bertha CS Tues Thurs mornings 11 Queen Victoria st, rm 523. Res 59 Chester ter, SW. Tel Vic. 2951.

Roberts, Mrs Maud Llewelyn CS 11-1 Mon; 2.30-4.30 Thurs 82 Brompton rd, SW. 1.

Rowney, Mrs Ada CS 50 Wormholt rd, W. 12. Tel Hammersmith 887.

Rubens, Mrs Marie CS 43 Chelsea gdns, SW. Tel Vic. 6270.

Rutty, Miss Winifred A. CS 15 Rusthall av, Bedford pk, W. Tel Chiswick 726.

Rynd, Miss Edith CS Mon morning, Fri afternoon 25 Oxford st, W. 1. Tel Pad. 3546. res 16 Northwick ter, NW. 8.

Scharrer, Mrs Ida CS 10.30-2 Tues Thurs; Fri afternoon 45 New Bond st. Tel Mayfair 6289. Letters Hawthorns, Hatch End, Middlesex. Tel Hatch End 106.

Scholfield, Ralph Beckett CS 10.30-4 Mon Tues Thurs 3 Pancras lane, Queen st, Cheapside, EC. Tel City 256. Letters 26 St Leonards ter, SW. 3.

Search, Mrs Elsie Marianne CS 26 Chepstow pl, W. 2. Tel Park 3814.

Shakespear, Mrs Charlotte CS 68 Rodney ct, Maida Vale, W. 9. Tel Pad. 5410.

Shannon, Miss Clara M. S. CSD (teacher) postal address 11 Crossfield rd, NW. 3.

Sloggett, Mrs Frances CS 10-12 Mon; 2.30-4.30 Wed 95 New Bond st. Res 17 Ashbourne av, Golders Green, NW. 11. Tel.

Smith, Mrs Margaret Montgomery CS mornings 138 Sloane st, SW. Tel Vic. 3032.

Sollas, Miss Hertha B. C. CS. 5 Northwick ter, St Johns Wood rd, NW. 8.

Sollas, Miss Igerna B. J. CS 48 Blenheim ter, St Johnswood, NW. 8.

Spurway, Mrs Eleanor K. CS 5.30-7 Tues Fri 53 Sloane sq, SW. 1. Tel Vic. 7448. Letters 24 Bloomfield ter, SW. 1.

Stone, Mrs Winifred A. CS 12 Antrim Mansions, Hampstead.

Sutcliffe, Miss E. Mary CS Tues Fri 10.30-12.30 18 Sunderland ter, Bayswater, W. 2. Tel Park 5638.

Taylor, Miss Hilda CS 11-1.30 Tues; 1.30-4 Thurs 29 Caroline st, Eaton ter, SW. 1. Letters The Mill House, Cookham, Berks. Tel Bourne End 172.

Tennant, Charles W. J. CSB (teacher) by appointment Talbot House, Arundel st, Strand. Tel Richmond 573. Res Westhay, Eastsheen.

Thomson, Mrs Mabel S. CSB (teacher) 2.30-4.30 Mon; 11-1 Fri 18 Beauchamp pl, SW. Letters 26 St Leonards ter, Chelsea, SW. 3.

Thorogood, Miss Minnie CS 10-1 60 Chatsworth gdns, Acton Hill, W. 3. Tel Chiswick 1331.

Todd-Jones, Mrs Theodora CS 11-1 Tues Thurs 144 Sloane st. Letters 44c Lexham gdns, Kensington W. 8. Tel Western 2268.

Turner, Miss F. Maud CS 14 Philbeach gdns, Earl's Court, SW.

Turrell, Mrs Anita CS 5-7 Mon; 10.30-1 Wed Fri 250 Earl's Court rd, SW. 5. Tel res Putney 1757.

Tyson, Miss Leonora CS 37 Drewstead rd, Streatham, SW. 16. Tel Streatham 34.

Varley, Miss E. Lucy CS 40 Clarges st, Mayfair, W. 1.

Wallich, Mrs Lillie CS 11-1 5 Wetherby ter, Kensington, SW. 5.

Ward, Mrs E. Blanche CSB (teacher) 2 Campden Hill court, Kensington, W. 8. Tel Park 571.

Wellman, Mrs Mary CS 11-1 Tues; 2.30-4.30 Thurs 4 Bramham gdns, SW. 5. Tel Ken. 6922.

Whitley, Miss Beatrice M. CS 27a Park mans. Knightsbridge, SW. 1. Tel Kens. 1481.

Wilks, Miss Grace CS 11-12.30 Mon Wed Fri 34 Cheritan sq, Upper Tooting, SW. 17. Tel Streatham 3167.

Wise, Mrs Jane CS 2.30-4.30 Mon Fri; 6-7 Wed 12 Lower Regent st. Letters 4 Bramham gdns, SW. 5. Tel Kens. 6922.

Woodhouse, Miss Cythna CS mornings except Mon Sat 38 Rossetti gdn man, SW. 3. Tel Kens. 3181.

Young, Mrs Ethel Louise Sherwell CS 4-7 Tues Thurs 72 Upper Tollington pk, Stroud Green rd, N. 4. Tel Hornsey 212.

MIDDLESEX

GLADSTONE PARK

Mühlenbruch, Miss Ida CS 5 Ellesmere rd, NW.

ST MARGARETS-ON-THAMES

Foster, Miss Eila CS 23c The Barons. Tel Richmond 869.

TWICKENHAM

Hair, Mrs Alice Maud CS 2.30-4 30 Tues Thurs; 11-1 Wed 2 Wellesley Villas, Stanley rd. Tel Richmond 349.

NORFOLK

NORWICH

Jewson, Mrs Harriet Jessie CS 11-1 Mon; 2-4.30 Wed 25 Riverside rd. Tel 1429. Res 15 Norwich rd, Dereham. Tel Dereham 52.

NORTHUMBERLAND

MONKSEATON

Allen, Mrs Annie CS 2-4 Tues Wed Thurs 2 Osborne gdns.

NEWCASTLE-ON-TYNE
Dryden, Mrs Sarah Annie CS 2.30-4.30 Mon Wed Fri 53 Buston ter. Tel Jesmond 135.
Dykes, Mrs Ethel H. CS 2.30-4.30 Mon Wed Fri; 10-12.30 Tues Thurs 36 Pearl blg, Northumberland st. Tel 174 Jesmond.
Findley, William Shireff CS 9.30-12.30 Mon Wed Fri; 2.30-5.30 Tues Thurs 36 Pearl blg, Northumberland st. Tel Jesmond 174.
Fletcher, Miss Ann Nicholson CS 30 Holly av. Tel Jesmond 254.
Fletcher, Miss Mary E. CS 30 Holly av. Tel Jesmond 254.
Love, Miss E. Marion CS 2.30-4.30 Tues Fri Star blg, Northumberland st.
Wilson, Miss Anne B. CS 11-12.30 Tues Wed Fri 22 The Drive, Gosforth. Tel Gosforth 224.
Wilson, Herbert Edward Straker CS 10-12 except Wed Sat 11 Brandling pk, Jesmond.
WHITLEY BAY
Harper, Mrs Frances May CS 36 Warkworth av. Tel Whitley 423.

Nottinghamshire

NOTTINGHAM
Ahrons, Mrs Mabel CS 16 Corporation Oaks.
Carlton, Mrs Martha CS Elmleigh, 192 Wilford rd.
Fish, Mrs E. Annie CS Hilton Cottage, Cinderhill.
Goodliffe, Mrs Sarah Helen CS 20 Addison st.
Rawson, Mrs Annie CS Sunnyholme, Leslie rd.
Wildman, Mrs Evangeline M. CS 98 Burford rd.

Oxfordshire

OXFORD
Sleigh, Mrs Ethel E. CS 9.30-11.30 Tues Wed; 5.30-7 Fri 6 Northmoor rd. Tel 177
WITNEY
Tite, Mrs Winifred Annie CS Waterloo house. Tel 28.

Rutland

OAKHAM
Conant, Miss Amy L. E. CS The Upper hall, Lyndon. Tel Lyndon 2.

Somersetshire

WESTON-SUPER-MARE
Poulter, Miss Marjory CS Meadowside, Milton av.
Walters, Mrs Lavinia CS 10 South rd.

Staffordshire

STOKE-ON-TRENT
Dean, Mrs Elizabeth CS 32 Havelock pl.
WOLVERHAMPTON
Cooper, Mrs Adelina May CS 9-11 except Sat Oakleigh, 2 Oaks Crescent. Tel 1008.

Surrey

BARNES
Davidson, Walter CS 38 Elm Bank gdns, SW. 13. Tel Putney 2866.
CAMBERLY
Ingles, Mrs Eugenia E. CS Heatherhurst, High st.
NORBURY
Evans, Mrs Florence G. CS Mon Wed Fri afternoons; Thurs evening 21 Norbury Court rd.
PURLEY
Stephens, Mrs Elizabeth CS Maycroft, Box Ridge. Tel 753.
RICHMOND
Carmichael, Mrs Ella M. CS 20 Onslow av man.
Hampton, Mrs Margaret Annie CS 11-1 Wed; 2.30-4.30 Thurs 1 Eaton ter. Tel Egham 1 Y 4. Res Wraysbury, Bucks.
Torry, Mrs Katherine Blanche CS 11-1.30 Tues Fri Elm Lodge, Sheen rd. Tel Richmond 891.
SURBITON
Bleckly, Mrs Irene St. Clair CS The Wood, Oak Hill Grove. Tel Kingston 1232.
THORNTON HEATH
Battley, Mrs Emily Kyle CS 10-2 Mon Wed Fri; 6-11 Tues Thurs Fri "Kyle Craig," Norbury av. Tel Croydon 1759.
Plater, Arthur CS Mon Wed Fri mornings; Tues Fri evenings 67 Malvern rd.

Sussex

BEXHILL-ON-SEA
Andrews, Miss Jeanie C. E. CS 10-12.30 except Sat 15 Jameson rd. Tel 168.
Rose, Miss Alice E. CS mornings 10 Jameson rd. Tel 170.
Tuck, William R. CS Bexhill lodge, Holliers hill.
BRIGHTON
Andreae, Miss Kate E. CS by appointment 26 Prudential blgs. Tel Brighton 4608.
Dyer, Mrs Lilian Rose CS 47 Montpelier rd.
Hawkins, Miss Eleanor Beatrice CS 28 Sussex sq. Tel 1424 Kemp Town.
Pierce, Mrs Ellen CS 22a Cambridge rd.
EASTBOURNE
Pickrill, Miss Elizabeth CS 11-4 55 Gildredge rd. Tel 1164.
Wheeler, Mrs Emily F. CS 11-1 Tues; 2.30-4.30 Fri 27 The Avenue.
HOVE
Booker, Miss Elizabeth F. N. CS 30 Pembroke crescent.
Mannington, Miss Edith Mary CS 3-5 except Wed Sat 52 Clarendon Villas. Tel 2339.
Parker, Mrs Annie CS 10-12 Mon Wed; 2.30-4.30 Fri 1 Sackville gdns.
ST LEONARDS-ON-SEA
Howard, Mrs Ellen E. J. CS 2.30-4.30 Mon; 11-1 Thurs 30 Marina.
Wilding, Miss Hephzibah Hall CS 10-12 except Sat 163 London rd. Tel Hastings 244.
SEAFORD
Craven, Mrs Florence Isabel CS Avenue Lodge.
TICEHURST
Cowling, Mrs Clara A. CS Steellands. Tel 32.
WORTHING
Maycock, Miss Mabel G. CS 10.30-12 Mon Fri St Ives, Wyke av. Letters Greenways, Broadwater.

Warwickshire

BIRMINGHAM
Burton, Miss Marietta CS 40 Alcester rd, Moseley. Tel South 382.
Gibbons, Mrs Lillian Lea CS 52 Lightwoods hill.
Parham, Mrs Lily M. CS 2.30-4.30 Tues Fri; 6-7 Wed 9 Grosvenor chmbs, Broad st. Res 32 Selborne rd, Handsworth. Tel Northern 738.
Reeves, Mrs Nellie Florence CS 11-1 New Eldon chmbs, Cherry st. Tel Mid. 3141.
Westle, William George CS 280 Gillatt rd, Edgbaston. Tel Edgbaston 1432.

Worcestershire

MALVERN
Brough, Mrs Laura CS 10-12 Tues; 2-4 Thurs 3a The Exchange. Letters Formosa, College Grove. Tel 209.
Howick, Miss Maria CS 10.30-12.30, 2-4.30 Mon Wed Fri "Montreal," Worcester rd.
WORCESTER
Giddings, Miss Rose CS 2.30-4.30 Severn House, Severn ter.

Yorkshire

BRADFORD
Hague, Mrs Martha E. CS 216 Park Crescent, Frizinghall. Tel 6195.
Hill, Mrs. Jessie M. CS 20 Evelyn av, Thornbury.
Turner, Mrs Emily CS 18 Valley View Grove, Undercliffe. Tel 6282.
Wigglesworth, Miss Mary CS Bailey hills, Bingley.
HALIFAX
Allott, Mrs Ada CS 8 Dunkirk Crescent.
Broadhead, Miss Janie CS 56 Prescott st.
Southwart, Miss Esther H. CS 7 St Anne's rd, Skircoat Green.
Swift, Charles W. CS 13 Rhodes st. Tel 1206.
HARROGATE
Cronk, Addington Charles CS 1 Queen Parade. Tel 468.
Cronk, Mrs Ethel May CS 1 Queen Parade. Tel 468.
Kennedy, Miss Kathleen CS 12-1.30 except Tues; 3-5 Mon Thurs Fri 1 East Parade. Tel 1088.
Pauli, Mrs Margaret CS 11-12.15 Waverley chmbs, 2 N Park rd.
Pullan, Mrs Fanny CS 2.30-5 Tues Thurs Cobden house, 39 Dragon parade.
Wallace, Miss Mabel H. CS 2.30-4.30 except Fri Sat Waverley chmbs, No. Park rd. Tel 705.
Ward, Mrs Elizabeth CS 11-1 except Mon Sat 1 Cambridge rd. Tel 1091.
HUDDERSFIELD
Sykes, Mrs Edith CS 3 Hawthorne ter, Crosland Moor.
HULL
Bird, Miss Lucy A. CS 10-12 Mon; 2.30-4.30 Thurs Sat 19 Wellesley av. Tel Corp. 997.
Burton, Miss Alice CS 3-5 Tues Fri 2 Salmon Grove, Newland. Tel 1202.
Pogson, Mrs Elizabeth A. CS 114 Westbourne av. Tel Corp. 1495.
Pogson, Reuben CSB (teacher) 114 Westbourne av. Tel Corp. 1495.
Scholfield, Mrs Ada E. CS 33 Park st. Tel Corpn. 1352.
ILKLEY
Smith, Mrs Florence CS 14 Eaton rd. Tel 525.
LEEDS
Bootland, Tom CS Hand-in-Hand blgs, 14 Park Row.
Broadbent, Mrs Edith Emily CS West Bar chmbs, Boar lane. Tel Head. 545.
Clarke, Mrs Amy Florence CS Laurel house, Grange terrace.
Johnson, Alfred CS Mon Fri mornings; Wed afternoon Hand-in-Hand blgs. 14 Park Row. Res 3 Tanfield pl. Tel.
Saville, Miss Annie CS Mon Thurs afternoons Hand-in-Hand, 14 Park Row.
Sydenham, Stanley M. CSB (teacher) 2 Monpellier, Hyde Park. Tel 22724.
Thackray, Mrs Mary A. CS 7 Hollyshaw ter, Whitkirk.
Wilkinson, Mrs Martha H. CS 20 Cavendish rd. Tel 22892.
MIDDLESBROUGH
Hamilton, Mrs Agnes CS 3-5 Mon; 10-12 Wed Risley, Dalestone av, Linthorpe. Tel Linthorpe 327.
SHEFFIELD
Allen, Mrs Louie CS 1.30-5 except Sat 42 Wentworth chmbrs, Pinstone st. Res 6 Edgedale rd. Tel Sharrow 682.
Sheen, Mrs Amelia Gentle CS 12 Priory rd. Tel Cent. 2938.
Sheen, Stanley CS 12 Priory rd. Tel Cent. 2938.
West, Miss Florence M. CS 2 Oak Dale rd, Nether Edge. Tel Sharrow 488.
SILSDEN
Brear, Miss Elizabeth CS 48 Bolton rd.
YORK
Harding, Miss Margaret J. CS 32 Portland st. Tel 1168.
Key, Robert Ellis CS The Poplars, Fulford.

Ireland

County Antrim

BELFAST
Hampton, Mrs Annie CS 3-5 Fri 53 Scottish Temperance blgs. Res 379 Ormean rd.
Webb, Miss Evelyn L. CSB (teacher) 10 Mount Charles. Tel 2523.

County Dublin

BLACKROCK
de Burgh-Whyte, Mrs Kenau CS 10-12 Mon Wed Thurs; 3-5 Tues Fri Maretimo. Tel 86.
DUBLIN
Bagnall, Mrs Alice CS Tues Fri mornings 6 Clare st. Res Knockdolian, Greystones, Mon Wed.

DUBLIN
Browne, Mrs Edith CS 11-1 except Sat; 3-5 Mon Wed Fri 32 Nassau st. Res Laurel hill, Kingstown. Tel 93.
Bruen, Miss Eleanor M. CS see London.
King, Lady (Louise) CSB (teacher) 10-6 except Sat; Sat 10-1 102 Grafton st. Tel 4440. Res 21 Fitzwilliam sq. Tel 3859.
McMurdo, Miss Phyllis Margaret CS 179 Rathgar rd.
O'Loughlin, Mrs Georgina Marie CS see Liverpool, England.
Porter, Hon Mrs Frances CSB (teacher) 13 Stephens Green. Tel 1512.
Reddy, Miss Clara CS 11-12.30 Mon; 2.30-4 Wed 13 Stephens green. Tel 3514. Letters Lyons, Hazlehatch, County Kildare.
Sherriff, Mrs Ethel CS 12-1 Tues; 3-5 Fri 3 Sunbury gdns, Dartry rd.
Vigors, Mrs Anna Louisa Hyacinth CS 11-1; Tues Thurs 4-6 13 Stephens green. Tel 3514.

County Kilkenny

KILKENNY
Butler, Miss Harriet CS 12-3 Thurs Sat 19 Parade.

Scotland

Lanarkshire

GLASGOW
Alexander, Miss Ella Hean CS mornings 134 Bath st. Tel Douglas 113.
Graham, Miss Ellen CS 3-5 except Sat 49 Park rd, W. Tel Western 1040. Res Southpark, Paisley. Tel 2800.
Holmes, Miss Agnes CS 2-4 Mon Wed 322 W Princes st. Tel Western 2180. Letters Hillpark, Barrhead.
Irvine, Miss Jane T. CS 10-1 174 Great Western rd. Tel Charing 46.
Millen, Miss Jane Stirling CS 73 Earlspark av, Newlands.
Pedersen, Bernhard CS mornings except Sat 18 Royal ter. Tel Charing 1133.
Ramsey, Mrs Jean CS 231 Bath st. Tel Douglas 886.
Ramsey, Robert CS mornings 231 Bath st. Tels Douglas 886; res Douglas 2809.
Richmond, Miss Mary L. CS 10-1 40 Derby st. Tel Western 2585.

Midlothian

EDINBURGH
Brichta, Miss Amalia CS 63 Inchview ter.
Hamilton, Mrs Alice L. CS 47a George st.
Johnston, Mrs Jane B. CS 64 E Restalrig ter, Leith. Tel Leith 265.
Laird, Miss Margaret A. CS 50 Queen st. Tel 3237.
McAlister, Mrs Anne CS 41 George st. Tel Cent. 5368.
Moncrieff, Miss Joanna Scott CS 16 Inverleith ter. Tel 6934.
Steen, John CS 39 George st. Tel Cent. 1997.

Perthshire

ALYTH
Ramsay, Miss C. Lilias CSB (teacher) Bamff house.
Ramsay, Miss E. Mary CSB (teacher) Bamff house. Telegram Ray, Alyth.

Renfrewshire

PAISLEY
Graham, Miss Ellen CS See Glasgow.

Wales

Carnarvonshire

LLANDUDUO
Bedding, Miss Sarah Ann CS 1 Nant-y-gamar rd, Craig-y-don.
Wilson, Miss Emma CS Wed Fri afternoons 1 Nant-y-gamar rd, Craig-y-don.

Glamorganshire

SWANSEA
Hastie, Mrs Mary R. CS 13 Heathfield.
Perkins, Miss M. Edith CS 67 Eaton Grove.

HOLLAND

AMSTERDAM
Verhoop, Miss Wilhelmina F. L. CS 2-5 Tues Thurs Borssenburgplein 2. Tel Zuid. 5328.

THE HAGUE
Goldman, Miss Mary Louise CS 159 L. v. Meerdervoort.
Hartman, Miss Marie C. CSB (teacher) 5 Bankaplein. Tel Haag 4708.
Jansen, Mrs Helene CS 11 Groen van Prinstererlaan, Voorburg. Tel 568.
Swart, Mrs Gabrielle C. N. CS v. d. Eyndestraat 35. Tel Schev. 1457.
van der Wyck, Miss Louise CS 10 Sundastraat. Tel Haag 3478.
van Overveldt, Mrs J. Marie CS Zeestraat 60. Tel Haag 7679.

ITALY

FLORENCE
Marucelli-Petri, Miss Argia CS 8 Piazza Duomo. Tel 1601.
Morris, Mrs Mary Helen CS 9-4 28 via Domenico Buonvicini. Cable Marlenris.
Morrison, Miss Mary Talbot CS 10-1 Anglo-American Hotel.
Weir, Miss Edith CS 8 Piazza Duomo. Tel 1601.

NORWAY

CHRISTIANIA
Hellesen, Miss Aagot CS Ellert Sundtsgt 36.

SWEDEN

STOCKHOLM
Fröst, Mrs Isabel CS 42 Riddareg, II. Tel Riks. 0 562.
Lundgren, Miss Aimee CS St Eriksgat 63 II. Tel 33778.
Westerberg, Mrs Emma CS St Eriksg. 63 V. Tel Riks. 30765.

SWITZERLAND

BERNE
Welti, Mrs Sarah Edith CSB (teacher) 2-4 Mon; 9-11 Fri Bellevuestr 15. Tel Bollwerk 4238.

GENEVA
Bützberger, Miss Elise L. CS rue Candolle 13. Tel 2196.
Gonthier-Goegg, Mrs Eva CS 15 Bd. Helvetique. Tel 1765.
Hamlyn, Geoffrey CS mornings 6 rue de la Terrassière.
Hiertzeler, Miss Julia CS 25, av Pictet Rachemont. Tel 7199.

ST. GALL
Frey, Ulrich CS Wildeggstr. 15.

STEFFISBURG STATION
Gertsch, Mrs Ida CS 2-5 Mon Thurs. Tel 745.

WINTERTHUR
Weilenmann, Ernst Albanistr 2. Tel 14.91.

ZURICH
Bodmer, Miss Louise Fanny CS Mutschellenstr 182. Tel Selnau 8538.
Cotton, Miss Emily CS 10-1 Hegibachstr 78.
Egg, Mrs Bertha CS 56 Sonneggstr. Tel H 19.93.
Frey, Hans CS Dufourstr 181. Tel H 2883.
Frey, Mrs Katie CS Dufourstr 181. Tel H 2883.
Heitz, Miss Julie CS 4 Zurichbergstr. Tel H. 55.22.
Krebser, Miss Louise CS 68 Freiestr.

NORTH AMERICA

BERMUDA ISLANDS

Bermuda

HAMILTON
Talbot, Mrs Georgiana A. CS Tucker blg. Tel.

SPANISH POINT
Roach, Mrs Laura Warner CS Tel 560.

BRITISH WEST INDIES

Barbadoes

BRIDGETOWN
Carrington, Miss Florence Louise CS 10.30-1 Tues Fri Victoria st (Fleming Bros.) Tel 649.
Law, Miss Maude Alleyne CS 10.30-1 Wed Fri Victoria st (Fleming Bros.) Tel 129.

Jamaica

KINGSTON
Weller, Mrs Marie Alexander CS 70 Harbour st. Cable Mariewell.

CANADA

Alberta

CALGARY
Black, Mrs Eva Belle CS 9 Marlborough apts. Tel M. 6841.
Carson, James A. CS 608 MacLean blk. Tels M. 6499; res W. 4574.
Carson, Mrs Sarah I. CS 608 MacLean blk. Tels M. 6499; res W. 4574.
Edmonds, Mrs Lillian CS Lougheed blg. Tel M. 3285.
Forsyth, Mrs Rebecca CS 1130 12th av, W. Tel W. 1879.

EDMONTON
Biggins, Peter B. CSB (teacher) 507 Tegler blg.
Nicholls, Leonard S. CS 9819 104th st. Tel 6454.
Philp, Miss Eliza CS 6 St Laurence apts, 112th st. Tel 23667.

LETHBRIDGE
Galvin, Mrs Mary M. CS 1261 5th av, S. Tel 3409.
Manson, Mrs Annie CS 533 7th st, S. Tel 2853.
Young, Miss Edith M. CS 420 Sherlock blg. Tel.

MEDICINE HAT
Fraser, John A. C. CS 16 Connaught apts. Tel 3654.
Sprague, Mrs Agnes CS 21 Hull blk. Tel.

British Columbia

McKAY
Cody, Miss Ellen CS 4007 Imperial av.
Hall, Mrs Annie G. CS 2919 McKay av. Tel Coll. 195 Y2.

NELSON
Connor, Thomas CS Box 578. Tel 477 L 4.
Goulding, Mrs Lucy CS Box 434.
Pitchford, Mrs Ella CS Box 745. Tel 459 R.

NEW WESTMINSTER
Smith, Mrs Mary A CS 726 3d av. Tel 236.

NORTH VANCOUVER
Holman, Mrs Gladys CS 1428 Chesterfield av. Tel 646.

PRINCE GEORGE
Martin, Mrs Ethel H. CS P O Box 91.

VANCOUVER
Anthony, Mrs Mary Elizabeth CS 1890 Comox st. Tel Sey. 551.
Batchelor, Miss Anne CS 1834 Barclay st. Tel Douglas 2818.
Cameron, Mrs Jean F. CS Barron hotel. Tel 2230.
Carlson, Mrs Gertrude A. CS 1-5 except Sat 1628 First av, E. Tel High 481 R.
Cochrane, Mrs Helen M. CS 10-12 Tues Fri 1448 Comox st. Tel Douglas 1907 R.
English, Mrs Katherine CSB (teacher) 10-12.30 except Sat 1163 Cardero st.
George, William H. CS except Sun Mon 1176 11th av W. Tel Bay. 519.
MacNaughton, Mrs Frances E. CS 2-5.30 except Sat 43 The Manhattan, 784 Thurlow st. Tel Douglas 2461 R.
Morgan, Edward C. CS 5, 3223 Commercial dr. Tel High. 2524 Y.
Munn, Mrs Mary A. CS 2195 7th av, W. Tel Bay. 4480 R.
Pound, Mrs Frank CS 4, 915 Robson st. Tel Sey. 6009 Y.
Reilly, Mrs Clementina CS 2861 Broadway W.

VANCOUVER
Richardson, Mrs Maggie CS 10-12 2299 41st av W. Tel Kerrisdale 175 L 1.
Robinson, Mrs E. Jewel CS 10-4 925 Birks bldg. Tels Sey. 3428; res High 1362.
Varey, Mrs Carrie M. CSB 10-4 735 Rogers bldg, 470 Granville st. Tel Sey. 3480.
Varey, Charles A. CSB (teacher) 10-4 735 Rogers bldg, Granville st. Tel Sey. 3480.
Weber, Mrs Mary CS 10-5 709 Dunsmuir st. Tel Sey. 4902.

VICTORIA
Bannerman, Mrs Mary Agnes CS 11-4 except Sat 2149 Granite st, Oak Bay. Tel 1448.
de Salis, Lt. Col. Herbert Joseph Norman CS 10-12, 2-5 except Thurs 418 Central bldg. Tel 4168.
Greenwood, Mrs Nancy W. CSB afternoons except Wed Sat 518 Central bldg.
Greenwood, Samuel CSB (teacher) mornings by appointment except Sat 518 Central bldg.
Leonard, Mrs Anna CS 10-2 1017 Linden av. Tel 2406 R.
Taylor, Percy CS 614 Sayward bldg. Tels 2636; res 1193.
Thompson, Miss Jennie CS 2-4 414 Sayward bldg. Tel 2281.
Were, Robert C. J. CS 10-12, 2-4 except Sat 318 Central bldg. Tel 1937.

MANITOBA

WINNIPEG
Barnes, Mrs Margaret A. CS 389 Balmoral st. Tel B. 2771.
Ellison, Miss Margaret M. CSB (teacher) 841 Somerset bldg. Tels A 4673; res Ft. R. 2184.
Gilbert, Mrs Adelaide C. CS 293 Mountain av. Tel J. 1058.
Gilbert, Edward CS 837 Somerset bldg. Tel A 2739.
Hand, Mrs Helen C. H. CS 497 McMillan av. Tel.
Kastner, Mrs Margaret CS 913 Jessie av. Tel F. 2083.
Maneely, Mrs Charlotte CS 117 Bryce st. Tel Ft. R. 3152.
Muldrew, Milton A. CS 839 Somerset bldg. Tels N. 7783, F. 3809.
Munro, Mrs Rebecca CS 903 McMillan av. Tel Ft. R. 2788.
Sametz, Stephen J. CS 841 Somerset bldg. Tels A. 4673; res F. R. 2184.
Walker, Mrs Charlotte CS 679 Warsaw av. Tel F. R. 1031.

NEW BRUNSWICK

ST JOHN
Crawford, Mrs Annie N. CS 73 Spring st. Tel M. 3663.
Macphail, Miss Jeanette C. CS 10-12 148 Germain st. Tel Main 3220.

ST STEPHEN
Veazey, Miss Lucretia Annie CSB (teacher) Tel 164.

NOVA SCOTIA

HALIFAX
Moir, Mrs Ann-jean CS 74 Jubilee rd. Tel Sk. 1294.
Stevens, Miss Jennie B. CS 617 Robie st.

ONTARIO

BARRIE
Arnold, Mrs Sarah E. CS 90 Owen st.

BRANTFORD
Ewald, Mrs Sarah N. CS 78 Lincoln av. Tel 2877 W.

CAINSVILLE
Pierson, Mrs Sarah J. CS Tel 273 J.

CHATHAM
Day, Walter Scott CS 248 Queen st. Tel 1133 J.

FERGUS
Rennie, Mrs Margaret CS St Patrick st. Tel 134.

GRIMSBY
Briscoe, Mrs Nellie R. CS Tel 248 W.

HAMILTON
Dumbrille, Mrs Elizabeth CS 107 Chedoke av. Tel Gar. 799.
Falls, Mrs Wilhelmine CS 95 Spadina av. Tel Gar. 1773 W.
Hunter, Mrs Isabella CS 75 Erie av. Tel Gar. 461.
McKnight, Mrs Emma CS 73 Ontario av. Tel Gar. 2482.

KINGSTON
Gilbert, A. Victor CS afternoons except Sat 184 Alfred st. Tel 1873.
Gilbert, Miss Blanche H. CS 184 Alfred st. Tel 1873.

KITCHENER
Williams, Mrs Sarah M. Freeman CSB (teacher) postal address 37 Roland st.

LANCASTER
McBean, Mrs Catherine CSD Thornhill farm.

LONDON
Aylsworth, Richard P. CS 398 Burwell st. Tel 1238.
Aylsworth, Mrs Sarah CS 398 Burwell st. Tel 1238.
Mackay, Mrs Letitia Kane CS 9-2 551 William st. Tel 7214.
Shuff, George Wilkins CS 8.30-10, 2-5 except Sat 61 Bank of Toronto chmbs. Tel 6091. Res 422 William st. Tel 5332.

OSHAWA
Cinnamon, Mrs Addie T. L. CS 237 Simcoe st, S. Tel 679.
McNaughton, Mrs Esther L. CS 172 Mary st. Tel 496.

OTTAWA
Higman, Mrs Elizabeth W. CSB (teacher) 231 McLeod st. Tel C. 1640.
Lowe, George R. CSB (teacher) 1-4 35 Canada Life blg. Tel Queen 8501. Res 41 Glen av. Tel Carling 625.
Reynolds, Mrs Elizabeth CS 15 Gilmour st.

ST CATHARINES
Wilkinson, Mrs Mary CS 23 Queenston st. Tel 1918.

ST THOMAS
Kirby, Mrs Ella F. CS 91 Stanley st. Tel 1110.
Young, Mrs Bertha CS 654 Talbot st. Tel 2107.

SARNIA
Colter, Mrs Emma M. CS 231 N Vidal st. Tel 1167.
Lambert, Mrs Lovina A. CS Vendome hotel.
McLaughlin, Mrs Agnes J. CS 134 Forsyth st, S. Tel 485 J.

SAULT STE MARIE
Hambly, Mrs Adeline CS 2.30-4.30 except Wed Sat 361 Albert st, E. Tel 1584.

TORONTO
Allan, Mrs Emily Shanklin CS 9 Poplar Plains rd. Tel Hillc. 1456.
Allan, Gavin W. CSB (teacher) 9-12 9 Poplar Plains rd.
Barwick, Mrs Jane Ann CS 10-12, 3-8 Tues Thurs 498 Markham st. Tel Coll. 2178.
Bell, Miss Verna B. CS 56 St George st. Tel Trinity 5044.
Coutts, Miss Margaret CS 1 Carlton st, room 7. Tel Main 2276.
Evans, Mrs Annie May CS 49 Spencer av. Tel Park 4980 W.
Fielding, J. Edgar CS 134 Springhurst av. Tel Parkdale 8258 W.
Fielding, Mrs Mary E. CS 134 Springhurst av. Tel Parkdale 8258 W.
Fielding, W. Leonard CS 9-1, 6-8 1368 Davenport rd. Tel Ken. 4127 M.
Foster, Mrs Martha CS 10-2 except Sat 101 Castle Frank cres. Tel North 2571.
Foster, S. Britton R. CS 10-2 212 Bnk chmbs, College st at Yonge. Res 101 Castle Frank cres. Tels N. 6319; res N. 2571.
Goss, Mrs Ethel Munro CS 53 Neville Park blv. Tel Beach 1281.
Hunter, Miss Harriet A. CS 24 Fairview blv. Tel Ger. 1643.
Johns, Mrs Annie CS 99 Dunn av. Tel Park. 1346.
Kinnear, Mrs Beatrice White CSB 27 Madison av.
Kinnear, Thomas J. CSB (teacher) 27 Madison av. Tel Coll. 1432.
Land, Mrs Caroline M. CS 81 Dunvegan rd. Tel Hillc. 471.
Lee, Mrs Olive M. CS 84 Oriole rd. Tel Hillc. 5947.
Lloyd, Mrs Isabella H. CS 95 Grenadier rd. Tel Junct. 2645.
Munro, Mrs Lida Hall CS 124 Beech av. Tel Beach 899.
O'Connor, Mrs Jane CS 89 Glengrove av. Tel Bel. 78.
Perry, Richard S. CS 40 Howland av. Tel Coll. 1503.
Robinson, J. Beverley CS 40 Adelaide W. Tel M. 7024.
Stephenson, Mrs Hannah CS 316 Crawford st.
Thomas, Miss Evelyn P. CS 530 Euclid av. Tel Coll. 8617.
van der Voort, Reay C. CS 40 Adelaide st, W. Tel Main 4057.
Walker, Mrs Flora E. CS 96 Charles st, E. Tel North 1928 W.
White, Mrs Elizabeth R. CS 148 Ellsworth av. Tel Hillc. 4185 F.

WINDSOR
Clough, Mrs Linnie Belle CS 849 Ouellette av. Tel 65.

QUEBEC

MONTREAL
Badger, Mrs Margaret A. CS 9-2 "Royal George," 214 Bishop st, apt 9. Tel Up. 1602.
Lovell, Mrs Charlotte E. CS 22 Dominion Square apts, 58 Metcalf st.

WESTMOUNT
Creighton, Mrs Margaret CS 3-5 except Sat 228 Prince Albert av. Tel 1574.
Haselden, Mrs Maude I. CS 257 Melville av.
Hatch, Mrs Katherine M. CS 4287 Dorchester st. Tel 6173.
Shannon, Miss Blanche S. CSB (teacher) 214 Wood av. Tel 6812.

SASKATCHEWAN

MOOSE JAW
Kennedy, Mrs Amelia CS 238 Stadacona st, W. Tel 2253.

CUBA

HAVANA
Hotchkiss, Mrs Ada North Martin CS 36 Bernaza st. Tel A. 0135. Cable Kisada.

PANAMA

CANAL ZONE

CRISTOBAL
Sears, Mrs Christine F. CS 9-12 House No. 1610a. Tel 73.

UNITED STATES

ALABAMA

BIRMINGHAM
Anderson, Mrs Hattie CS 1215 St Charles st. Tel Main 2082 J.
Bishop, Joseph M. CS 10-5 406 Amer. Trust blg. Tel M. 6938. Res 1208 Beech st.
Critcher, Mrs Leona Jane CS Jeff. Co. bnk blg.
Flenner, Mrs Rose C. CS Lindell apt.
Foster, Mrs Etter H. CSB (teacher) 10-2 1208 Beech st. Tel Main 2940.
Harris, Eugene J. CS 801 Amer. Trust blg. Tel M. 6223.
Kerr, Mrs Belle F. CS mornings 1142 N 12th st. Fountain Heights. Tel Hem. 2064.
Koogle, Mrs Annie Belle CS 10-5 1824 Jefferson Co. bnk blg. Tel M. 8991. Res Ridgely apts. Tel M. 5512.
Lestarjette, Mrs Alice B. CS 10-4 Tues Thurs Sat 1120 American Tr blg. Tel M. 6663. Res 517 Earle av. Tel M. 6817 J.

BIRMINGHAM
Nash, Mrs Euphemia M. CS 1024 N 25th st. Tel Hem. 1349 J.
Smith, Mrs Perle L. CSB (teacher) 12-4 Mon Wed Fri 1120 Amer. Trust blg. Tel M. 6663. Res 1016 Eula st. Tel M. 2378.
Snead, Miss Richard CS 1123 Jeff. Co. bnk blg. Tels M. 8825; res M. 5053.
Stradford, Mrs Louie D. CS 1522 17th st. N. Tel Main 406.

EUFAULA
Moulthrop, Mrs Kate CS Box 364. Tel 60.

MOBILE
Dickens, Mrs Carrie McGill CS 10-1 Mon Wed Fri Ashland pl. Bell tel 1604-L. 3.
Evans, Mrs Mary Dudley CS 220 Mich. av. Tel 1893.
Pickens, Israel CSB (teacher) 10-1, 3-5 513 City bnk blg. Tels 1730, 2392.

MONTGOMERY
Cawthon, Miss Missouri CS 608 S Court st. Tel 3787.
Cooper, William E. CS 9-1; 3-5 1222 First Nat bnk blg. Tel 313.
Sykes, Stephen J. CS 9-1; 3-6 622 First Nat bnk blg. Tel 1565. Res 601 S Laurence st. Tel 1840.

SELMA
Joseph, Miss Rachel C. CS Hotel Albert. Tels 4 and 949.
Wilby, Mrs Elizabeth W. CS 520 Tremont st. Tel 822.

SHEFFIELD
Lanham, Mrs Florence Prescott CS 9-12 Sheffield hotel. Tel 460.

ARIZONA

HOLBROOK
Zuck, Mrs Jane C. CS. Tel 84.

HUMBOLDT
Sanborn, Mrs Fannie E. CS. Tel 68-3.

KINGMAN
DuBois, Mrs Percy CS Tel Blue 112.

PHŒNIX
Aller, Mrs Catherine CS 101 Coronado rd. Tel 3515.
Cate, Mrs Myrtle E. CSB (teacher) 1434 N 2d st. Tel 4708.
Esler, Mrs Grace Sagle CS 514 E Moreland st. Tel 5405.
Kelly, Mrs Jennie C. CS 10-4 except Sat 810 N 4th av. Tel 3887.
Loftus, Mrs Mary F. CS 10-3 except Wed Sat 520 W Latham st. Tel 3111.
Norris, Mrs Susan S. CS 712 N 5th st. Tel 4092.
Rumney, Mrs Catherine CS 1533 Grand av. Tel 6356.
Stobs, Miss Jane Alice CS 9-12 811 N 8th av. Tel 5254.
Streit, Mrs Sarah Laub CS 612 N First av. Tel 3225.
Willard, Edward Hartley CS 120 E Taylor st. Tel 2584.
Willard, Mrs Una B. CS 120 E Taylor st.

PRESCOTT
Block, Mrs Celia CS 131 S Mt Vernon st. Tel 420 R.
Roberts, Mrs Annie Julia (colored) 434 S Cortez st. Tel 630.
Spaulding, Mrs N. Jenette CS 122 N Alarcon st.

SAFFORD
Archer, Mrs Elizabeth T.

TUCSON
Emery, Mrs Julia CS 20 E Congress st. Tels 496; res 501 R.

WARREN
Brostrom, Mrs Mabel CS 711 Cole st. Tel 622.

ARKANSAS

FORT SMITH
Beck, Herbert M. CSB (teacher) 720 N 5th st. Tel 242.
Dyke, Mrs Lita Humber CS 515 N 16th st. Tel 566.
Dyke, Nathaniel CS Merchants Nat bnk blg.

HELENA
Clark, Miss Sara Hall CS 1105 Perry st. Tel M. 587.

HOT SPRINGS
Beasley, Mrs Martha A. CS Fairdale. Tel 2155.

LITTLE ROCK
Eddy, Mrs Virginia Lee CS 1425 W 5th st. Tel M. 7300.
Hakes, Mrs Frankie Harrison CS 616 W Capitol av. Tel 21430.
Hunter, Mrs Kate M. Smith CS 10-5 814 Boyle blg. Tels 4-5267; res 4-5019.
Peay, Mrs Lessie H. CS 112 W 19th st. Tel 4-2875.
Reames, Miss Pearl E. CS 10-5 422 Boyle blg. Tels 5077; res 4788.
Robinson, Mrs Anna CSB (teacher) 10-5 307 Exchange bnk blg. Tels.

MENA
Hickman, Mrs Alice C. CS 606 10th st. Tel 273.

MONTICELLO
McQuiston, Mrs Kate CS R R 1. Tel 245.

PINE BLUFF
Ware, Mrs Frances C. CS 821 W 4th st. Tel 952.

ROGERS
Johnson, Mrs Fidella Venetta 2-4 603 S 2d st. Tel 167.

SPRINGDALE
Carter, Miss Minnie CS Box 27. Tel 29.

CALIFORNIA

ALAMEDA
Bakke, Mrs Mabel CS 9-12 except Sat 2501 Santa Clara av. Tel 3861.
Hargrave, Mrs C. Helen CS 2130 Santa Clara av. Tel Alameda 2186.
Wilkinson, Mrs Pearl CS 917 Grand av. 9-12 Tel 3854.

ALHAMBRA
Crandall, Mrs Mamie CS 10-3 301 N Chapel st. Tel.
Dyer, Mrs Margaret W. CS 10-4 20 Unger blg. Tels 1520; res 1115 J.
Graves, Mrs Mary Strait CS 10-3 except Wed Sat 1505 S 2d st. Tel 959.
Jenner, Mrs Elizabeth B. CS 11-4 1108 N Garfield av. Tel 847 R.
Ludwick, Mrs Jeanette A. CS 2601 El Paseo st, Granada Park.
Mitchell, Mrs Fannie 130 S 6th st. Tel 265 W.
Tuttle, Frank Flude CS 10-4 6 N 1st st. Tels 1002; res 818 R.

ALTADENA
Johnson, Mrs Cora E. CS 1154 Foothill blv. Tel Colo. 2866

ANAHEIM
Brisco, Mrs Mattie CS 117 E Sycamore st. Tel 584 J.
Schwentker, Miss Carrie CS 415 N Philadelphia st. Tel 872 J.

ARCADIA
McFarland, Mrs Cora B. CS Tel 101 J.

ATASCADERO
Rible, Mrs Bessie Dee CS Nacieomento av. Tel 49 J.
Sutherland, Mrs Beulah J. CS RR 1.

AUBURN
Hearne, Mrs Etta Grieve CS Auburn hotel.

BAKERSFIELD
Dickey, Mrs Esther B. CS 420 Brower blg. Tel 1929 J.
Henderson, Mrs Janet Gray CS 601 S. Union av. Tel 1259 J.
Kamrau, Mrs Mary H. CS 1929 A st. Tel 2033 W.
Kilbourn, Mrs Ida CS 2019 22d st. Tel 797.
Paradise, Mrs Bessie CS 11-3 2007 20th st. Tel 2185 J.
Thronsen, Miss Mathilda CS 928 Chester av. Tel 357.
Winser, Mrs Mary Blanche CS 200 22d st. Tel 673.

BERKELEY
Bacon, Mrs Carrie E. CS 2836 Fulton st. Tel Berk. 3862 W.
Boyd, Mrs Isabelle CS 1.30-4 2814 Prince st. Tel Berk. 5554.
Brayton, Mrs Anna A. CS 2717 Webster st. Tel Berk. 4863.
Britton, Mrs Emily CS 9-12 801 Curtis st. Tel Berk. 6801.
Bush, John C. CS 2622 Haste st. Tel 3718.
Chamberlain, Mrs Mary Scobey CS 1545 Dwight way.
Cohen, Mendel X. CS 9-1 except Sat 300 1st Nat bnk blg. Tels 439; res 3984.
Elder, Mrs Mary A. CS 2229 Derby st. Tel 3544.
Emig, Mrs Mary E. CS 2039 Shattuck av. Tels.
Gere, Miss Lucia Beatrice CS 2819 College av.
Goodwin, Mrs Ella M. CS 2328 Oregon st. Tels 3374; office 888.
Hall, Mrs Ida M. CS 2518 Etna st. Tel 4975 W.
Haskell, Mrs Kate R. CS 2947 Elmwood ct.
Haydon, Mrs Ursula E. CS 1729 Walnut st. Tel 2503.
Hickox, Mrs Gertrude E. CS 1.30-5 Mon Wed Fri 3154 Lewiston av. Tel Pied. 6373.
Hildebrand, Mrs Pleasant CS Kittredge apts, 2261 Shattuck av. Tel 7029 W.
Hill, H. Gordon CS 10-1 307 1st Nat bnk blg. Tels Berk. 1833; res B. 9087.
Hull, Thomas CS 1-4 2504 Ashby av. Tel 5436.
Hutchinson, Mrs Irma G. CS 2611 Russell st. Tel 611 W.
Jennings, Mrs Eulora M. CSB (teacher) 2733 Dwight way. Tel B. 1280.
Kilburn, Mrs Isabel G. CS 2420 Fulton st. Tel B. 9337 W.
Kleinecke, Mrs Ella CS 12-4 2171 Shattuck av. Tels Berk. 475; res Berk. 8319.
McMahon, Mrs Martha Chase CS 3133 Lewiston av. Tel Pied. 5759.
Osborn, Mrs May D. CS 2-4 except Fri 2142 Ward st. Tel 5245 J.
Piatt, Mrs Mary D. CS 2406 Telegraph av. Tel 3191.
Sanders, Mrs Henrietta C. CS 1-5 1st Nat bnk blg. Tels 439; res Berk. 5111.
Spence, Mrs Lida Hervey CS 1627 62d st Tel Pied. 7397.
Squires, Mrs Geneva M. CS 2405 Valley st.
Teasdel, Mrs Jennie A. CS 2534 Hillegass av.
Triplett, Mrs Maude M. CS 3010 Benvenue av. Tel Berk. 3405.
Veness, Mrs Jennie B. CS 205 1st Nat bnk blg. Tels 2537; res Pied. 6436.
Waterman, Mrs Ida Belle CS 2337 Channing way.
Watson, Mrs Elizabeth Hudson CS 2715 Channing way. Tel 2406 J.
Webster, Mrs Rose J. CS 1642 Capistrano av.

BIGPINE
Levy, Mrs Jennie B. CS Box 215. Tel 17-2.

BISHOP
Chalfant, Mrs Flora M. CS. Tel 1 R.

BLYTHE
Hopkins, Mrs Volene Tegner CS.

BOULDER CREEK
Gibbs, Mrs J. E. Ethel CS Alpine hotel.

BRAWLEY
Loveland, Mrs Eva M. CS.

BURBANK
Arnold, Mrs Nellie Elliott CS 507 Grismer av.
Swaim, Mrs Barbara Ella CS 318 Verdugo st.

BURLINGAME
Colby, Mrs Clara Isabel CS 9-2 except Sat 514 Peninsular av. Tel Burlingame 222.
Harvey, Mrs Nellie Fay CS 2-5 41 El Camino Real. Tel 144 J.
Olmsted, Miss Evelyn T. CS 1.30-4.30 except Sat Commercial blg. Tel 208.
Stone, Mrs Florence Mary CS 3-5 except Sat 852 Fairfield rd. Tel 394 L. I.

CALEXICO
Hust, Mrs Esma L. CS.

CARMEL
White, Mrs Ellen S. CS N Carmelo st.

CHICO
Bullard, Mrs Katherine D. CS 10-12, 2.30-5 Sequoia hotel. Tels 165; res 475 J.
Merryman, Mrs Gertrude E. CS 1-4 except Sat 4742 Fifth st. Tel 697.
Simmons, Louis J. CS 322 Waterland blg, 4th st and Broadway.

CLOVIS
Smith, Mrs Adah M. CS 1-5. Tel 25.

CORNING
Grossman, Mrs Eva Regina CS. Tel 165.

CORONA
Brooks, Mrs Angeline E. CS Tel 1361.

CORONADO
Mulhall, Sydney M. CS 444 F av. Tel 137.
Wyatt, Mrs Isabel CS 356 av A. Tel 183.

COVINA
Bennett, Mrs Agnes M. CS 275 W Center st.
Roberts, Mrs Annie L. CS 402 W Center st.

CULVER CITY
Tucker, Mrs Susie May CS 7151 Bagley av. Tel 761-214.

DELANO
Ramsay, Mrs Susie Isabelle CS 9-11, 1.30-4.30 Mariposa st. Tel 69.

EAGLE ROCK
Cheesman, Mrs Mary Johnson CS 163 N Royal st. Tel Gar. 1433.
Meyer, Mrs Ida Welker CS 128 N Highland av. Tel Gar. 2436.
Minier, Mrs Clara B. CS 1-5 1016 W Colo. blv. Tel Gar. 842.

EAST SAN DIEGO
Mosher, Mrs Eva CS 10-4 except Fri 4013 Van Dyke av. Tel Hillc. 2810 J.
Nahnsen, Mrs. Maria E. E. CS 4113 Stockton av.

EL CENTRO
Kent, Mrs Jesina M. CS Casa Rey hotel. Tel 528 W.
McGee, Mrs Lola K. CS 768 Commercial st.

EL MONTE
Darnall, Mrs Lavina M. CS Box 33.

EL SEGUNDO
Brock, Mrs Helen K. CS 9-2 328 Virginia st.
Leister, Mrs Henrietta 2-4 702 Virginia st.

ESCALON
Pierce, Mrs Agnes C. CS Tribune blg.

ESCONDIDO
Hedges, Mrs Fannie D. CS Tel 240.

EUREKA
Elsemore, Mrs Ada Folsom CS 1033 Carson st.
Mack, Albert Sidney CS 316 1st Nat bnk blg.
North, Jacob CS Postal address. Tels 69; res 1202.
Speegle, Mrs Cora A. Thompson CS 1503 G st.
Young, Mrs Emma Sarvis CS 1011 H st.

FELLOWS
Perkins, Mrs Dollie K. CS Tel Black 322.
Place, Mrs Anna CS. Tel Main 40.

FILLMORE
Anderson, Mrs Hettie L. CS Santa Clara. Tel 331.
Trotter, Mrs Mabel E. CS E Santa Clara st. Tel 40 W.

FORTUNA
Jarvis, Mrs Florence E. CS postal address C st.
Swortzel, Mrs Jessie M. CS 2d and E sts. Tel Main 73.
Van Duzer, Mrs Mary E. CS 2-4 except Sat. Tel 7 F 4.

FRESNO
Barr, Mrs Mary L. Koehler CS 221 N Van Ness av. Tel 2707 M.
Bassett, Mrs Mattie C. CS 2-4 except Fri 520 Griffith-McKenzie blg. Tel 1868.
Beall, Joseph L. CS 1-5 140 Forthcamp av. Tel 2406 J.
Cross, Mrs Edna Askin CS 10-2 except Sat 937 U st. Tel 4764.
Dorsey, Mrs Alice M. CS 1590 College av. Tel 1694.
Gundelfinger, Mrs Palmyre R. CSB (teacher) 1020 T st. Tels 3013; office 4266.
Hill, Mrs Anis McAvoy CS 1096 N Van Ness av. Tel 1764 R.
Pugh, Mrs Flora B. CS 469 N Van Ness av. Tel 1912 J.
Smith, Mrs Anna J. Hudson CS 305 Brix apts. Tel 2856.
Sonedecker, Miss Viola L. CS 620 Mason blg. Tel 889.
Thew, Mrs Kate E. CS 10-2 520 Griffith-McKenzie blg. Tel 1868.

FULLERTON
Elliott, Mrs Virginia L. CS 127 E Amerige av. Tel 401.

GALT
Wing, Mrs Emily S. CS 1 Sawyer apts. Tel 47.

GLENDALE
Albright, Mrs Catherine A. CS 404 Fischer st.
Ball, Mrs Frances E. CS 123 S Everett st. Tel 279.
Cleaveland, Mrs Grace M. CS 12.30-4 144 S Brand blv. Tels 2284; res 2309 J.
Cotner, Mrs Emma CS 1021 E Lexington drive.
Henry, Mrs Ruby Culver CS 315 W Harvard st. Tel 1349.
Higley, Miss Anna R. CS mornings 217½ Hawthorne st. Tel 984.
Kissick, Mrs Sydnie V. CS 1215 E Wilson av.
Michel, Mrs Mary Dillard CS 114 E Park av. Tel 1583 W.
Sherwood, Mrs Harriet P. CS 217 Hawthorne st. Tel 617.
Simon, Mrs Louise B. CS 10-4 217½ Hawthorne st. Tel 984.
Smalley, Mrs. Emma C. CS Holly dr. Tel 765.
Smith, Mrs Helen Flournoy CS 10-2 505 N Louise st. Tel 2555.
Thompson, Mrs Ella C. CS 505 S Central av. Tel 2023 W.
Washburn, Mrs Maria D. CS 326 E Cypress st. Tel.
Whaley, Mrs Ethel Fay CS 233 N Maryland. Tel 585 J.
Whitten, Mrs M. Edna CS 8-11 300 N Kenwood st. Tel 631.
West, Mrs Ethel Balch CS 327 Hawthorn st. Tel 480 W.

GRIDLEY
Forbes, Mrs Grace S. CS Tel 28 F 14.

HANFORD
McQuiddy, Mrs Rebecca McMillan CS 114 E 8th st. Tel 360 W.
Sturgis, Mrs Katherine C. CS 109 E Myrtle st.

HAWTHORNE
Worthen, Mrs Helen M. CS 12024 Ramona. Tel 157-R-1.

HAYWARD
Hinds, Calvin P. CS 326 Soto st.

HERMOSA BEACH
Fine, Mrs Nellie May CS 954 E 7th st. Tel 4452.
Hagenbuch, Mrs Ethel A. CS 2456 Hermosa av. Tel 17.

HIGHLAND
Burr, Mrs Belva H. CS ApLynne pl, Santa Anna rd.

HOLLYWOOD
Bartholomew, Mrs Ada G. CS 5956 Franklin av. Tel 436-526.
Bloomingdale, Mrs Harriet E. CS Garden Court. Tel 3420.
Butler, Mrs Alice Crosby CS 1754 N Alexandria st. Tel 597-674.
Carnahan, Mrs Rachel E. CS 1739-G N Bronson av. Tel 436-144.
Chandler, Mrs Ella M. CS 1725 Cherokee av.
Chandler, William H. CS 1725 Cherokee av.
Elson, Mrs Clara A. CS 7021 Hollywood blv. Tel 570047.
Evans, Mrs Pearl M. CS 1034 Crescent Heights blv.
Fox, Mrs Ida K. CS 1138 Hacienda pl. Tel Holly. 4638.
Harris, Mrs Elizabeth CS 1508 Vista st. Tel Holly. 378.
Hibben, Mrs Mary F. CSB (teacher) Tues Thurs Sat 1138 Hacienda pl. Tel Holly. 4638.
Hostetter, Mrs Frances CS 1728 Wilcox av. Tel Holly. 3613.
Kahn, Mrs Adele K. CS 2121 N Bronson av. Tel Holly. 4546.
Keen, Mrs Lucy V. CS 4524 Ambrose av. Tel 596-684.
Kemp, Charles H. CS 9-4 1729½ Highland av. Tel 579347. Res 1917 Hillcrest rd. Tel 570404.
Kiser, Mrs Lydia A. CS Hacienda pl. Tel 4638.
Lasher, Mrs Leta R. CS 1339 Genesee st. Tel 577623.
Lutz, Mrs Sophie CS 1623 Sierra Bonita av.
Magenheimer, Mrs Maria CS 10-4 1924 N Bronson av. Tel Holly. 2288.
Maguire, Mrs Alice Cary CS 7157½ Sunset blv. Tel 570-544.
McEwan, Mrs Julia CS 5751 Carlton way.
Moffat, Mrs Jessie CS 1943 N Wilton pl. Tel Holly. 5222.
Murray, Mrs Margaret CS 1285 Laurel av.
Murray, William D. CS 1285 Laurel av.
Nimmo, Mrs Adelaide CS 1648 N Hobart blv.
Nordike, Miss Sadie CS 2049 Cahuenga av. Tel Holly. 6341.
Paine, Miss Jane F. CS 1739 H N Bronson av.
Patterson, Asa T. CS See Los Angeles.
Payton, Mrs Anna L. CS 1633 Hudson av. Tel 57475.
Phillips, Miss Ada A. CS 1738 N Berendo. Tel 598602.
Riches, Mrs Ottilie S. CS 1118 N Westmoreland av. Tel 594235.
Ruh, Mrs Sophia Schwab CS 6663 Selma av. Tel Holly. 4312.
Sacara, Mrs Olga CS 6925 Hollywood blv. Tel 579868.
Sanford, Mrs Ida L. CS Security bnk blg, 6381 Hollywood blv. Tel Holly. 9540. Res Hillview apt. Tel Holly. 7980.
Seely, Mrs Laura F. CS 1765½ Ivar av. Tel 9718.
Smith, Mrs Mae June CS Mon Wed Fri mornings 1729½ Highland av. Tel 579-347.
Staley, Mrs Estella L. CS 6515 Selma av. Tel Holly. 7273.
Stollard, Mrs Ruth A. CS 6360 Yucca st.
Thomas, Mrs Willia A. CS Security bnk blg, 6381 Hollywood blv. Tel Holly. 9540.

HUNTINGTON PARK
Crockett, Mrs Sarah E. CS 10-12, 1-4 105, 135½ S Pacific blv. Tel 294-793.
Johnson, Frederick Richard CS 122 W Randolph st. Tel S. 1003 J.
Kennel, Mrs Dolly Barton CS 129 Live Oak st. Tel 295033.
Knox, Mrs Lotta E. CS 1-4 1440 Elizabeth st, Cudahy. Tel S. 3653 J 5.
Koozer, Mrs Minnie M. CS 9-1 314 S Long Beach blv. Tel 296271.

INGLEWOOD
Burritt, Mrs Della B. C. CS 420 W Linden av.
Harrison, Mrs Anna CS 316 W Kelso st. Tel.
Rowley, Mrs Millie H. CS 124 S Commercial st. Tel 231 J.
Smith, Mrs Mary Roquest CS See Los Angeles.

KERMAN
Pettus, Mrs Maude CS 3d and D sts. Tel 401.

LA JOLLA
Churcher, Mrs Mittie J. CS 1240 Park Row.
Smith, Miss Katharine J. CS 925 South Coast blv.

LINDSAY
Dunning, Mrs Aurora A. CS 393 Mirage av. Tel 258 J.

LODI
Smith, Mrs Margaret A. CS 11-4 37 N Sacramento st. Tel 224 W.
Thompson, Mrs Maria N. CS 2-5 109 N Hutchins st.

LONG BEACH
Balch, Mrs Etta M. CS 2314 E 2d st. Tel.
Banks, Harry N. CS 10-12, 1-4 513 Markwell blg. Tels 624-32; res 643-390.
Beck, Mrs Emma M. CS 710 Atlantic av. Tel 645223.
Beckman, Mrs Catherine CS 9-12.30 except Sat 507 Markwell blg. Tel M. 138.
Beech, Mrs Eva C. CS 754 Linden av. Tel.
Blair, Mrs Permelia E. CS 302 Cedar st.
Bond, Mrs Dora Lillian CS 509 Newport av.
Born, Frank J. CS 644 Markwell blg. Tels 633-135; res 618-402.
Bort, Milo C. CS 423 1st Nat bnk blg.
Bowles, Mrs Carrie B. CS mornings 281 Gaviota av. Tel 314-149.
Bryson, Mrs Jessie Roberta CS 509 Artaban apts. Tel 648-415.
Cheney, Albert M. CS 613 Markwell blg. Tels 63903; res 321275.
Crewdson, Mrs Sarah E. CS 10-3 718 Elm av. Tel 631-268.

LONG BEACH

DeGroodt, Charles A. CS 647 Pacific av. Tel 648-156.

DeWitt, Mrs Kate L. CS 4100 Elliott st. Tel 313-345.

Eastman, Mrs Rose H. E. CS 855 Olive av. Tel 616-572.

Fitch, Mrs Cora CS 322 Linden av. Tel M. 11322.

Gooding, Mrs Ida Cole CS 303 Marine bnk blg.

Green, Miss Nell L. CS 337 E 4th st. Tel 641-106.

Gregg, Mrs Amanda M. CS El Capitan apts. Tel.

Gregory, Erastus H. CS 263 Termino av.

Gregory, Mrs Lizzie K. CS 263 Termino av. Tel 310-431.

Gunn, Mrs Linnie A. CS 407 Markwell blg. Tels M. 556; res H. 17128.

Hanson, Mrs Lena M. CS postal address 1343 E Broadway.

Hidenworth, Mrs Hattie S. CS 2411 E 4th st.

Jackson, Hiram K. CS 127 W. Ocean av. Tels 649-57; res 649-76.

Jordan, Mrs Anna L. Day CS 2322 Lime av.

Marshall, James D. CS Exchange blg, 1st and Pine av. P O Box 163.

Maynard, Mrs Florence M. CS 243 Locust av. apt 2. Tel Home 6656.

McCartney, Mrs Mary J. Felch CS 1708 Linden av. Tel M. 5952.

McClelland, Wm. A. CS 502 Elm st. Tel H. 11654.

McIver, Mrs Julia M. CS 3748 Locust av.

McManigal, Mrs Elizabeth CS 9-1 508 Markwell blg. Tel M. 218.

Merriehew, Mrs Martha Webster CS 506 Markwell blg. Tel.

Merrill, Mrs Ada Parsons, CS 10-4 Markwell blg. Tel 617-43. Res 526 E 5th st. Tel 618-144.

Meyer, Mrs Rose Eloise CS 507 Markwell blg.

Miller, Fred Egbert CS 618 Markwell blg. Tels 626414; res 310221.

Pattison, Mrs Isabel M. CS 7 Fifth pl. Tel 613-263.

Randall, Mrs Maud A. CS 527 Markwell blg.

Reynolds, Harry P. CS 641 Markwell blg. Tels 64771; res 314408.

Robinson, Miss Nellie E. CS 109 Mira Mar av.

Sapp, Charles CS 544 Markwell blg. Tels 617-67; res 636-279.

Saylor, Mrs Edith C. CS 202 Omar Hubbard blg, Cedar and Broadway sts.

Schnoor, Mrs Olive H. CS 10-4 606 Markwell blg. Tel 64009.

Seaman, Mrs Martha B. CSB 501 Newport av.

Severns, Miss Clara L. CS 607 Markwell blg. Tel Home 1573.

Shaw, Mrs Mateel CS 515 W 8th st.

Simpson, Mrs Inez CS 418 Security bnk blg. Tel 618284.

Tebbetts, Mrs Mary B. CS 333 W 4th st, apt 20. Tel 635-167.

Varey, Mrs Margaret Agnes CS Tracey apts.

Watson, Mrs Hessie E. CSB (teacher) 10-12; 1-4 except Mon 617 Markwell blg. Tels 62769; res 321158.

Weaver, Mrs Ella Beilby CS 438 Atlantic av.

Webber, Mrs Ella R. CS 1039 E Ocean av. Tel 311-386.

Wiley, Miss S. Winifred CS 10-12, 1.30-4 except Mon 615 Markwell blg. Tels 627-13; res 312-33.

Williams, Mrs Anna B. CS 537 American av.

Zeiger, Mrs Belle CS 527 Markwell blg. Tels 62960; res 633256.

LOS ALTOS

Ingraham, Miss Ruth CS 1-4 except Sat. Tel 76.

LOS ANGELES

Abbott, S. Manson CS 1019 Van Nuys blg. Tel 63127.

Adair, Mrs Elizabeth S. CS 1-5 418 Story blg. Tel 62520.

Albin, Mrs Mary E. CS 1030 Arapahoe st. Tel 51324.

Alderman, Mrs Elizabeth B. CS 4507 N Griffin av. Tel Garvan. 4702.

Allen, Mrs Ella M. CS 917 Haas blg. Tel 13747.

Allen, Miss Mary L. CS 501 H. W. Hellman blg.

Andrews, Mrs Laura G. CS 1075 Arlington av. Tel 72184.

Ashenfelter, Mrs Florence C. CS 920 Loew's State blg, Broadway at 7th st. Tels 820529; res Wil. 2323.

Austin, William George CS 501 W P Story blg. Tel 822-734.

Babcock, Miss Bertha L. CS 1443 S Burlington av. Tel 23817.

Backus, Hollis J. CS 10-4 512 H W Hellman blg. Tel 820913.

Backus, Mrs Mary E. CS 9-5 532 H W Hellman blg. Tels 14555; res W. 1498.

Bailey, Mrs Julia R. CS 509 Haas blg. Tel 15230.

Bainbridge, Mrs Katherine CS 1919 Oak st. Tels West 2847 and 24805.

Baker, Mrs Elizabeth L. CS 1-4 417 Van Nuys blg. Tels 66810; res 597038.

Baker, Mrs Martha J. CS 10-4 908 Haas blg, 219 W 7th st. Tel 12512.

Ball, Miss Eleanor V. CS 2512 W 8th st. Home tel 52209.

Barley, Mrs Mary CS 10-4 3116 S Hoover st.

Barnett, Lee A. CS 238 E Vernon av. Tel 288949.

Barnett, Mrs Mary E. CS 238 E Vernon av. Tel 288949.

Bass, Mrs Mary E. CS 1-5 1631 Georgia st. Tel 23055.

Bastian, Mrs Victoria C. CS 10-4 827 S Fedora st. Tel Wash. 375.

Bauer, Mrs Edna A. CS 12-4.30 Mon Wed Fri 420 H W Hellman blg, 806 North Andrews blv.

Bayley, Mrs Ruth T. CS Tues Thurs Sat 1-4 624-625 H W Hellman blg. Res 178 S Oxford av. Tels 821723; 56580.

Behrens, Mrs Johanna CS 9-2 Mon Wed Fri 742 Westlake av. Tel 51024.

Bell, Mrs Nannie C. CS 624 S Wilton pl. Tel 560-632.

Bell, Mrs Zue A. CS 100 S Rampart blv. Tel 54722.

Benedict, Charles CS 335 W 28th st.

Bennett, Stokes Anthony CS 10-4 1004 Haas blg.

Bland, Mrs Emma F. CS 935 Loew State blg.

Blinn, Mrs Corinne C. CS 1104 Haas blg. Tel 14871.

Blodgett, Mrs Alma P. CS except Sat 802 Haas blg. Tel 824513.

Bone, Mrs Sarah E. CS 10-4 1243 W 50th st. Tel Vermont 7065.

Booth, Mrs Ethelinda T. CS 2634 Monmouth av.

Brada, Mrs Frances W. CS afternoons except Sat 510 W P Story blg. Tel 62359. Res 6767 Yucca st, Hollywood. Tel 57419.

Brady, Mrs Fanny Carstarphen CS 1000 Lake st. Tel 51133.

Brannen, Mrs Ella H. CS 1011 S Flower st. Tel 19617.

Brown, Mrs Katherine C. CS 728 Hartford av. Tel 556434.

Brown, Mrs Mary E. Young CSB Mon Wed Fri 1215 Haas blg. Tel 53291.

Brown, William E. CSB 1215 Haas blg. Tel 63786.

Buchanan, Mrs Belle Meredith CSB 9-11 except Sat 1506 Crenshaw blv.

Butler, Mrs Anna V. CS 10-3 2304 Raymond av. Tel West 1466.

Campbell, Mrs Annie Anstee CS 10-4 Tues Thurs Sat 928 Loew's State blg. Tel Bdwy 2263.

Campbell, Mrs Chloe E. CS afternoons except Sat 510 W P Story blg. Tel 62359. Res 6767 Yucca st, Hollywood.

Campbell, George B. CS 10-4 501 Story blg. Tels Bdwy. 7453; res So. 3859.

Campbell, Mrs Lucy A. CS 918 Haas blg.

Campbell, Mrs Margaret T. CS 7158 Holmes av, Florence. Tel South 3859.

Carlstrom, Mrs Carrie CS 1-4 1337 E 43d st. Tel South 4675.

Carney, Leonard T. CS 9-1 523 H W Hellman blg. Tel 615-63. Res 949 Fairfax av. Tel 577752.

Carrington, Miss Virginia CS Duke apts.

Carter, Mrs Mary E. CS 502 H W Hellman blg. Tel 14274.

Cass, Miss Marian CS 10-2 except Sat 128 E 25th st. Tel 22346.

Cassidy, Mrs Lulu CS 1-5 548 S Spring st. Tels 61399; res Vermont 5220.

Cate, Mrs Ella H. CS 1214 S Lake st. Tel West 890.

Chaffee, Miss Eva L. CS Mon Wed Fri 529 H. W. Hellman blg. Res 4767 Hollywood blv. Tel 63654. Res 597549.

Chelson, Theodore A. CS 502 H W Hellman blg. Tel 67627.

Childers, Mrs Alta B. CS 10-1 Tues Thurs Sat 810 H W Hellman blg. Tel 65593.

Christin, Mrs Leonia D. CS 10-5 Mon Wed Fri 706 Van Nuys blg. Tel 11861. Res 1618 S Van Ness av. Tel 75486.

Church, Miss Cornelia C. CSB (teacher) 607 S Hill st. Tel Wils. 6957.

Cobb, Mrs Jessie P. CS 1016 Haas blg. Tels 61819; res 760601.

Coffman, Mrs Edith M. CS 602 H W Hellman blg. Tel 15098.

Cohen, Mrs Alice Hale CS mornings except Sat 816 N Andrews blv. Tel 51-354.

Conway, Mrs Anna M. CS 5410 3d av. Tel Vt. 3688.

Cook, Mrs Jessie MacDonald CS Story blg. Tel 142-33.

Cool, Mrs Mabel A. CS 823 W P Story blg. Tels 11793; Wils. 4197.

Cooper, Mrs Mary B. CS Vanderbilt hotel.

Corby, Mrs Blanche K. CSB (teacher) by appointment 624 H W Hellman blg.

Cox, Miss Mary E. CS 951 W 35th pl. Tel 22996.

Cunningham, Mrs Fanny B. Reese CS 10-4 Mon Wed Fri 514 H W Hellman blg. Tels Main 5479; 559208.

Dabney, Mrs Inez H. CS 9-1 4827 Elmwood av. Tel Holly. 9316.

Davis, Mrs Elizabeth A. CS 10-2 589 N Vermont st. Tel 595493.

Davis, Mrs Georgia Selby CS Citizens bnk blg. Tel 63205.

Davis, Mrs Hannah S. CS 408 Van Nuys blg. Tels 66158; res 75290.

Davis, Mrs Louise Norton CS 627 Union Oil blg.

Derby, Mrs Mary Rose CS 1320 S Hobart blv. Tel 70451.

Deyo, Mrs Rachel Goss CS 830 S Coronado st.

Deyo, William S. CS 515 Story blg. Tel.

Dickey, Edward W. CSB (teacher) Story blg.

Dierks, John CS 10.30-3 1026 Loew's State blg, 7th and Broadway. Tels Pico 835; res S. 875 W.

Dieterich, John F. CS 100 N Coronado st. Tel 556273.

Dodds, Mrs Gertrude Ramsay CS 404 Van Nuys blg. Tel 65773.

Dodge, Francis I. CS 10-4 Tues Thurs Sat 739 Citizens Nat bnk blg. Tels 14627; res Garvan. 3728.

Dorsey, Mrs Ida S. CS 2936 Halldale av. Tel W. 3030.

Duffy, Mrs Alice C. CS 9-4 Tues Thurs Sat 511 Garland blg. Tel Pico 4836.

Dunham, Mrs Susan V. CS 3525 W 4th st. Tel Wils. 5993.

Dunn, Miss Myrtle CS 1411 N Alvarado st. Tel Wils. 6595.

LOS ANGELES

Durkee, Jay B. CS 518 Story blg. Tel 13970.

Durkee, Mrs Lillian Barker CS 3928¾ Dalton av. Tel Ver. 7310.

Eaton, Mrs Ella CS 1-4 608 N Gower st. Tel Holly. 5317.

Edens, Mrs Mabel C. CS 365 E 63d st.

Edes, Archibald W. CS 512 H W Hellman blg. Tel 820913.

Edes, Mrs Sara Clark CS Hotel Darby. Tel South 633.

Eldridge, Mrs Cora J. CS 9-1 1177 S Norton av. Tel 71876.

Esgen, Mrs Elizabeth J. CS 10-1 Tues Thurs Sat 624 H W Hellman blg. Tels 821723; res 73905.

Estes, Mrs Lillian C. CS 523 N Beachwood drive. Tel 439-941.

Fariss, Mrs Daisy C. CS 2204 5th av. Tel 75649.

Farlow, William S. CSD (teacher) 9-12 except Sat 606 S Hill st. Tel Pico 3176.

Farrar, Mrs Matilda L. CS 629 W 35th st. Tel 23275.

Finch, Mrs Mary Edmonds CS 114 W 23d st. Tel 22830.

Finley, Mrs Ada L. CS 1033 N Normandie av.

Flash, Mrs Nell CS Tues Thurs Sat 517 Story blg. Tel 644-26. Res 5332 Lemon Grove av. Tel 599-919.

Foster, Mrs Mary E. CS 4116 Walton av. Tel 26616.

Fox, Miss Evangeline CS 1217 Haas blg.

Frick, Mrs Elizabeth W. CS R R 12, box 453. Tel 298116.

Gee, Mrs Sarah Townsend CS 12.30-5 except Fri 731 Citizens Nat bnk blg.

Germain, Miss Clare CS Mon Wed Fri 629 H W Hellman blg. Res Balboa.

Giffen, George Monroe CS 535 H W Hellman blg. Tel 13639.

Gifford, Mrs Alice J. CS 609½ Heliotrope dr.

Gleason, Mrs Rose M. CS 509 W P Story blg. Tel 66639.

Goldsborough, Mrs Mary E. CS 704 Van Nuys blg. Tel 61725.

Goodin, Mrs Leola A. CS 1014 S Union av. Tel 52630.

Gowdy, Mrs Dorothy A. CS 642 N. Berendo st. Tel 597-568.

Graham, Mrs Belle CS 623 H W Hellman blg. Tels 15470; res 60288.

Graham, Miss Maybelle Harris CS 708 I N Van Nuys blg.

Graham, Mrs Nellie Ballard CS Duke apts, 743 Carondalet st.

Graham, Robert CS 9-5 623 H W Hellman blg. Tel 15470. Res Zelda apts. Tel 60288.

Gray, Amos H. CS 1218 Haas blg. Tel Pico 272.

Grayson, Mrs Clara Read CS Elmwood 4761. Tel Holly. 9433.

Greene, Alexander M. CS 836 Citizens bnk blg. Tels 65223; res Wils. 9735.

Greene, Mrs Grace A. CSD 211 S Gramercy pl.

Gregory, Louis A. CSB (teacher) 9-1 404 Van Nuys blg. Tels 65773; res Wils. 2149.

Greppin, Mrs Kate S. CS 10-3 Mon Wed Fri 810 H W Hellman blg. Tels 65593; res West 5455.

Griffin, Burwell O. CS 9-4 422 H W Hellman blg. Tels Bdwy. 7591; res 568028.

Hailey, Miss Mary CS 4532 Wesley av. Tel Vt. 1987.

Haines, Mrs Elizabeth H. CS Mon Wed Fri 928 Loew's State blg. Tel Bdwy 2263.

Hall, Miss Lulu B. CS 10-2 933 S Gramercy dr.

Hall, Mrs Minnie C. CS 116 N Catalina st.

Hardman, Mrs Rena Bell CS 514 Story blg. Tel 820057.

Harris, Mrs Mary Madora CS 9-1 5712 Hooper av. Tel 291-599.

Harris, Mrs Violet H. CS 3703½ South Grand. Tel South 1522.

Harvey, Charles Allen CS 903 Haas blg.

Hatfield, Mrs Sarah W. CS 1735 W 6th st. Tel Wil. 3927.

Hathaway, Mrs Kate W. CS 210 N Kingsley dr. Tel 560361.

Hawley, Mrs Helen J. CS 685 Witmer st. Tel 51935.

Hebbard, Mrs Josephine A. CS 509 Story blg. Tel 66639.

Hedenbergh, Miss Agnes E. CS 1-5 528 H W Hellman blg.

Hegeman, Mrs Mary L. 5425 Lexington av. Tel Holly. 1695.

Henderson, Mrs Anna Eliza CS 10-4 Mon Wed Fri 7313 S Hoover st. Tel Vt. 8183.

Hessler, Mrs Annie R. CS 1771 W 21st st. Tel 71266.

Hewes, Mrs Donna L. CS 1535 W 51st pl. Tel Vt. 8637.

Higley, Mrs Ida Nelson CSB 12-4 438 H W Hellman blg. Tel 14969.

Higley, Mortimer J. CSB 10-4 438 H W Hellman blg. Tels 14969; res 595531.

Hitchcock, Mrs Julia Goss CS Mon Wed Fri Story blg. Tels 62854; res Wils. 7089.

Holt, Mrs Louise CS 708 Van Nuys blg.

Homrighousen, Mrs Lucretia CS 5021 1st av.

Hostetter, Harry A. CS 515 Story blg. Tels 67861; res Holly. 3613.

Houseman, Mrs Fanny J. CS 408 S Berendo st. Tel Wil. 8806.

Howard, Mrs Edith P. CS Mon Wed Fri 517 Story blg. Tels 64426; res 560248.

Howe, Mrs Frances Palmer CS 1026 Burck pl. Tel 769043.

Hubbard, Walton CSB (teacher) 444 S Serrano av. Tel 560376.

Husser, Joseph J. CS Baker Detwiler blg. Tel Main 5957.

Ingraham, Mrs Alma N. Calkins CS 515 Haas blg. Tel 820-812.

Irwin, Mrs Corriene B. CS 817 Haas blg. Tels Pico 833; res 269517.

James, Mrs Lillian CS 2013 N Vermont st.

Jenkins, Mrs Carrie G. CS 835 Green av. Tel 55205.

Jennings, Miss Alice CSB (teacher) Hotel Stillwell.

Jerauld, Miss Martha E. CS 731 Citizens Nat bnk blg.

Johnson, Andrew M. CS 931 Citizens Nat bnk blg. Tel 61167.

Johnson, Mrs Beatrice CS Mon Wed Fri 901 Haas blg. Tels 820915; res 75432.

Jones, Mrs Elma Pratt CSB Tues Thurs Haas blg. Tel 63786.

Karpe, Gustav A. CS 1105 Haas blg. Tels 15238; res Wils. 5450.

Keller, Mrs Florence Davis CS 10-4 Thurs Fri 1016 Haas blg. Tels 61819; res Wils. 9452.

Kimball, Mrs Addie L. CS 10-1 Story blg. Tel 63829. Res 1306 S Westlake av.

Klewe, Mrs Mary CS 4253 S Budlong. Tel 26206.

Knapp, Miss Dora M. CSB (teacher) 2221 3d av.

Koetzli, Mrs Ida H. CS 1628 W Adams st.

Kraner, Mrs A. Frances CSB (teacher) Mon Tues Thurs Fri 1212 Haas blg. Tel 11626.

Krienitz, Miss Annie CS 736 E 32d st. Tel S. 4171 W.

Kunkel, Miss Cordelia CS Story blg, 610 S Broadway. Tels 620-24; res Ver. 3301.

Kunkel, Miss Mary A. CS Story blg, 610 S Broadway. Tels 620-24; res Ver. 3301.

Latch, Frank CS 10-4 419 Haas blg. Tels 62353; res 26272.

Lawrence, C. Lewis CS 4707 W 17th pl. Tel 767655.

Lawrence, Mrs Viola B. CS 4707 W 17th pl. Tel 767655.

Leeper, Mrs Jennie S. B. CS 902 Loew's State blg. Tel 820160.

Leonard, Mrs Carlotta Western CS 9-1 518 Haas blg. Tels 61942; res 297308.

Lessig, Mrs Clara Bell CS 624 S Wilton pl. Tel 560632.

Levy, Mrs Jennie B. CS see Bigpine.

Lewis, Mrs Mary J. CSD (teacher) 513 H W Hellman blg. Tel 20894.

Lindsley, Mrs Olga CS 9-4 706 Van Nuys blg. Tel 11861. Res 980½ W 43d pl. Tel 269982.

Linley, Mrs Rosa Rupert CS 903 Haas blg. Tels 15014; res West 7760.

Lockhart, Mrs Ione I. CS 9-1 528 H W Hellman blg. Tel 820-468.

Lowes, Charles Porter CS 518 Story blg. Tel 13970.

Macneil, Mrs Elizabeth M. CSB (teacher) 9-1 except Wed Sat 717 Van Nuys blg. Tels 12704; res Wils. 7849.

Magenheimer, Miss Barbara M. CS mornings 516 W P Story blg. Tel 67554.

Manning, Mrs Cora A. CS 514 Story blg. Tel 15611.

McCann, Mrs Lyle Shipp CS Hotel Gotham.

McClure, Mrs Fanny B. Stewart CS 9-12 2835 Whittier blv. Tel Boyle 4545.

McCrea, Mrs Ann M. CS 4805 Pasadena av. Tel Garvanza 3643.

McDaniel, Mrs Josephine CS 529 H. W. Hellman blg. Tel 63654.

McJennett, Mrs Carol K. CS 1017 Manzanita st. Tel 598-906.

McRae, Mrs Olive M. CS 1076 W 39th pl. Tel Ver. 1789.

Mead, Mrs Eva M. CS 9-1 501 Van Nuys blg. Tel Main 3528.

Meadows, Mrs S. Carrie CS 518 Haas blg. Tel 61942.

Meckstroth, Mrs Mary CS 10-2 517½ Heliotrope dr. Tel Wils. 17.

Medearis, Mrs Emma Alexander CS 117 Bimini pl. Tel Wils. 6519.

Merry, Mrs Minnie M. CS 702 Haas blg.

Miller, Charles Hunter CSB (teacher) 408 S Manhattan pl. Tel 560169.

Miller, Mrs Cora Mabel CS 1427 Edgecliff drive. Tel 597-696.

Miller, Miss Minnie L. CS 1532½ 6th av. Tel 75209.

Millsap, Mrs Melissa A. CS 1130 W 46th st. Tel Vt. 3919.

Minton, Mrs S. Anna CS 4318 S Grand av. Tel 291-378.

Moore, Mrs Nella C. CS 116 North Virgil av. Tel Wils. 7510.

Moran, P. James CS 10-4 1026 Merchants Nat bnk blg, 6th and Spring sts. Tels 61399; res 569401.

Morgan, Mrs Adelia G. CS 2718 W Avenue 31.

Morgan, Franklyn J. CS 9-4 548 S Spring st. Tels 61399; res 50071.

Morice, Mrs Caroline CS 4705 Van Ness av. Tel Ver. 2082.

Morrison, Mrs Margaret E. CS 1520 W 53d st.

Moss, Mrs Frances L. CS 2219 Cimarron st, Tel 72666.

Mullin, Mrs Helen M. CS 737 S Bonnie Brae st. Tel 54830.

Newman, Mrs Emma Easton CSD (teacher) 501 H W Hellman blg. Tels 13175; res 556494.

Nix, Mrs Rosamond D. CS Tues Thurs Sat 912 Loew's State blg. Tels 820051; res 50071.

Nones, Mrs Mary C. CS 1-5 841 Bixel st. Tel 52442.

Nye, Miss Alberta Eaton CS 42 St James park. Tel West 3487.

Olsen, Mrs Cora Y CS Hotel Trinity.

O'Neill, Mrs Edith Crawford CS 635 Loew's State blg, Broadway at 7th st. Tels 820-161; res 596-718.

Pardoe, Frank H. CS 868 Burck pl. Tel 767283.

Parsons, Mrs Anna N. CS 10-4 334 H W Hellman blg. Tels 64327; res Wils. 5361.

Partridge, Mrs Ida M. CS 5110 Pasadena av. Tel Gar. 265.

Patterson, Asa T. CS 9-1 502 H W Hellman blg. Tel 67627. Res 7062 Hawthorne av, Hollywood. Tel Holly. 5178.

LOS ANGELES

Peckham, Mrs Evangeline CS 1345 W 5th st. Tel 581150.

Perkins, Mrs Lucia L. CS 919 Haas blg.

Perry, Mrs Agnes W. CS 517 Haas blg. Tel Pico 1829.

Peters, Mrs Ella Carre CS 1-5 Tues Thurs Sat 823 W P Story blg. Tels 11793; res 554031.

Phelps, Mrs Addie E. CS Tues Thurs Sat 920 Loew's State blg, Broadway at 7th st. Tel 820529. Res 2617 Menlo av. Tel West 2217.

Phillips, Mrs Jennie B. CS 446 E Avenue 28.

Pink, Mrs Lola M. CS 9-12 4517 W 18th pl. Tel 767708.

Plummer, Mrs Anna Logan 5240 Virginia av. Tel Holly. 8434.

Possell, George W. CS 1122 S Grand View st. Tel 54579.

Preston, Mrs Lizzie Lovelady CS 521 H W Hellman blg.

Quinby, Mrs Beatrice B. CS 1.30-4.30 856 W 50th st. Tel Ver. 82.

Rahlfs, Mrs Sophia CS 3504 8th av. Tel.

Ransch, Miss Emilie C. CS 601 S. Rampart st. Tel Wils. 2255.

Rath, Mrs Nellie Fay CS 9-12 except Sat 146 S Alexandria av. Tel 560699.

Read, Mrs Emma L. CS 9-3 Wed Sat; 1-4 Thurs 717 Van Nuys blg. Tels 12704; res Wils. 6749.

Reinken, Miss Mildred H. CS 142 S Alexandria av. Tel 568107.

Rice, Miss Mary E. CS 10-3 916 Haas blg. Tel 67021.

Rixon, Mrs Margaret D. CS 1706½ S Harvard blv. Tel West 7969.

Robinson, Mrs Mariana L. CS 1800 S Vt. av.

Rohe, Mrs Alice A. CS 9.30-1 except Sat 944 Westchester pl. Tel 767276.

Rose, Mrs Anna M. Pickett CS 704 Van Nuys blg. Tel 61725.

Ross, Mrs Rosa J. CS 9-12 Cordova hotel.

Saxton, Mrs Frances E. CS 1244 W 77th st.

Schaeffer, Mrs Mary Isabelle CS 512 Haas blg.

Scheu, Mrs Henrietta CS 10-4 1104 Browning blv. Tel 77-345.

Schiegl, Mrs Frances G. CS 1417 Oak st. Tel 21744.

Schrader, Paul H. CS H W Hellman blg. Tel 65256.

Seiple, Mrs Emma M. CS 536 H W Hellman blg. Tels 15156; res 52905.

Seiple, William K. CS 536 H W Hellman blg. Tel 15156.

Scott, Mrs Jessie Bigelow CS Alvarado ter. Tel 22107.

Sedgwick, Mrs Josephine L. CS 1738 W 43d place.

Sherwood, Mrs Effie J. CSB (teacher) 10-4 Mon Wed Fri 912 Loew's State blg. Broadway at 7th st. Tel 820-051.

Showers, Mrs Clara Caroline CS 321 Mason blg.

Simoneau, Mrs Ida Randall CS 1102 Haas blg.

Simonsen, Mrs Mary E. CSB 619 S Bonnie Brae st. Tel 557192.

Simonsen, Severin E. CSB 1212 Loew's State blg. Tel 820011. Res 619 S Bonnie Brae st. Tel 557192.

Smith, Mrs Docia E. CS 10-12, 2-4 1849 W 22d st. Tel West 3683.

Smith, Mrs Mabel CS 9-1 127 S Gramercy pl. Tel Holly. 7546.

Smith, Mrs Mary Roquest CS 9-1 417 Van Nuys blg. Tels 66810; res Inglewood 235 J.

Smith, Mrs Sarah M. CS 2310 Scarff st. Tel West 3464.

Smith, Mrs Zaidee V. CS postal address 892 Kensington rd.

Snider, Mrs Gertrude Bailey CS 509 Haas blg. Tel 15230.

Snodgrass, Mrs Flora CS 112 Ardmore av.

Snyder, Albert Ross CS 702 Haas blg. Tel 11391.

Sohlinger, Mrs Fay T. CS 735 Loew's State blg. Tel 824181.

Solomon, Mrs Millie CS La Fayette apt. Tel 53138.

Spangler, Mrs Helen L. CS 9-1 Mon Wed Fri 602 H W Hellman blg. Res 332 S Windsor blv. Tels 15098; 437453.

Spann, Mrs Lucy E. CS 10-5 1540 Temple st. Tel 53604.

Spaulding, Mrs Alpha D. CS Citizens Nat bnk blg. Tel 14627.

Sprung, Mrs Margaret Moran CS 1837 W 46th st. Tel 79673.

Stafford, Mrs Mary D. CS 1-5 704 Van Nuys blg. Tel 61725. Res 2310 Raymond av. Tel 71372.

Stainbrook, Mrs Mary H. CS 8-12 Tues Sat 817 Haas blg. Tel Pico 833.

Stanley, Mrs Minnie R. CS 507 Grosse blg. Tels 62716; res 269852.

Stecher, Mrs Grace Nixon CS Tues Thurs Sat 920 Loew's State blg. Tels 820-529; res Wils. 3149.

Stephan, Mrs Annie L. CS 1206 3d av. Tel 769703.

Stevenson, Mrs Nellie Hatch CS 10-4 1310 S Bonnie Brae st. Tel 23226.

Stewart, Mrs Florence CS 9-4 447½ S Cummings st. Tel Boyle 1996.

Storm, Mrs Maude Adams CS 810 H W Hellman blg. Tel 65593.

Strother, Mrs Frances B. CS 423 Story blg.

Strother, Reuben M. CS 9-4 423 Story blg. Tel 65650. Res 2509½ Ocean View av.

Stroup, Mrs Josie CS 1-5 Tues Thurs Fri 731 Cit. bnk blg. Tels 67892; res Ver. 6937.

Sutherland, Enos Eli CS 9-4 523 Story blg. Tels 63149; M. 1814. Res Rex Arms. Tel M. 9560.

Sutton, Mrs Helen Harris CS Postal address 1847 Crenshaw blv.

Swartzel, Mrs Mabel W. CS 9-1 418 Story blg. Tel 62520.

Sylvis, Mrs Katherine CS 703 Haas blg. Tels 824926; res Linc. 18.

Taylor, Miss Clara B. CS 9-12 1515 Ingraham st. Tel 52146.

Taylor, Mrs Florence M. CS 425 Story blg. Tels 67962; res Downey 1391.

Thomas. Mrs Cleo S. CS 680 Witmer st. Tel Broadway 4244.

Thompson, Mrs Augusta E. CS 3029 5th av. Tel 710-65.

Titus, Miss Katherine E. CS 717 Van Nuys blg. Tel 12704.

Tomlinson, Mrs Melissa CS 1263½ W 25th st. Tel West 1072.

Trahn, Miss Atalanta CS 708 Van Nuys blg. Tel 71345.

Trahn, Mrs Ladora D. CSD (teacher) postal address 708 Van Nuys blg.

Truslow, Mrs Julia B. CS Jamieson apts.

Turner, Mrs Dora CS The Dagmar, 840 S Hope st. Tels 60385, Main 6612.

Underwood, Mrs Rae CS 9-4 511 Garland blg. Tels Pico 4836; res 59276.

Van Derslice, Mrs Hortense CS 935 Bixel st. Tel 51397.

Van Derslice, Samuel I. CS 422 Story blg. Tel 62526.

Waggoner, Mrs Artie M. CS 1470 W 50th st. Tel 269436.

Walcott, Mrs Inez M. CS 511 Story blg, 6th and Broadway. Tel Bdwy. 1759.

Wallace, Mrs Mattie L. CS 10-4 1118 S Elden av. Tel 52708.

Waltz. Mrs Rebecca CS 1425 S Hoover st.

Washburn, Hal B. CS 523 H W Hellman blg. Tel 61563.

Webb, Mrs Marietta Thomas CS 1342 W 35th pl. Tel 77136.

Weller, Mrs Charlotte D. CS 2-6 2218 W Jefferson st. Tel 766-151.

Wern, Mrs Leila Kingsley CS 627 Union Oil blg. Tel 66972.

West, Mrs Marie A. CS 330 H W Hellman blg.

White, Mrs Nellie M. CS 1137 Ingraham st. Tel 51774.

Whitehead, Mrs Elizabeth CS 338 N Hobart blv. Tel Holly. 9773.

Wieligman, Mrs Mary E. CS 1838 S Flower st. Tel 24426.

Wiley, Mrs Harriet Loretta CS 1414 W 22d st. Tel W. 565.

Williams, Mrs Annetta CS Tues Thurs Sat 901 Haas blg.

Wills, Mrs Anna L. CS 1-4 230 W 62d st. Tel 291909.

Wilson, Mrs Henrietta Inman CS 10-4 Mon Wed Fri 920 Loew's State blg. Tels 820529; res Hol. 6256.

Wing, Mrs Jennie F. CS 9-1 736 Whittier st. Tel 549-39.

Winter, Mrs Matilda B. CS 10-1 1223 W 8th st. Tel M. 2380.

Wolcott, Mrs Carrie B. 1-5 513 Story blg. Tel 62632.

Woolley, Mrs Anna CS 304 Loreto st. Tel Linc. 2189.

Works, Mrs Harriett W. CS Mon Wed Fri 823 W P Story blg. Tels 11793; res 560236.

Yates, Miss Ethel CS 9-1 1197 W 29th st.

Young, Mrs Emma CS 10-5 417 Van Nuys blg. Tels 66810; res Wils. 128.

Ziegler, Mrs Emma C. CS 3020 S Vermont av.

MADERA

Odren, Mrs Julia C. CS 308 North L st.

MARTINEZ

Lancaster, Mrs Sarah B. CS 1625 Willow st. Tel 468.

MERCED

Albright, Mrs Luella D. CS 204 21st st. Tel 203.

MILL VALLEY

Malyon, Miss Edith E. CS 129 Buena Vista av.

MODESTO

Isel, Mrs Minnie Bell CS 1-4 1008 13th st. Tel 1344.

Maxcy, Mrs Sarah B. CS 1-3 819 13th st. Tel 1079.

Townsend, James L. E. CS 10-4 Beard blg, 11th st. Tels 1269; 10-F-5.

Worthen, Arthur L. CS 1107½ J st. Tel 556.

MONROVIA

Ellis, Mrs Sadie Baglole CS 415 E Lemon av.

MONTEREY

Grimes, Mrs Lilian M. CS 9-2 414 Clay st. Tel 556.

MORGAN HILL

Anderson, Mrs Effie L. CS El Tora st. Tel.

NAPA

McDougall, Mrs Mary A. CS 120 Polk st. Tel 172.

Smith, Mrs Winifred Moss CS 10-4 115 N Brown st. Tel 847.

NEVADA CITY

Magonigal, Mrs Ida M. CS Zion st. Tel 131.

OAKLAND

Annett, Mrs Irene CS 521 Jean st. Tel Pied. 8944 J.

Anthony, Miss Clare CS American bnk blg. Tel Oak. 1146.

Applegarth, Miss May S. CS American bnk blg. Tel Lake. 2247.

Armstrong, Mrs Nina B. CS 509 1st Sav bnk blg. Tel Oak. 8635.

Augsburg, Mrs Edna K. CS 4295 Gilbert st. Tel Pied. 7658.

Baker, Miss Septina CS 1971 Franklin st.

Ballard, Mrs Inez M. CS 10-12 3715 Telegraph av. Tel Pied. 5389.

Barnett, Mrs Lucile A. CS 691 Wesley av. Tel Lake. 5536.

Barton, Mrs Louise S. CS 412 Bellevue av.

OAKLAND

Blaine, Mrs Ola May CS 818 East 16th st. Tel Merit 2480.

Blodgett, Mrs Frances S. CS 746 Walker av.

Bonham, Herbert Earl CS American bnk blg.

Bray, Mrs Eva J. CS 2093 Harrison blv.

Browne, Mrs Morgenia CS 621 Boulevard way. Tel Lake. 5392.

Channcey, Miss Anna CS 1811 Harrison st.

Cornish, Mrs Margaret E. CS 3-5 except Wed 1560 Madison st. Tel Oak. 2020.

Dasher, Mrs Kathleen K. CS 424 Bellevue av, apt 1. Tel.

Deadrich, John A. CS 518 American bnk blg. Tel Oak. 156.

Deadrich, Mrs Lydia P. CS 3735 Woodruff av. Tel Mer. 2125.

Dealey, Mrs Edna E. CS 503 Easton blg. Tels Oak. 1188; res Lake. 3883.

DiVoll, Mrs Lydia A. CS 407 Euclid av.

Dodge, Mrs Adah F. CS Tues Thurs Sat American bnk blg. Tels Oak. 9291; res Fruit. 3720.

Dunn, Mrs Priscilla M. CS 1-5 1901 Franklin st. Tel Oak. 7581.

Elder, Robert CS Federal blg. Tels Oak. 2182, 1198.

Esterbrook, Mrs Minnie CS 1-5 except Sat 5609 Ocean View drive. Tel Pied. 7755.

Finch, Mrs Clara D. CS 2-4 except Mon Sat 3061 Richmond blv. Tel Lake. 7147.

Fluno, Mrs Ella V. CSB (teacher) 1732 Franklin st.

Fogg, Mrs Lydia G. CS 759 Santa Rey av.

Fowle, Mrs Harriett E. CS 1969 Franklin st. Tel Oak. 1996.

Grant, Mrs Sophia A. CS 1231 Adeline st.

Hale, Mrs Jean H. CS 10-4 Tues Thurs Sat American bnk blg. Tel Oak. 5077.

Haly, Mrs E. Madeleine Standish CS 1-4 except Sat 666 Walsworth av. Tel Pied. 805.

Hansen, Mrs Mabel M. CS 521 1st Nat bnk blg. Tels Oak. 2701; res Pied. 7216 W.

Hawley, Mrs Flora F. CS 1775 Franklin st. Tel Lake. 499.

Isaacson, Emil CS 1735 28th av. Tel Fruit. 3647.

Jackson, Mrs Minnie Harmon CS 1-5 1735 Webster st. Tel Oak. 5736.

Jackson, Orrin W. CS 1-5 1735 Webster st. Tel Oak. 5736.

Kenbrook, Mrs Estella G. CS 585 Jean st.

Kerrick, Mrs Cleopatra A. CS 521 1st Nat bnk blg. Tels Oak. 2701; res Lake. 2477.

Kerrick, Fred B. CS 521 1st Nat bnk blg.

Kimball, Miss Elizabeth CS 1-5 except Sat American bnk blg. Tels Lake. 571; res Oak. 8769.

Kimball, Franklin P. CS 406 20th st.

Lamoureux, Mrs Judith CS 240 Grand av. Tel Oak. 4982.

Lutz, Mrs Ruby S. CS 394 20th st.

Marshall, Mrs Anna CS 1-4 except Fri 148 Moss av. Tel Pied. 8510.

McAvoy, Mrs Jenny Lind CS 371 60th st. Tel Pied. 1040.

McBurney, Elmer CS 2003 Franklin st.

McBurney, Mrs Lizzie H. CS 2003 Franklin st. Tel Oak. 5261.

Moore, Mrs Margaret Mason CS 10-1 Federal Realty blg. Tel Oak. 2463.

Nash, Alfred E. CS 11-4 except Thurs 1008 American bnk blg. Tels Oak. 118; res Oak. 752.

Nicholson, Mrs Florence CS 1744 Franklin st, Apt. 6. Tel Lake. 2269.

Norris, Mrs Augusta Cole CS 2059 Franklin st.

Nyman, Mrs Hulda CS 876 Aileen st. Tel Pied. 9267.

Patterson, Mrs Mabel CS 2337 Harrison blv. Tel Lake. 5165.

Peebles, Mrs Gertie CS 164 Athol av. Tel Merritt 2805.

Reese, Miss Lillian Clyde CS 407 Euclid av. Tel Oak. 1112.

Reynolds, Charles Daniel CSB (teacher) 10-1 1st Sav bnk, San Pablo and 16th sts. Tels Oak. 2497; res Pied. 5419.

Reynolds, Mrs Elizabeth M. CS 501 Plaza blg. Tels Oak. 1147; res Oak. 9475.

Roach, Mrs Evelyn A. CS American bnk blg. Tel Oak. 9291.

Robertson, Gilbert CS 523 1st Nat bnk blg. Tel Lake. 1113.

Robinson, Mrs Annie P. CS 518 1st Sav bnk blg. Tels Oak. 156; Lake. 4346.

Runner, Mrs Sophia A. CS 1-5 1936 Fruitvale av. Tel Fruit. 3930.

Schreiner, Mrs Madeline M. CS 4710 Market st. Tel Pied. 3548.

Seelau, Mrs Rosalie CS 9-12 except Sat 2224 47th av. Tel Fruit. 789 W.

Sherrard, Mrs Isabella R. CSB (teacher) 10-1 except Thurs Peralta apts, 13th and Jackson sts. Tel Lake. 256.

Small, Frederick A. CS 11-4 Mon Wed Fri 1st Sav bnk blg, San Pablo av and 16th st. Tel Oak. 455.

Springsteen, Mrs Fannie CS 969 30th st.

Summers, Mrs Eleanor C. CS 1428 36th av. Tel Fruit. 1830.

Tomlinson, Mrs Mary Scott 4520 Park blv.

Tucker, Mrs Ada M. CS 10-1 except Sat; 7-9 Fri 608 1st Sav bnk blg. Tels Oak. 9291; res Oak, 6577.

Van Horn, Mrs Mae T. CS American bnk blg. Tel Oak 5077.

Watson, Mrs Venie E. CS 1-5 except Sat 1760 Webster st. Tel Oak. 802.

Wilson, Mrs Nellie CS 1445 89th av. Tel Elm 246.

Winter, Mrs Lillian G. CS 260 38th st.

OCEAN BEACH

Gale, Mrs Carrie May CS 4796 Brighton st.

OCEANPARK

Cheney, Mrs Katherine R. CS except Sat 140 Grand av. Tel 61796.

Cowell, Mrs Katharine CS 163 Marine st. Tel 21227 and 61436.

Ferree, Mrs Jessie Ewart CS 10-1 143 Fraser av. Tel 61115.

Hail, Thomas H. CS 10-1 163 Marine st. Tels 61436 and 21227.

Higgins, Mrs Jessie G. CS St Regis apts. Tel 63184.

OCEAN PARK HEIGHTS

Gaines, Mrs Edith Bayne CS La Ballona rd. Tel 61506. Mail Palms RR 1.

ONTARIO

Spencer, Mrs Evelyn L. CS 222 E. G st.

Young, Mrs Florence F. CS 220 West G. Tel 583.

ORANGE

Conklin, William W. CS 9-4 7 Ehlen-Grote blg. Tels 85 J; res 601 R.

Everett, Mrs Eliza CS 176 S Cambridge st. Tel 239 R.

Lewis, Mrs Jennie L. CS 217 S Cypress st.

OXNARD

Chapman, Mrs Hannah M. CS postal address Hotel Oxnard.

PACIFIC GROVE

Cantrell, Mrs Minnie Ayres CS 132 4th st. Tel 406 J.

Hubbard, Mrs Martha E. CS 223 17th st.

Raymond, Miss Elizabeth H. CS 112 17th st. Tel 492.

PALO ALTO

Bradford, Mrs Sallie J. L. CS 2-5 except Sat 527 Waverly st. Tel 165.

Cramer, Miss Dora E. CS 2-5 except Sat 1028 Bryant st. Tel 853.

Hoppin, Miss Clara M. CS 1019 Bryant st. Tel 1487.

Sims, Mrs Frances CS Scott st. Tel 1190 J.

Welch, Mrs Miriam E. CS Woodland av. Tel 1303 R.

PASADENA

Ackermann, Mrs Elsie M. CS mornings 1164 N Sierra Bonita av. Tel Col. 5564.

Ackermann, Herman CS 1164 N Sierra Bonita av. Tel Col. 5564.

Badger, Mrs Agnes Dudley CS Cit Sav bnk blg.

Baker, Mrs Florence H. CS mornings 723 E Calif. st. Tel F. O. 535.

Baker, Samuel H. CS 10-3 301 Citizens Sav bnk blg.

Baley, Mrs Lillie Lee CS Postal address.

Ballou, Miss Orvillie CS 474 Galena av.

Bowen, Mrs Susan C. CS 542 Thompson dr. Tel Col. 4447.

Bunnelle, Miss Bonnie CS 415 Cit Sav bnk blg.

Butterworth, Mrs Mary H. CS 2-5 except Sat 100 S El Molino av. Tel F. O. 2104.

Campbell, Miss Maurine CSB (teacher) 106 El Molino av, S.

Church, Miss Cornelia C. CSB See Los Angeles.

Denton, Mrs Harriett CS 352 Buckeye. Tel F. O. 4919.

Ellison, Mrs Hannah Hall CS 482 Center st. Tel F. O. 5827.

Field, Mrs Elizabeth Edwards CS 9-1 309 Citizens Sav bnk blg. Tels Col. 8410; res F. O. 1993.

Field, Howard CS 1-4 309 Citizens Sav bnk blg. Tel Col. 8410.

Frederick, Mrs Hattie M. CS 982 Galena av.

Galt, Mrs Minnie A. CS 520 Prescott st. Tel Col. 5689.

Gatch, Mrs Emma Gray CSB (teacher) 809 Oakwood pl.

Gilmour, Mrs Martha E. CS 337 N Catalina av.

Gould, Mrs Clara L. CS 483 E Walnut st.

Gray, Mrs Ethel Price CS 181 S Lake av.

Hanna, Mrs Camilla CSD 803 Oakland av.

Heath, Miss Jennie E. CS 815 Merritt drive.

Helfrich, Mrs Nancy CS 1621 Oakdale st, mornings.

Hemenway, Miss Bertha L. CS 54 S Madison av. Tel F. O. 3233.

Hunter, Miss Julia E. CS 132 S Lake av. Tel F. O. 5956.

Keeley, Mrs Mary E. CSD mornings except Wed Sat 908 Oak Grove av. Tel F. O. 3265.

Keller, Mrs Sadie Litchfield CS 43 Magnolia Bungalows, 79 N Marengo av. Tel F. O. 303.

Kinter, Mrs Elizabeth L. CSB 10-1 681 W California st. Tel Col. 3230.

McBride, Edwin Hall CS 10-3 402 Central blg.

McBride, Mrs Verna Baker CS 401 Central blg.

McClelland, Mrs Sara L. CS 95 N Hudson av.

Norcott, Miss Martha CS 865 N Mich. av.

Oliver, Mrs Ermina G. CS 465 E Or. Gr. av.

Proser, Miss Sylvia E. CS 10-4 except Sat 132 S Lake av. Tel F. O. 5956.

Putnam, Miss Ethel CS mornings 264 S Lake av.

Putnam, Mrs Helen E. CS mornings except Sat 264 S Lake av. Tel Fair Oaks 3601.

Reed, Mrs Cora C. CS 317 E Orange Grove av. Tel Col. 7062.

Sheldon, Mrs Lulu C. CS 1193 Denver st. Tel Col. 5026.

Smith, Mrs Alice Cheney CS 1-4 except Wed Sat 541 Central blg. Raymond av. Tel Col. 656. Res F. O. 3241.

Thompson, Miss Nellie W. CS 1-4 except Sat 302 Casa Grande blg. Tel F. O. 50.

Van Arsdale, Henry CSB (teacher) 1.30-5 except Sat 714 Citizens bnk blg. Tel F. O. 2018.

Voak, Mrs Cora CS 301 La Casa Grande blg.

Whipple, Mrs Dorothy F. CS 845 N Holliston av. Tel Colo. 80.

Williams, Mrs Mary E. CS 805 E Or Gr av.

Winn, Charles V. CS 9-4 414 Citizens Sav bnk blg. Tel Col. 357.

PASADENA
Woodward, Miss Alice H. CS 416 Citizens bnk blg.
Wright, Mrs Nita J. CS 276 N Lake av. Tel F. O. 884.
Wright, Mrs Roselpha G. CS 811 Oakland av.
Young, Mrs Amie 991 Rio Grande. Tel F.O.5020.

PETALUMA
Roberts, Mrs Margarett G. CS 10-12; 2-4 23 Western av. Tel 325.

POMONA
Kuntz, Mrs Jane C. CS 1-5 413 S Garey av. Tel 938.
Widener, Mrs Minnie L. CS 729 Bradford st. Tel 3786.
Witte, Mrs Bertha R. CS 11-5 351 Investment blg. Tel 7171.

REDLANDS
Pohl, Mrs Kate D. Grant CSB 603 W Highland av. Tel Main 1267.

REDONDO BEACH
Perkins, Mrs Mae Link CS 717 S Broadway. Tel 2204.
Thomas, Mrs Zella A. CS 413 S Elena av. Tel 2232.

REEDLEY
Polk, Mrs Dorothy CS 1447 E st. Tel 604.

REWARD
Pearson, Mrs Leola CS. Tel Main 53.

RICHMOND
Mitchell, Mrs Madge C. CS 3-5 434 4th st. Tel 646 W.
Strom, Mrs La Verne T. CS 2-4 Tues Thurs 452 12th st. Tel 145.

RIVERSIDE
Filkins, Miss Edna M. CS 1-4 except Sat 883 Main st. Tel 1484.
Hall, Mrs Agnes O. CSB (teacher) 1-4 except Sat 320 Loring blk, Main st.
Herdeg, Mrs Anna L. CS 872 W 10th st.
Lawton, Miss Ida CS 1-4 except Thurs 859 Main st.
McDowell, Mrs Lizzie A. CS 990 W 7th st. Tel 1043 J.
Nuckolls, Mrs N. Bessie CS 10-3 477 Orange st. Tel 1719.
Raby, Henry G. CS 215 W 3d st. Tel.
Suits, Mrs Mary B. CS 378 Bandini av. Tel.

SACRAMENTO
Bates, Mrs Florence I. CS 11.30-2 Capital Nat bnk blg. Tel Main 2842 W.
Berry, Mrs Eleanor Tiffany CS 12-3 Park View apts. Tel M. 5024 R.
Bradner, Mrs Clara H. CS 9-11.30 Capital Nat bnk blg.
Clifton, Mrs Jennie CS 1-4 4300 Stockton blv. Tel Cap. 457.
Colburn, Charles H. CS 320 Capital Nat bnk blg. Tel M. 5736.
Geisreiter, Mrs Ida M. CS People's bnk blg. Tels.
Gibson, Mrs Dora L. CS 11-4 except Sat 1807 Eye st. Tel Main 6229.
Gilbank, Mrs Annie M. CS 616 29th st. Tel Main 1128.
Gillenwaters, Mrs Nellie CS 2-5 Cap. Nat. bnk blg.
Hayford, Mrs Emma W. CS 3-5 Mon Wed Fri Capital Nat bnk blg. Res tel M. 2707 W.
Krebs, Mrs Harriet A. CS 12-3 2401 H st. Tel M. 2347.
McArthur, Mrs Ethel CS 9-11.30 People's bnk blg. Tel M. 818.
Milliken, Mrs Lucy C. R. CS 905 H st. Tel M. 4065.
Perkinson, Mrs Fanny Clarke CS except Sat 1223 F st. Tel.
Reilley, Mrs A. Leone CSB (teacher) 2-4 except Sat. 608 People's bnk blg. Tel M. 818.
Thomas, Mrs Laura C. CS 10-2 1515 10th st, apt 18. Tel M. 627.

SALINAS
Johnson, Mrs Sara F. P. CS 9.30-4 McDougall blg, Main and Gabalan sts. Tel 691.

SAN BERNARDINO
Hilke, Mrs Celia M. CS 755 G st. Tel 1642.
Lord, Mrs Lucina CS 1073 Mt Vernon av. Tel 490.
Pierce, Mrs Anna Gyger CS 9.30-1 202 Katz blg, E and 3d sts. Tel 1286.
Reed, Mrs Annie L. CS 386 Sixth st. Tel 2342.
Reed, Mrs Rosa CS 1.30-5 except Sat 202 Katz blg. Tel 1286.

SAN DIEGO
Baker, Mrs Nancy E. CS 1230 24th st. Tel M. 2244.
Bowler, Mrs Esther K. CS 1-4 631 12th st. Tel Main 3935.
Burr, Mrs Eleanor H. CS 10-5 407 Scripps blg. Tel 63767. Res 2330 1st st. Tel 63357.
Bush, Mrs Ollie Kerr CS 1837 3d st. Tel 62245.
Carter, Mrs Ada R. CS 917 1st Nat bnk blg. Tels 657-53; res Hillc. 2171 W-K.
Champion, Mrs Euphemia L. CS 2352 1st st. Tel 63361.
Conant, Mrs Laura C. CS mornings Spreckels blg.
Crankshaw, Mrs Esther K. CS 3264 4th st.
Culver, Mrs Elizabeth Case CS 4557 Kensington dr. Tel.
Davis, Mrs Ida T. CS 3688 5th st. Tel Hillc. 904.
Decker, Fred W. CS 10-4; 9-12 Sat 809 1st Nat bnk blg. Tel Main 1776.
Devor, Mrs Elizabeth CS 719 Ft Stockton dr.
Eagon, Miss Mattie K. CS 10-4 612 Scripps blg. Res 120 Fir st. Tels 63560; res M. 5335.
Gray, Mrs Kate Joy CS 3906 Falcon st. Tel.
Hall, J. Marshall CS 9-5 577 Spreckels blg. Tels M. 2686; res 612-25.
Hammond, Edwin F. CS 1st Nat bnk blg.
Hammond, Mrs Gussie L. CS 2903 Thorn st.
Hannah, Mrs Bertha Wells CS 9-3.30 4076 3d st. Tel Hillc. 2145.
Healy, Miss Mina A. 3586 University av.
James, Duncan A. CS 1166 11th st. Tel Main 6300.
James, Mrs Sara Jewell CS 1166 11th st. Tel Main 6300.
Jessen, Miss Annie CS 1622 29th st.
Jordan, Mrs Lucy Ethel CS 9-5 307 Spreckels blg. Tel Main 2900.
Keel, Miss Emma M. CS 2552 1st st. Tel 621-87.
Kenison, Mrs Harriet E. CS 4122 1st st. Tel Hillc. 2531 W.
Levis, Miss Harriet CS 4080 Cherokee av, E.
Loomis, Cassius M. CS 4032 Front st. Tel Hillc. 3151 J.
Martin, Mrs Ada Austin CS 10-3 except Sat 309 Spreckels blg. Tels Main 6680; res Hillc. 2790.
McCutcheon, Mrs Alma T. CS 12.30-4 1109 1st Nat bnk blg. Tels Main 1448; res Hillc. 2152.
Moller, Mrs Clara CS 1946 C st. Tel M. 3345.
Munger, Mrs Julia M. CS Hotel Casaloma.
Parrotte, Mrs Mary H. CSB 2357 4th st. Tel 65114.
Paton, Mrs Aliton CSB (teacher) 2227 C st.
Pearson, Charles A. CS 412 Scripps blg.
Pearson, Miss Frances A. M. CS 3826 7th st. Tel Hillc. 2056.
Pettegrew, Mrs Idelle CS 3975 8th st. Tel Hillc. 839.
Pfaff, Miss Lona Anna CS 576 Spreckels blg. Tel 65420.
Pierce, Charles Edwin CS 10-12, 3-5 508 Union blg. Tel Main 3175.
Priday, Mrs Minnie CS 10-4 700 16th st. Tel M. 3446.
Rutherford, Mrs Jennie E. CS 10-4 1025 1st Nat bnk blg. Tels.
Scribner, Mrs Electa F. CS 920 1st Nat bnk blg. Tels M. 1160; M. 3425.
Smith, Mrs Edith B. CS 1st Nat bnk blg. Tel 737.
Steinbach, Miss Jessica M. CS 10-1; 3-5 617 1st Nat bnk blg. Tels 644-71; res Hillc. 1536.
Stickney, Mrs Love A. CS 1st Nat bnk blg.
Stuart, Mrs M. Pauline CS 508 Spreckels blg. Tels.
Terry, Charles P. CS 407 Spreckels blg. Tels Main 539; res Main 5537.
Terry, Mrs Clara Dorothy CS 407 Spreckels blg. Tels Main 539; res Main 5537.
Tyler, Mrs Caddie Bell CS 837 30th st. Tel M. 6090.
Welstead, Mrs Alice W. CS 2729 4th st. Tel Hillc. 3600.
Wilcox, Mrs Ella De Groff CS 125 Brooks av. Tel Hillc. 1506 J.
Winks, Miss Blanche H. CS Casa Vida apts.
Zuch, Mrs Pearl B. CS 3758 31st st.

SAN FRANCISCO
Alco, Julian H. CS 1-5 except Wed Sat 2151 Union st. Tels Fill. 2151; West 1400.
Babcock, Mrs Jennie R. CSB mornings except Sat 1232 29th av. Tel Sun. 2109.
Bacon, Miss Lucy A. CS 11-3 Tues Thurs Sat 133 Geary st. Tels Gar. 423; res Frank. 5201.
Bailie, Mrs Anna G. CS 835 Hyde st. Tel Frank. 3968.
Bangs, Mrs Fannie M. CS mornings except Sat 408 The Braeburn, 861 Sutter st. Tel Pros. 420.
Barnett, Mrs Ola S. CS 445 Ellis st. Tel Frank. 7636.
Bartlett, Mrs Josephine W. CS mornings Mon Wed Fri 166 Geary st. Tels Kear. 134; res Frank. 8800.
Bauer, Mrs Edna R. CS 10-5 Mon Wed Fri 57 Post st. Tels Doug. 625; res Fill. 1551.
Baum, Mrs Emma L. CS Chancellor hotel. 433 Powell st. Tel Doug. 2004.
Berry, Mrs Harriett S. CS 1-4 except Fri 106 Hugo st at 2d av. Tel Sun. 3084.
Best, Mrs Ada C. CS 11-3 Mon Wed Fri 133 Geary st. Tel Sutter 1299. Res 873 Arlington rd, Berkeley.
Birdsall, Mrs Margaret CS 10-5 except Wed Sat 133 Geary st. Tel Sut. 1516.
Boyden, Mrs Grace CS 9-12 1350 Pine st apt 406.
Brachfeld, Mrs Rose CS 10-3 Tues Thurs Sat 166 Geary st. Tels Gar. 1734; res Pros. 1202.
Braddy, Mrs Ellen CS 282 25th av. Tel.
Bradshaw, Miss Sue Ella CSD (teacher) 2-5 Mon Wed 2269 Sacramento st. Tel Fill. 31.
Braidwood, J. Addison CS 9-1 133 Geary st. Tels Gar. 423; res Pac. 3416.
Braidwood, Mrs Katherine CS 133 Geary st. Tel Gar. 423.
Breyman, Mrs Mame C. CS 1.30-5 634, 133 Geary st. Tels Doug. 3331; res Fill. 4143.
Brown, Mrs Margaret J. CS 10-3 2135 Sacramento st. Tel Fill. 3852.
Bryant, Mrs Loetta Harding CS 10-4 133 Geary st.
Bunting, Mrs Mildred M. CS Whitney blg. Tels.
Burque, Mrs Mary J. CS 81 Shore View av, Lincoln Manor. Tel Pac. 5689.
Carroll, Mrs Nellie Paull CS 9-1 57 Post st. Tels Sut. 1690; res Pros. 560.
Chandler, Mrs Jessie May CS 2-4 except Sat 3641 19th st. Tel Valencia 7430.
Chapin, Miss Joy CS 12-4 Mon Wed Fri 166 Geary st. Res tel San Anselmo 511 W.
Chase, Mrs Annie C. CS 2426 26th av. Tel Sun. 2412.
Chenoweth, Mrs Henrietta CS 10-1 except Mon 166 Geary st. Tels Gar. 1437; res Park 606.
Coope, Mrs Bertha CS 10-3 Mon Wed Fri 166 Geary st. Tels Gar. 1734; Fill. 2925.
Daugherty, Mrs May CS 10-5 except Sat 801 Jones st. Tel Frank. 4262.
Davie, Mrs Abbie A. CS 1725 Pine st.
Davie, Charles A. CS 1-5 133 Geary st.
Dodge, Mrs Kate L. CS 1-4 except Sat 970 Naples st. Tel Ran. 4606.
Doesburg, White CS 133 Geary st. Tel Sut. 735.
Dowling, Miss Evelyn C. CS 1-5 Mon Wed Fri 133 Geary st. Tel Kear. 3084.
Drachman, Mrs Jennie CS 9-1.30 except Fri; 57 Post st. Tels Sut. 4528; res Sun. 4230.
Dupuy, Mrs Cesarine CS 2-5 except Sat 166 Geary st. Tels Gar. 570; res Pac. 818.

SAN FRANCISCO

Ely, Mrs Jessie Brachmann CS 851 Cal. st. Tel Doug. 753.

Felton, Mrs Mary M. CS 2-4 except Sat 133 Geary st. Tel Gar. 597.

Ferguson, Benjamin Elijah CS 625 Bush st. Tel Sut. 6278.

Fosbery, Arthur F. CS 10-12.30 Tues Sat 166 Geary st. Tel Sut. 3473.

Fosbery, Mrs Eugenia M. CSB (teacher) 10-12.30 Tues Sat 166 Geary st. Tel Sut. 3473. Cable Mafos.

Foster, Mrs Alice S. CS 10.30-4.30 386 Geary st. Tel Sut. 600.

Gale, Frank Walter CSD (teacher) 1-4 Mon Wed Fri 166 Geary st. Tels Kear. 134 res West. 7906.

Gilbert, Mrs Annie CS 11-3, 7-9 Mon Thurs 537 Central av. Tel Fill. 783.

Gilliam, Miss Alice L. CS 1062 Sutter st. Tel Frank. 2768.

Gorfinkel, Miss Hattie CS 1-4 except Sat 2661 Cal. st. Tel Fill. 709.

Gould, Harry Folsom CS 1-4 166 Geary st. Tels Sut. 3473; res Pac. 3738, West 3142.

Hansen, Henry CS 10-5 177 Post st. Tel Gar. 1270.

Haskell, Olcott CSB (teacher) 12-5 except Sat 166 Geary st. Tels Sut. 864; res San Rafael 755.

Hincher, Miss Myrtie M. CS 10-2 except Sat 166 Geary st. Tel Sutter 2027.

Hoffman, Mrs Aline Mallory CS 10-2 Mon Wed Fri 177 Post st. Tel Gar. 1384.

Horton, Mrs Elizabeth Norris CS 1590 Sacto st. Tel Pros. 8962.

Howe, Mrs Sarah D. CSD 11-4 626 Phelan blg. Tel Doug. 4147.

Hursh, Mrs Evah E. CS 715 Loew-Warfield blg.

Jaccard, Mrs Lena D. CS 9-12 999 Bush st. Tel Pros. 3188.

James, Mrs Harriet CS 1-3 except Sat 567 44th av. Tel Bayview 1421.

James, Mrs Lillian CS See Los Angeles.

Jordan, Mrs Abbie Lowell CS 1219 12th av. Tel Sun. 385.

Kimball, Miss Eugenia CS 701 Post st. Tel Frank. 6620.

Le Blond, Frank C. CS 11-4 except Sat 516 Whitney blg, 133 Geary st. Tel Sut. 735.

Lehmann, Carl H. CS 2-5 68 Post st. Tel Douglas 5858.

Lillie, Mrs Catherine D. CS 740 24th av. Tel Bay View 2142.

Long, Mrs Louise B. CS 10-6 166 Geary st. Tels Sut. 6517; res Gar. 2345.

Lord, Mrs Fanny A. CS 1-4 Tues Thurs Sat 226 Tenth av. Tel Pac. 269.

Lyon, Mrs Ella Ewell CS 10-4 Chancellor hotel, 433 Powell st. Tel Doug. 2004.

Mabury, Miss Carlotta CS 1-4 Mon Wed Fri 133 Geary st. Tels Gar. 423; res Fill. 763.

Maloy, Mrs Louise E. CS 11-5 133 Geary st. Tels Doug. 5021; res Mill Valley 411-3.

Malyon, Miss Edith E. CS See Mill Valley.

Manuel, Mrs Anna Josephine CS 248 Colon av.

Marsh, Mrs Jean L. CS 133 Geary st.

Marvin, Mrs Matilda CS 951 Eddy st. Tel.

Mayes, Mrs Carolyn Shanahan CS 10-3 166 Geary st. Tel Doug. 2246.

McCaslin, Mrs Gertrude CS 11-4 Mon Thurs 166 Geary st. Res tel Rand. 4009.

Meyer, Mrs Lyda F. CS 147 26th av. Tel Pac. 1848.

Miles, Mrs Lillian H. CS 1.30-5 616, 133 Geary st. Tels Sut. 4125; res Frank. 3215.

Miller, Mrs Gussie I. CS 196 Lower ter. Tel Market 8723.

Morck, Mrs Annie CS 11-3 Mon Wed Fri 133 Geary st. Tels Doug. 6592; res Park 5569.

Morgan, Miss Allie CS 46 Kearny st. Tel Sut. 3424.

Naugle, Mrs Clara L. CS 659 44th av.

Noah, Mrs Sarah R. CS 805 Bush st. Tel Frank. 7679.

Noggle, Mrs Anna M. CS 1327 Leavenworth st. Tel Prospect 8597.

Paddison, Mrs Mary B. CS 68 Post st. Tel.

Parker, Mrs S. Elizabeth CS 376 Sutter st.

Partington, Miss Blanche CS 1-5 except Sat 166 Geary st. Tels Gar. 1437; res Park 7986.

Penfield, Mrs Adele E. CS 10-1 except Wed 133 Geary st. Tel Gar. 597.

Peters, Mrs Cinderella CS 1145 Hyde st.

Porter, Miss Ann T. CS 9-2 except Sat 166 Geary st. Tels Sut. 2027; res Park 8388.

Potter, Mrs Elmina A. CS 10-1 except Sat 166 Geary st. Tels Sut. 1216; res Fillmore 5690.

Pringle, Mrs Alice CS 1274 Funston av.

Prior, Mrs Nellie M. CS 10-1 133 Geary st. Tels Sut. 4125; res Miss. 3503.

Putnam, George Lincoln CS 133 Geary st.

Putnam, Robert Harvey CS 1-5 166 Geary st. Tels Doug. 880; res Fill. 2500.

Rhodes, Mrs Sue M. CS 1.30-4 except Sat 57 Post st. Tel Sutter 1690.

Rosengarden, Mrs Henrietta CS Mon Wed Fri 2153 Sacramento st, apt. 11. Tel Fill. 1749.

Ross, Peter V. CSB (teacher) by appointment 166 Geary st. Tel Sut. 2027.

Russell, Mrs Ida S. CS 1-4 418 21st av. Tel Bayview 5127.

Sandelin, Charles C. CS 10-1 68 Post st. Tel Doug. 5858.

Sandelin, Mrs Mattie C. CS 2-5 68 Post st. Tel Doug. 5858.

Sands, Mrs Annie L. CS 10-1 1452 Filbert st. Tel Pros. 7503.

Schocken, Mrs Lillie CS 2-5 Mon Wed Fri 1400 Hyde st. Tel Frank. 3317.

Schroeder, Mrs Alice CS 300 2d av. Tel Bayview 5083.

Shank, Floyd C. CS 57 Post st. Tel Sut. 4528.

Slocum, Mrs Gertrude S. CS 166 Geary st.

Smith, Mrs Caroline L. CS 12-4 166 Geary st. Tel Sut. 3799. Res 714 Arguello blv. Tel Bayview 325.

Smith, Mrs Mary Coe CS 765 Sutter st. Tel Pros. 8452.

Stanton, David J. CS 9-12 except Fri 19 Palm av. Tels Pac. 3738; West 3142.

Stewart, Mrs Lelia CS 11-3 except Sat 602 Ashbury st. Tel Park 2080.

Stewart, Mrs Tessie CS 1-3 38 Palm av. Tel Pac. 1261.

Stinchfield, Mrs Flora CS 166 Geary st.

Stinchfield, Paul CS 166 Geary st. Tel.

Stone, Albert Cope CS 1-5 166 Geary st. Tel Sutter 3006.

Sutherland, Mrs Alice H. CS 9-1 133 Geary st. Tels Gar. 159; res Berk. 2024.

Sutherland, Hugh A. CS 10-4 166 Geary st. Tel Doug. 7073.

Swenson, Mrs Margaret A. CS 1-4 Mon Wed Fri 2186 California st. Tel Fill. 5765.

Thompson, Miss Mary Hulit CS 10.30-12.30 Tues Thurs Sat 166 Geary st. Tel Kear. 134. Res 701 Post st. Tel Frank. 6620.

Todd, Mrs Daisy CS except Sat and Mon Cornelia hotel apts, 641 O'Farrell st. Tel Frank. 3650.

Vierhus, Mrs Marian Morlock CS 1-5 except Fri 1264 12th av. Tel Sun. 935.

Vincent, Mrs Laura A. CS Mon Wed Fri 133 Geary st. Tels Gar. 1730; Fill. 4679.

von Bergen, Mrs Emilie Rebecca J. CS 10-1 except Sat. 2595 Washington st. Tel Fill. 1558.

Wallace, Mrs Amy Blanche CS 11-4.30 Tues Thurs Sat 133 Geary st. Tel Gar. 1730; res Fill. 2494.

Wheeler, Mrs Sadie CS 1-4 except Tues Sat 1009 Castro st. Tel Val. 857.

Wightman, Miss Helen F. CS 11-3 Tues Thurs Sat 133 Geary st. Tel Sut. 4854.

Wilbur, Mrs Laura B. CS 3294 Clay st. Tel W. 9474.

Willet, Charles E. CS 133 Geary st. Tel Doug. 3243.

Willis, Mrs Mattie H. CS Wiltshire hotel Tel Sutter 2290.

Wilson, Mrs Lena Morse CS 1.30-5.30 except Wed 166 Geary st, 82 Whittell blg. Tel Doug. 1860.

Woodward, Davis A. CS 11-4 except Thurs 166 Geary st.

Woodward, Mrs Lizzie L. CS 11-4 166 Geary st. Tel Doug. 2218.

Wyller, Robert CS 10-4 Mon Wed Fri 166 Geary st. Tel Gar. 1628.

Yates, Mrs Violet CS 11-5 Mon Wed Fri 133 Geary st. Tel Sut. 4854.

Yerington, Mrs Annie L. CS 3786 Sacramento st. Tel Pac. 5498.

SANGER

Kelty, Mrs Cora Bell CS Box 332.

SAN JOSE

Bain, Mrs Catherine M. CS 1-3 except Sat Rhodes Court. Tel 4442.

Bramkamp, Mrs Carrie H. CS 2-4 Bank of San Jose blg. Tel 1417.

Fleming, Miss Louise Kate CS 10-1 except Mon Bnk of San Jose blg. Tel 5592.

Hyde, Mrs Jettora W. CS 2-5 except Thurs Bnk of San Jose blg. Tel 859.

Minor, Mrs Emma C. CS 79 N Lincoln av. Tel 3060 R.

Welch, Mrs Hannah Webster CS 9-12 except Mon 417 Bnk of San Jose blg. Res tel 1207.

SAN LEANDRO

Allen, Miss Jane A. CS Tel S. L. 147 J.

SAN LUIS OBISPO

Gist, Mrs Marie J. CS 1242 Monterey st.

Gray, Mrs Louise CS 1419 Osos st. Tel.

Meyer, Mrs Kate CS 1-5 1119 Chorro st. Tel 215.

SAN MATEO

Bovee, Mrs Frances Ott CS 9-12 Mon Wed Fri 739 Highland av. Tel 1213.

Dannenbaum, Mrs Alice H. CS 9-11, 1-5 227 Elm st. Tel 524.

Jacoby, Mrs Marie CS 421 Occidental av. Tel 1409.

Levy, Mrs Elida Becker CS mornings 415 Costa Rica av. Tel 1201.

SAN PEDRO

Williams, Mrs Camille M. CS 10-1.30 except Sat Ferl blg. Res 3621 Pacific av. Tel 1157 M.

SAN RAFAEL

Adams, Mrs Beulah Eleise CS 10-4 except Sat 318 5th st. Tel 191.

Thwing, Mrs Cornelia S. CS 9-12 Southern Heights blv. Tel 465.

Turner, Mrs Annie Christina CS 754 Petaluma av. Tel 1105.

SANTA ANA

Bennett, Mrs Martha Titus CS 10-4 except Sat 225 W H Spurgeon blg. Tel 234 W.

Boothe, Mrs Cora M. CS 430 W 2d st. Tel 943.

Carmichal, Mrs Margaret A. CS 1309 Grand av. Tel 936 W.

Coutts, Mrs Eugenia Ada CS 406 W 6th st. Tel 945 W.

Coutts, George Young CS 406 W 6th st. Tel 945 W.

Fitton, Mrs Grace E. CS 1602 Bush st. Tel 1159.

Fletcher, Charles O. CS 10-4 316 Spurgeon blg. Tel 193 W.

Hoffman, Mrs Matilda J. CS 10-4 203 W H Spurgeon blg. Tel 470 W.

Moore, Mrs Mary L. CS 1319 Bush st. Tel 1591 W.

Ober, Mrs Alice E. CS 430 W 5th st. Tel 1727.

Von Essen, Miss Margaret C. CS 806 N Broadway. Tel 1011.

SANTA BARBARA
Bigland, Mrs Dorothy CS 1919 Alameda Padre Serra. Tel 1493 J.
Bingham, Mrs Helen W. CSB (teacher) Tel 5199.
Bliss, Mrs Carrie L. CS 1730 Laguna st.
Bliss, Frank S. CS 10-4 1730 Laguna st. Tel 1260.
Brotherton, Mrs Minerva A. CS 1.30-5 except Fri 332 San Marcos blg. Tel 696.
Kirk, Mrs Erminia Gridley CS 300 E Islay st. Tel 1364.
Langley, Mrs Marion E. CS 2-5 1405 Chapala st. Tel 1757 W.
Pope, Mrs Ellen A. CS 1420 De laVina st. Tel 1552.
Reeve, Mrs Ella G. CS 10-1 120 E Sola st. Tel 2430.
Scanland, Richard W. CS 1003½ State st.
Tompkins, Mrs Harriett Jeannette CS 13 Alameda ct, E Sola st. Tel 1039 W.

SANTA CRUZ
Cole, Miss Augusta M. CS 11-4 Trust blg. Tel Main 226.
Harter, Mrs Edith CS 1.30-4 1st Nat Bnk blg. Tels 449 W; res 449 R.
Robinson, Mrs Laura J. CS 11-4 except Sat F. and M. bnk blg. Tel 339.
Smith, Mrs Helen CS except Sat 82 Myrtle st. Tel 1361.

SANTA MARIA
Holeman, Mrs Louise Beemer, CS mornings except Sat 626 S Lincoln st. Tel 526.

SANTA MONICA
Carpenter, Mrs Violet J. CS 9-4 1423 8th st. Tel 21204.
Collins, John H. CS 9-4 except Sat afternoon 1329b 4th st. Tel 22368.
Harris, Mrs Alice E. CS 1219 12th st. Tel 23180.
McNeill, Mrs Elizabeth CS 229 Montana av. Tel 21564.
Patterson, Mrs Lucile Dyer CS 1247 Ocean av. Tel 23162.
Schreiber, Mrs Elsa H. CS 1-4.30 17 Bnk of Santa Monica blg. Tels 21264; res 21297.
Sinkey, Miss Ida M. CS 1301 Wilshire blv. Tel 22848.
Wintle, Frank D. CS 1123 9th st. Tel 21268.
Wood, Mrs Belle Margaret CS 10-2 except Sat 506 7th st. Tel 21670.

SANTA PAULA
Knick, Mrs Clara CS 116 7th st. Home tel 81.
Rebord, Mrs Emma C. CS 217 6th st. Tel 145X1.
Walter, Mrs Ella V. CS 1-4 407 W Main st. Tel 252.

SANTA ROSA
Cummings, Mrs Mary Maxwell CS 10-4 Carithers blg, 4th st. Tels 144; res 1264 J.
Felt, Mrs Nellie T. CS 1-4 609 Johnson st.
Hulett, Mrs E. Jane CS 10-4 Rosenberg blg. Tel 1258. Res Hotel Occidental. Tel 940.
Kofeldt, Mrs Frieda Catharine CS 11-5 721a 4th st. Tel 704 W.

SAWTELLE
Smith, Miss Amanda CS. Tel 22051.

SIERRA MADRE
Schaser, Henry CS 715 W Alegria av.
Sherman, Mrs E. Myrtle CS 273 E Alegria av.

SONORA
Thomas, Mrs Mary M. CS postal address.

SOUTH PASADENA
Carlson, Mrs Millie Jean CS. Both tels.
Carlson, Miss Vivian CS Ong blk. Tel 35785.
Goodwine, Mrs Mary J. CS 1324 Fremont av. Tel Col. 6634.
Maynard, Mrs Margaret H. CS except Sat Ong blk. Tels F. O. 5833; res 35926.
Packard, Ira W. CSD Postal address 2031 Berkshire av.

STOCKTON
Blair, Miss Jerita V. CS Tues Thurs Sat F. and M. bnk blg. Tel 2340. Res Hotel Stockton. Tel 2000.
Cook, Mrs Fannie B. CS 320 E Magnolia st.
Corning, Mrs Sarah CS 1-4 1005 W Flora st. Tel 4791 J.
Fontana, Mrs Hattie E. CS 1015 N Center st. Tel 3349.
Hackett, Mrs Ida Craig CS 11-3 except Mon F and M bnk blg. Tel 2345.
Hubbard, Mrs Susan CS 1023 N Van Buren st. Tel 4171.
Minturn, Thomas R., Jr. CS 10-4 510 F and M blg. Tel 76.
Plummer, Mrs Belle Cady CS 11-5 Mon Wed Fri Yosemite blg.

TAFT
Mulford, Mrs Adila R. CS 9-1 Box 666. Tel Black 1432.

TERRA BELLA
Nelson, Mrs Ellen CS.

THERMAL
Scott, Mrs Edna Lyman CS. Tel.

TULARE
Busby, Mrs Sarah CS 1-5 156 No. N st. Tel 179.

TURLOCK
Webber, Mrs Cora Essex CS 206 Myrtle st. Tel 441.

VALLEJO
Hancock, Mrs Madelia CS 328 Monterey st. Tel 382.
Meyer, Mrs Bertha N. CS 10-1 521 Georgia st. Tel 1483.
Swenson, Mrs Anna CS 715 Sacramento st. Tel 208.

VAN NUYS
Minturn, Mrs Rozene M. CS 1-4 Ventura and Libbit sts. Tel 259 W.
Shrewsbury, Miss Carrie CS 618 Sylvan st.
Thompson, Miss Lois CS 1-5 California bnk blg. Tels 154; res 117 R2.

VENICE
Hole, Mrs Marcia E. CS 44 Dudley av. Tel 61098.
Jennings, Mrs Carolina W. CS 814 Trolleyway. Tel 61119.

VENTURA
Smith, Miss Florence L. CS 420 Laurel st. Tel 105.

VISALIA
Barndollar, Joe N. CS 1400 W Main st. Tel 857.
Barndollar, Mrs Vera E. CS 1400 W Main st. Tel 857.
Case, Mrs Dorothy Estella CS P O Box 1031. Tel 172 J.
Townsend, Mrs Myrtle J. CS 2-4.30 except Thurs 501 N Floral st. Tel 274.

WATSONVILLE
Bendell, Mrs Lallie Massie CS 418 Blackburn st. Tel 537.
Daniel, Mrs Catharine S. CS 1-4 141 Jefferson st. Tel 744.
Kippen, Mrs Julia A. CS 1-4 21 W 5th st. Tel 372 J.

WATTS
Guttery, Mrs Anna B. CS 1336 Clarinda av. Tel So. 6423 M.

WHITTIER
Denney, Mrs Eva M. CS 722 Lemon st. Tel 7842.
Kimmick, Mrs Susan CS 516 Olive drive. Tel 6211.

WILMINGTON
Greaves, Miss Ethel CS 10-4 except Fri Hotel Wilmington. Tel 321.

WOODLAND
Starr, Samuel J. CS 2-4 except Sat Main and 8th sts. Tel 257 J.

YUBA CITY
Thompson, Mrs Mattie E. CS. Tel 529 W.

COLORADO

ALAMOSA
Egan, Mrs Jennie Wilson CS 213 San Juan av. Tel 379.

ASPEN
Deane, Mrs Lottie B. CS postal address 231 W Hopkins av.

BOULDER
Antoine, Mrs Bertha O. CS 1011 Spruce st. Tel 842.
Dawson, Mrs Bert B. CS 9-12 1414 Pine st. Tel 283.
Flannigan, Mrs M. Elizabeth CS Poley apts.
Kemp, Mrs Jane C. CS 1644 Pine st.
Niles, Mrs Cora S. CS 1-5 7 Buckingham blk, Pearl st. Tel 979 W.
Rand, Mrs Ida J. CS 2-5 1829 Spruce st. Tel 853.

CANON CITY
Chapson, Mrs Lizzie K. CS. Tel 559 J.

COLORADO SPRINGS
Anderson, Miss Ida C. CS 303 E Bijou st. Tel Main 3290.
Benjamin, Mrs Effie Louisa CS 1311 N Wahsatch av. Tel Main 2700 J.
Bloomhart, Mrs Jessie CS 412 S Nevada av.
Brewer, Miss Minnie M. CS 312 Hagerman blg. Tel Main 2317.
Dearing, Miss Mary Elizabeth CS postal address 1319 N Wahsatch av.
Downer, Mrs Sadie E. P. CS 227 N Nevada av. Tel Main 739.
Hiltbrand, Miss Rosa CS 304 Hagerman blg. Tel Main 1117.
Hough, Mrs Esther CS 9.30-4.30 308 Hagerman blg. Tel M. 2896.
Johnson, Oscar K. CS 9-4 Hagerman blg. Tel M. 2574.
Lord, Mrs Nancy M. CS 1824 N Tejon st. Tel Main 2822.
Lucas, Mrs Mary CS 306 Hagerman blg.
Ralston, Mrs Mattie J. CS 1321 W Colo. av. Tel M. 1772.
Reynolds, Mrs Elizabeth CS 14 S 14th st.
Sherwood, William Henry CS 1434 Wood av.
Skelton, Mrs Lizzie B. CS 326 Hagerman blg. Tel Main 360.
Skelton, William T. CS 326 Hagerman blg. Tel M. 360.
Snyder, Mrs Carrie P. CS 306 Hagerman blg. Tel Main 278.
Spicer, Miss Mabel Alberta CS 423 N Weber st. Tel Main 2896.

CRIPPLE CREEK
Evans, Mrs Laura E. CS Union Station.

DELTA
Farmer, Mrs Mary Dingman CS 323 Eaton av. Tels Colo. 123 W; Co-op. 19-B.

DENVER
Babbitt, Mrs Lottie T. CS 325 Commonwealth blg.
Bailey, Mrs Hester P. CS 1122 W 10th av.
Baker, Mrs Fanny Macon CS Central Sav bnk blg.
Barnard, Mrs J. Anna CS 639 E 11th av.
Baxter, Mrs Cuba Almond CS 905 Central Sav bnk blg. Tel Ch. 126.
Beavis, Mrs Emma B. CS 53 W 1st av. Tel So. 5513.
Beech, Mrs Mary H. CS 774 S Penn st. Tel So. 1128 W.
Benford, Mrs Eleanora CSD (teacher) 2-4 1615 Downing st. Tel York 5446.
Bishop, Mrs Agnes M. CS 1105 Clarkson st. Tel Y. 1371.
Boak, Mrs Stella B. CS 701 Race st.
Booth, W. Stuart CSB (teacher) by appointment Interstate Trust blg.
Brautigam, Mrs Minnie CS 1169 Cook st. Tel York 2295.
Cameron, Mrs Emily Locke CS 1565 Marion st.
Clayton, Mrs Josephine G. CS 425 Broadway.
Collins, Mrs Mary H. CSD 2927 Champa st. Tel M. 7337.
Cross, Mrs Belle Howie CS 9-12 1218 E Colfax av. Tel York. 7853.
Darling, Mrs Jessie A. CS 3325 Meade st.
Dickson, Mrs Ethel M. CS 1725 E 34th av.
Dodd, Mrs Clara Crumb CS 18, 1241 Lincoln st. Tel Ch. 5956.
Dye, Mrs Lena Leota CS 1218 Logan st. Tel Main 4424.
Emerson, Mrs Melinda V. CS 1615 Franklin st.
Eppich, Mrs Jeannette A. CS 630 Lafayette st.
Franklin, Mrs Nina C. CS 1257 Race st.
Glaze, Mrs Lillian R. CS 714 A Central Sav bnk blg. Tel Champa 394.
Guesnier, Mrs Addie M. CS 715 Central Sav bnk blg.

DENVER

Hall, Mrs Jeannette E. CS 3350 W 31st av.
Harvey, Mrs Ella S. CS 2771 W 38th av.
Harvey, Mrs Mary Rose CS 308 S Ogden st.
Henderson, Mrs Nora H. CS 308 Masonic Temple blg. Tels.
Hinds, Mrs Isabella E. CS 512 Madison st.
Hinton, Mrs Annie M. CS Paramount apts.
Hopkins, Mrs Gertrude CS Central Sav bnk blg.
Howell, Mrs Jennie Griffith CSB 1144 Emerson st.
Hubbell, Mrs Viola L. CS 1121 S Williams st. Tel So. 7142.
Hutter, Milas Oswald CS Hotel Roslyn. Tel Champa 5085.
Ives, Mrs Laura Louise CS 905 Cent. Sav bnk blg. Tels Ch. 126; res Ch. 6875.
Jackson, Mrs Byrd W. CS 8-12 18 Sherman st. Tel South 936.
Johnson, Mrs Minnie E. CS 1859 Lincoln st.
Joy, Bernard M. CS 10-5 612 Central Sav bnk blg. Tel M. 7864.
Joy, Mrs Emma CS 841 Lafayette st.
Karr, Mrs Angelia H. CS 264 S Grant st. Tel South 2981 J.
Kelsey, Mrs Ella H. CS 3439 Decatur st. Tel Gal. 884.
Killie, Mrs Martha E. CS D 6, 1461 Logan st. Tel Ch. 818.
Lang, Mrs Adele M. CS 808 Central Sav bnk blg. Tels Ch. 4085; res Ch. 1415.
Mahin, Mrs Gertrude CS 1345 S Corona st.
Mann, Mrs Frances Mack CSB (teacher) 2-6 1120 Pearl st. Tel York 711.
Mansbach, Miss Wanda H. CS 714 Central Sav bnk blg.
Marrs, Mrs Eusebia M. CS 1570 Detroit st.
McFarlane, Mrs Mary Hale CS 9-1 1773 Williams st. Tel York 791.
Meeker, Charles H. CS 920 Central Sav bnk blg. Tels Main 4131; res York 6590.
Mentzer, Mrs Adda H. CS 2-6 6 Broadway. Tel S. 3036.
Millspaugh, Miss Laura Lucille CS 1224 E Colfax av.
Moore, Mrs Josephine Treat CSB (teacher) 1526 Lafayette st. Tel York 673.
Morris, Mrs Ada F. CS 4050 Lowell blv.
Murphy, Mrs Minnie B. Hall CSD (teacher) 7-10, 5-7.30 805 Gaylord st. Tel York 4074.
Nichols, Mrs Mary P. CSD (teacher) 1566 Kearney st.
Palmer, Mrs Artie K. CS see Brookline, Mass.
Palmer, Ezra W. CSB see Brookline, Mass.
Perkins, Mrs Ula B. CS 1134 Josephine st.
Philips, Charles Henry CS 9-12, 2-5 813 Central Sav bnk blg. Tel Champa 1343.
Potter, Miss Luella May 63 Grant st.
Rawalt, Mrs Ella J. CS 2207 S Cherokee st.
Reemsnyder, Mrs Minnie L. CS 402 E 17th av.
Rinehart, Mrs Sara C. CS 208 E Ellsworth av.
Ruhl, Mrs Dora R. CS 1627 Wash. st.
Schram, Mrs Maud B. CS 1140 Emerson st. Tel Franklin 1297.
Slack, Mrs Emily P. CS 129 W Irvington pl.
Stevens, Mrs Lucie Ellis CS Central Sav bnk blg. Tel Ch. 3826.
Stoneman, Miss Jane Dudley CS 701 Race st.
Study, Mrs Pearl H. CS 906 E 10th av. Tel York 2128.
Sutton, Mrs Winnie E. CS West Court hotel.
Swift, Charles A. CS 9-1, 3-5 517 Symes blg. Tel Champa 3234.
Thomas, Mrs Fern E. CS Adams hotel.
Thompson, Mrs Tui C. CS 1012 Harrison st. Tel York 5431 J.
Townsend, Mrs Emma M. CS 649 Marion st. Tel South 5432.
Truman, Mrs Elizabeth M. CS 735 Symes blg.
Tuttle, Edgar J. CS 707 Central Sav bnk blg.
Washburn, Miss Janette CS 517 Central Sav bnk blg.
Welch, Miss Clara E. CS evenings 1274 Ogden st.
Welker, L. Will CS 517 Symes blg. Tel.
White, Mrs Elenor Montross CS 905 Central Savings bnk blg. Tels.
Williams, Mrs Elizabeth V. CS 1536 Fillmore st. Tel York 2011 W.
Wills, Charles A. CS The Albany hotel.
Witte, Miss Clara A. CS Shirley-Savoy hotel.
Wood, Mrs Florence CS 1550 Ogden st, apt E. Tel Frank. 2117 M.
Wyatt, Mrs Indiana CS 220 S Downing st.
Zint, Altol J. CS 910 Central Sav bnk blg. Tels Ch. 763; res Gallup 4487.
Zint, Mrs Joy E. R. CS 910 Central Sav bnk blg. Tel Ch. 763.

FLORENCE

Boettler, Mrs Alice CS 433 Deikert st. Tel 354.
Brown, Mrs Mary Henderson CS 213 N Frazier st. Tel 317 N. W.

FORT COLLINS

Bumstead, Miss Viola CS 1 Virginia apt. Tel 857.
Hurdle, Mrs Bertha A. CS Virginia apts. Tel 473.
McIntyre, Mrs Rhoda CS 1 Long apts.

GLENWOOD SPRINGS

Meadows, Mrs Susie A. CS Everett blk, 8th st. Tel 254 W.
Rice, Mrs Lillian D. CS 2-5 Citizens Nat bnk blg. Tel 73.

GOLDEN

Ruth, Mrs Luellen Wilbur CS RFD 2.

GRAND JUNCTION

Jones, Mrs Edith A. CS 1134 Grand av. Tel J 277.

GREELEY

Barnes, George S. CS Camfield hotel.
Palsgrove, Mrs Nettie E. CS 1400 7th av.

LAS ANIMAS

Peer, Mrs Elizabeth A. CS 516 6th st. Tel 102.

LEADVILLE

White, Miss Della V. CS 309 W 8th st. Tel 369 W.

LONGMONT

Jantzen, Miss Hermanna CSB 329 Bross st. Tel L. 591 W.

LOVELAND

Stopher, Mrs Mabel M. CS 376 E 14th st. Tel 324 J.

MONTROSE

Ripley, Mrs Martha CS 18 The Thomas House. Tel 213.

OURAY

Hine, Mrs Annetta F. CS Tel 177.

PUEBLO

Baldwin, Mrs Mary F. CS 409 W 11th st. Tel 1968.
Cheatham, Mrs Mary E. CS 508 W 8th st.
Hiles, Mrs Frances Willey CS 1-5 1006 Berkeley av. Tel 1547 J.
McKinney, Mrs Lillie H. CS 325 Veta av. Tel 2139 J.
McLean, Mrs Bertha E. CS 115 Quincy st. Tel 2504 W.
Reeve, Mrs Alta Lowd CS 420 W 11th st. Tel 275.
Roberts, Mrs Athalia Garland CS 526 E Evans. Tel 3645.
Strong, Mrs Mildred H. CS 2415 Grand av.

SALIDA

Lowe, Miss Dorothea CS 238½ F st. Tel 404.
Robbins, Mrs Emma CS 541 G st. Tel 91 W.

TRINIDAD

Bauer, Mrs Hattie A. CS 1-5 126 E Main st. Tel 158.
Gale, Mrs Mattie A. CS 813 Colo. av. Tel 480 J.

CONNECTICUT

ANSONIA

Lapham, Mrs Alice Marsh CS 71 Cottage av. Tel 243.

BRIDGEPORT

Bailey, Miss Adanois CS 500 City Sav bnk blg. Tels Noble 1795; res Noble 3766.
Clay, Mrs Effie M. CS 10-4 307 Liberty blg, 945 Main st. Tels Bar. 1344; res Bar. 7298.
Conrad, Mrs M. Leah CS 10-5 315 1st Bridgeport Nat bnk blg. Tel Bar. 1637. Res Hotel Stratfield.
Graves, Mrs Fannie Elizabeth CS 1-5 except Sat 100 Brookview av. Tel Nob. 1963.
Hodge, Mrs Lillian I. CS 813 Colorado av. Tel Bar. 3089.
Hotchkiss, Mrs Gladys L. CS 355 Prospect st. Tel Barnum 2059.
Peelar, Mrs Louise C. CS 205 Washington av. Tel Noble 593.
Russell, Miss Clara M. CS 15 Liberty st. Tel Barnum 6347.
Smith, Mrs Emma Brown CS 5 Courtland av. Tel Bar. 2836.
Warner, Miss Louise B. CSB (teacher) The Stratfield.

DANBURY

Bristol, Mrs Lillian E. CS 2-5 except Sat 317½ Main st. Res Golden Hill. Tels 1764, 1454.

GREENWICH

Barber, Mrs Mary Chidester CS 124 Mason st. Tel 365 W.

HARTFORD

Bartlett, John O. CS 9-12 110 Edgewood st.
Cowles, Mrs Annie Cooley CS 11 Salisbury st. Tel Bush. 584.
Eckstein, Mrs Nina CS 26 Vineland ter. Tel.
Griffiths, Mrs Edith Lovenia CS 9-12 except Wed Sat 65 Oxford st. Tel 4-0400.
Harvey, Mrs Jennie W. CS 11-3 Tues Thurs Sat 904 Main st. Tel 3-5944.
Helmond, Mrs Minnie E. CS 779 Farmington av. Tel 4-0437.
Mather, Mrs Lizzie W. D. CS 14 Fales st. Tel 4-1820.
Ropkins, Mrs Kate C. CSB 10-1 Tues Fri 856 Prospect av.
Snow, Mrs Jennie S. CS 10-2 Tues Thurs Sat 904 Main st. Tel 5-3122. Res 114 Brook st. Tel 3-6190.
Steiner, Mrs Sophie CS 59 Maplewood av, W.
Tapley, Mrs Jennie M. CS 11-3 Mon Wed Fri 904 Main st. Tels 3-5944; res 4-2401.

LYME

Bell, Mrs Sara J. Tel 39-13.

MERIDEN

Barber, Mrs Melissa H. CS 32 Orient st.
Conway, Mrs Sophie Eva CS 415 Broad st. Tel 1540. Summer months Cedar Beach, Milford. Tel 55-2-3.
Panigot, Mrs Ida H. CS 9-12 383 Broad st. Tel 544.

MIDDLETOWN

Strickland, Mrs Clara Boardman CS 214 High st. Tel.

MYSTIC

Latham, Mrs Eva CS 10 Latham st. Tel.

NEW BRITAIN

Doty, Mrs Fannie J. CS 64 Harrison st. Tel 2728.
Mann, Mrs Alice Temple CS 34 S Burritt st.
Mann, Joseph G. CSD 34 S Burritt st.

NEW HAVEN

Blydenburgh, Mrs Frances J. CS 116 Howe st. Tel Liberty 4620.
Capell, Mrs Charlotte CS 185 Church st.
Capell, William CS 9-5 185 Church st. Tels Liberty 1358; res Colony 846.
Chamberlin, Mrs Eula Brigham CS 1-4 902 Chapel st. Tels Colony 6419; res West 580.
Crawford, Mrs Cora M. CS 168 Westwood rd. Tel 7770.

NEW HAVEN
De Prans, Mrs Emeline CS 473 Elm st. Tel 6402.
Garvin, Miss Addie E. CS 66 Alden av. Tel Colony 7018.
Griffin, Mrs Helen A. CS Wentworth hall, 1044 Chapel st. Tel 3715.

NEW LONDON
Anderson, Mrs Rosemary O. CSB (teacher) Hotel Mohican Tel 515.
Moxley, Miss Celia CS Harris blg, State st. Tel 1287.

NEW MILFORD
Taylor, Mrs Kate V. CS 24 West st. Tel 357.

NORTHVILLE
Beck, Miss Adele Leslie CS Tel New Milford 351-5.

NORWALK
Knight, Mrs Etta Lambert CS 16 Berkeley st.
Morrison, Mrs Elizabeth CS 1.30-4.30 except Thurs 26 West av. Tel 926. Res 8 Myrtle st, E Norwalk. Tel 1471.
Taylor, Mrs Dora B. CS 10-12 13 Quintard av. Tel 1128.

NORWICH
Browning, Miss Sarah Perry CS 10-12 Tues Thurs Sat Thayer blg. Res tel 826.
DeGroff, Mrs Mary Isabel CS see Staten Island, N. Y.

PLAINVILLE
Knight, Mrs Agnes Vinton CS. Tel 58.

ROCKVILLE
Bartlett, Mrs Adella A. CS 71 Village st.

SOUTH NORWALK
Mayehoff, Mrs Maud O. CS Keeler blg, Washington st. Tel 3084.

STAMFORD
Barker, Mrs Jennie CS 1-4 except Sat Stamford Nat bnk blg. Tels 931; res 790.
Cook, Miss Alice CS 10-1, 2-5; Sat until 4 407 Washington blg. Tel 946.
Cook, Jacob H. CS Washington blg. Tel 461.
Lounsbury, Miss May CS 22 Bedford st. Tel 1450.

WASHINGTON
Morgan, Mrs Harriet M. CS Tel 145.

WATERBURY
Manville, Mrs Minnie T. CS 72 Revere st. Tel.
Schoonmaker, Mrs Ida Hanna CS 612 Watertown av. Tel 5183.

Delaware

MARSHALLTON
Sawin, Mrs Ellen Quigley 2-5 except Sat Price's Corner. Tel Wilmington 6375 J.

WILMINGTON
Anderson, Mrs Annie B. CS 1016 Adams st. Tel 5154.
Curtis, Mrs Phoebe G. CS 601 Equitable Trust blg. Tel 1375.
Davidson, Mrs Carrie Avilla CS 1.30-4 except Thurs 1811 West st. Tel 1587 W.
Eves, Miss Louise Masters CS 601 Equitable blg. Tel 1375.
Hall, Frank P. CS 708 Industrial Trust blg. Tel 136.
Smith, Mrs Sarah B. CS 813 Adams st. Tel 4559 J.
Thatcher, Mrs Frances F. CS 705 Ford blg. Tel 183 W.

District of Columbia

WASHINGTON
Adams, Mrs Ernestine M. CS 1129 Buchanan st. NW. Tel Col. 5352.
Allen, Mrs Maud CS 1791 Lanier pl.

Benatar, Miss Simita CS Chatham ct, 1731 Columbia rd, NW. Tel Col. 7800.
Biederman, William G. CS District Nat bnk blg. Tel Main 3869.
Breckons, Mrs Josephine W. CS 1621 K st. Tel Frank. 6368.
Buchanan, Mrs Helene S. CS 1810 California st, NW. Tel North 5268.

Campbell, Mrs Mary B. CS The Burlington.
Campbell, William S. CS The Burlington.
Claghorn, Mrs Constance I. CS 3115 Hiatt pl, NW. Tel Col. 5833.
Clough, Mrs Flora D. CS 226 10th st. SE. Tel.
Cocks, Mrs Estelle CS 1801 16th st, NW. Tel N. 576.
Collins, Mrs Adelia C. CS 3227 13th st.
Coonley, Mrs Queene Ferry CS 3501 Newark st, NW.
Crawford, Miss Ida MacMillan CS Ontario apt.
Croft, Mrs Eleanor F. CS 1-6 1416 F st, NW. Tel Main 1815.

Evans, Mrs Emma F. CS 1224 Fairmont st, NW. Tel Col. 6106.

Foote, Mrs Kate N. CS mornings Pelham courts.

Hachten, Mrs Eloise CS 2-5 1320 21st st, NW, apt 2. Tel North 7792.
Haley, Miss Meta T. CS District Nat bnk blg. Tel 3869.
Harrison, Frank Alfaya Congress Hall hotel, New Jersey av, SE.
Hart, Mrs Emma S. CS 1319 Irving st, NW. Tel Col. 6724.
Hayes, Mrs Georgia E. CS 925 Colorado blg.
Hayes, Hiram Wallace CS Colorado blg. Tel.
Helm, Mrs Bertha CS The Rochambeau. Tel Main 3514.
Hitchcock, Arthur L. CSB (teacher) 1-6 Continental Trust blg, 14th and H sts, NW. Tel Main 8547.
Hitchcock, Mrs Harriet CS 11-2 2301 Conn. av, NW. Tel North 9894.
Hotchkiss, Miss Ina Virginia CS 12-5.30 District Nat bnk blg. Tel Main 7038.

Jennings, Mrs Laura Blandford CS 1-5 624 Bond blg. Tel Main 6249.

Kepner, Mrs Ina B. CS 1342 Harvard st. Tel Col. 84.
Keyes, Mrs Isabella B. CS 1762 Columbia rd.

Lewis, Mrs Jean Daniel CS mornings The Ontario. Tel Col. 800.
Locker, Miss Jane Carter CS Woodward blg. Tels M. 5578; res N. 1554.

Macatee, Mrs Martha C. CS 9-1 Westory blg. Tels M. 6599; res Cleve. 1775.
McGrath, Mrs Augusta K. CS 304 Beverly ct. Tel Col. 10299.
MacRae, Mrs Sallie Rozier CS 11-2 Ambassador, 16th and S sts. Tel North 10474.
March, Mrs Eva R. CS 1125 14th st, NW, apt 4. Tel Frank. 2373.

Newell, Mrs Effie J. CS 1706 21st st. Tel North 6181.
Norwood, Edward Everett CSB (teacher) 9-3 Westory blg. Res 1419 Gallatin st, NW. Tel Cable Edwood.

Oberheim, Mrs Jeannette C. CS 1-5 Westory blg. Tels Main 6599; res Col. 7231.
O'Connor, Mrs Mary Louise CS The Chastleton. Tel N. 10000.
Olsen, Miss Konstanse CS 1.30-5.30 District Nat bnk blg. Tel Main 5086.

Paschal, Mrs Lois CS 9-2 1319 F st. Tels M. 7054 and M. 3140.
Post, William Leander CSB (teacher) The Marlborough, 917 18th st. Tels Frank. 4857; res Frank. 5707. Cable Wilpost.

Rhodes, Mrs Sarah A. CS The Portner apt. Tel.
Riggles, Mrs Ella K. CS District Nat bnk blg. Tel M. 2915.

Sabine, Mrs Elizabeth F. CS 1-5 The Royalton. 918 M st, NW. Tel North 229.
Schmidt, Mrs Anna CS 2817 N Capitol st. Tel N. 1877.
Smith, Miss Sadie P. CS 2217 Washington cir, NW. Tel W. 1810.
Swasey, Miss Helen Louisa CSB (teacher) 1356 Kenyon st.
Syme, Miss Jane Grey CS 2301 Calvert st. Tel Col. 5668.

Talcott, Mrs Eunice Maud CS The Columbia.
Taylor, Mrs Marie Stuart Townsend CS 2701 Conn. av. Tel Adams 22.
Thorne, Miss Mary Alice CS 205 D st, NE. Tel Linc. 6351.
Tonielli, Mrs Anna C. CS 1731 H st, NW.

Van Trump, Miss Ellie M. CS The Ontario.

Walton, William H. CS 9-5 Ouray blg. Tel.
Waudby, Mrs Cora Cecile CS The Wallraff, 3025 15th st, NW. Tel.
Way, Mrs Mabel CS 1607 Irving st, NW.
Weisman, Miss Clara CS The Naples. Tel Frank. 1543 W.
Whitman, Mrs Maude L. CS 1-4.30 1319 F st. Tels M. 8390; res M. 3140.
Whitney, Mrs Elizabeth A. CS 3151 Mt Pleasant st. Tel Col. 7672.
Wickersham, Mrs Elizabeth C. CSB (teacher) 2-5 2301 Calvert st. Tel Col. 5668.
Witham, Mrs Margaret McLeod CS mornings except Wed 1319 F st, NW. Tels Main 8869; Cleve. 1557.
Woodmansee, Miss Edith L. CS 1-5 Westory blg. Tel Main 1909.

Florida

BRADENTOWN
Saxe, Mrs Julia CS 2-4 201 Turner st. Tel 293.

COCOANUT GROVE
Moore, Mrs Jessie S. CS. Tel 41 R.

DAYTONA
Shouse, Mrs Maie Van Buren CS 217 S Ridgewood av. Tel 409.
Weber, Frederick J. CS 502 S Ridgewood av. Tel 412.

DE LAND
Hall, Mrs Margaret C. CS 417 Minn. av.
Tunison, Mrs Nellie CS. Tel 570 J.

EUSTIS
Clark, Mrs M. Iowa CS 113 Grove st.

FORT LAUDERDALE
Brown, Mrs Fannie Fern CS 11-3 North River drive. Tel 107.

FORT MYERS
Holmes, Mrs Lizzie S. CS 139 Tournament st. Tel 222.

JACKSONVILLE
Baker, Mrs Kate G. CSB (teacher) mornings 511 Clark blg. Res 27 Lomax st, Riverside. Tel R. 1270.
Billings, Mrs Margaret W. CS 234 W 4th st. Tel 1483.
Gerow, Mrs Frances Clarke CS 310 Masonic temple. Tels 5383; res R. 3717.
Hannan, Mrs Rosa L. CS 512 Clark blg.
Paine, Mrs Cora D. CS 10-12 except Sat 1219 May st. Tel R. 1385.
Randolph, Mrs Luella C. CS 10-12 Mon Wed Fri 310 Masonic Temple. Tels 5383; res R. 3924.
Smith, Mrs Maude Corbett CS 32 W 6th st. Tel 2099.

MIAMI
Austen, Mrs Ethel B. CS 9-1 528 SW 6th st. Tel 6695.
Eyles, Mrs S. Gertrude CS mornings 2329 W Flagler st, Glenroyal. Tel 5416. Mail P O Box 96.
Garey, Mrs Arvilla S. CS 2-5 38 16th av, SW. Tel 4557.
Gloss, Harry D. CS 9-5 Columbia blg. Res Clyde Court apt. Tels 4387; res 3238.
Gloss, Mrs Mary M. CS 9-5 227 Columbia blg. Tel 4387. Res Clyde Court apt. Tel 3238.
Johnston, Mrs Elizabeth S. CS 9-1 520 NE 2d av. Tel 3569.
Kerr, Mrs Lottie E. CS 700 SW 4th av. Tel.
MacDowell, Mrs May CS The Esmeralda hotel.

MIAMI
Marshall, Mrs Louise L. CS 2-5 515 1st Nat bnk blg. Tels 7210; res 4640.
Miller, Miss Nealie I. CS 9.30-1 515 1st Nat bnk blg. Tel 7210. Res Fairfax Court apts.
Snyder, Mrs Carolyn P. CS 10-2 Clyde Court, apt 103. Tel 6136.
Vay, Mrs Kathleen H. CS 207 SW 17th Court.

NEW SMYRNA
Cunningham, Mrs Mabel CS Tel 152.

ORLANDO
McMichael, Miss Edna CS 1-4 635 N Orange av, apt 8.
Van Buskirk, Mrs Maud C. CS 11-4.30 14 Yowell-Drew blg. Tel 20.
York, Mrs Martha M. CS 102 S Orange av. Tel 1049 W.

PENSACOLA
Binkley, Mrs Harriet Moore CS 117 N Spring st. Tel 1876.

PERRINE
Castle, Mrs Olive Thornburgh CS.

ST AUGUSTINE
Lee, Mrs Eugenia CS Villa Zorayda. Tels 403 J; res 221 W.

ST PETERSBURG
Bell, Abraham CS 9-1 410 Sumner blg. Res 249 5th st, N. Tel 563 M.
Bell, Mrs Edna M. CS 1-5 410 Sumner blg. Res 249 5th st, N. Tel 563 M.
Bishop, Richmond L. CS 502 Sumner blg. Tel 1441.
Cook, Mrs Anna S. CS Postal address 756 Bay st, N.
Gifford, Miss Alice E. CS 10-12 1800 1st av. S. Tel 1224 R.
Lemieu, Mrs Iva Marie CS 518 Central Nat bnk blg.
MacKay, Mrs Elsie Harriman CS 8-2 Ames hotel, 136 2d av, N. Tels 930 M; 429 J.
Magivny, Miss Flora CS 341 3d st, N. Tel 249 M.
Mayer, Mrs Minnie CS 701 8th av. S.
Neimyer, Mrs Mary E. CS 547 1st st, N. Tel 546 M.
Pfeiffer, Miss Christina Elizabeth CS 9-12 8 Pheil blg. Tel 891 J.
Taylor, Mrs Maude H. CS 144 4th av, N. Tel 319 M.

SEABREEZE
Dutton, George D. CS 488 Glenview. Tel 657 W.

TALLAHASSEE
Argyle, Miss S. Elizabeth CS. Tel 150.
Lewis, Miss Clara CS 167 W College av. Tel 27.
Lewis, Mrs Mary E. CSB 167 W College av. Tel 27.

TAMPA
Delano, Mrs Grace M. CS 205 Hyde Park av. Tel 4814.
Green, Mrs Maude P. CS 10-5 620 Citizens bnk blg. Tel 3768. Res 203 Verne st.
Green, W. Truman CS 10-5 620 Citizens bnk blg. Tel 3768. Res 203 Verne st.
Guilford, Mrs Edith M. CS afternoons Park View apts, Lafayette st.
Irsch, Mrs Hermine CS 10-2 911 Freemont av. Tel 81-224.
Leslie, Mrs Ollie Nace CS 608 Cleveland st. Tel 3398.
Malick, Mrs Ruth M. CS 220 Hyde Park av. Tel 4185.
Pinnell, Mrs Joyce Lee CS 112 Hyde Park pl.
Swalley, Mrs Amelia T. CSB (teacher) 10-5 221 Hyde Park avenue. Tel 4764.
Taylor, Mrs Frances L. CS 10-5, Sat 3-5 504 Citizens American bnk blg. Res 1203 Marjory st. Tel 4397.

VERO
Graham, Mrs Dora E. CS Box 209. Tel 14.

WEST PALM BEACH
Andrews, Mrs Mary Kirby CS 325 7th av. Tel 418 J.
Williams, Mrs Rosa Lewis CS 309 Hibiscus av. Tel 610.

WINTER HAVEN
Turner, Mrs Harriet Kendall CS 104 W Oak st. Tel 110.

GEORGIA

ATLANTA
Archer, Miss Grace Elizabeth CS 685 Peachtree st. Tel Hem. 335.
Arnold, Mrs Ruth F. CS 1-4 Connolly blg. Tel M. 2695. Res Piedmont rd E. Tel Hem. 5842.
Carpenter, Mrs Alice E. CS 141 Prado. Tel.
Coon, Mrs Alice Spencer CS 26 Kimball st. Tel Hem. 4240.
Dennis, Mrs Clara E. CS 10-12 637 Chestnut st. Tel Ivy 336.
Joseph, Mrs Hattie Swanson CSB postal address Piedmont hotel.
Luckie, Mrs Ella R. CS 9.30-11.30 633 N Boulevard. Tel Hem. 3618 W.
McLeod, Mrs Minnie CS 55 Kenesaw av.
Milliken, Mrs Olive J. CSB (teacher) 1-5 except Wed 36 W 14th st. Tel Hem. 0356.
Nelson, Mrs Katherine Essig CS 461 N Jackson st. Tel Ivy 5454 J.
Nold, Miss Allie CS Piedmont hotel.
Shelton, Miss Mathilde CS 9-12 except Sat 1070 De Kalb av. Tel Ivy 8075.
Simcox, Mrs Olive P. CS 503 Spring st. Tel.
Trammell, Miss Mary E. CS 126 Juniper st. Tel Hem. 6440.
Wilson, Mrs Julia Lee CS 438 N Jackson st.
Yould, Fred CS 10-4 609 Forsyth blg. Tel Ivy 7586.

AUGUSTA
Johnson, Mrs Ada M. CS 415 Ellis st. Tel 225 W.
Storey, Mrs Nellie G. CS 842 Greene st. Tel.

COLUMBUS
Sarling, Mrs Leonora M. CS Ralston hotel.

COVINGTON
Franklin, Mrs Florrie Powell CS 9-1. Tel 35.
Godfrey, Mrs Caroline Hardee CS 9-1. Tel 260.

MACON
Butts, Miss Jessie C. CS 10-1 603 Grand blg. 525 College st. Tels 3718; 3102 J.
Freeman, Mrs Alice M. CS 7 N Arlington pl. Tel 2089.
McNair, Mrs Nell B. CS 1 N Arlington pl. Tel 2105.
Saxon, Mrs Tyree A. CS 689 College st. Tel 9049.

ROME
Thomas, Mrs Mary Fort CS 503 E 1st st. Tel 577 J.

SAVANNAH
Blackburn, Mrs Clealand CS 1615 E Henry st. Tel 6101 J.
Forman, Miss Harriet CS 216 E Bolton st. Tel 3726.
Humphrey, Mrs Dora F. CS 83 De Renne apts. Tel 2771.
Miller, Mrs Rose E. CS 10-3 816 Drayton st. Tel 3889.
West, Mrs Pearl E. CS Forsyth apt. Tel 6536.

THOMSON
West, Mrs Laura F. CS 9-12 301 Lumpkin st. Tel 53.

HAWAII

HONOLULU
Cooper, Mrs Sophie C. CS 9-2 except Sat 200 Boston blg. Res Moana hotel. Cable Scope.
Davis, Mrs Frederica B. CS 1442 Kewalo st.
Scott, Mrs Edna K. CS Manoa rd and Hastings st. Tel 2898.
Shelhamer, Mrs S. Ella CS 1516 Emma st.

IDAHO

AMERICAN FALLS
Coleman, James C. CS. Tel 138.

BLACKFOOT
Peck, Mrs Louie Holmes CS 81 N Shilling av. Tel 60.

BOISE
Dawson, Mrs Martha J. CS 309 Pinney blg.
Inglesby, Mrs Mary Burns CS 10-5 except Sat 1614 Jefferson st. Tel 1218.
Oppenheim, Mrs Amelia CS 406 Pinney blg. Tel 1281.
Reed, Charles D. CS 521 N 13th st. Tel 1697.
Reed, Mrs Mary G. CS 521 N 13th st. Tel 1697.
Stearns, Mrs Alma CS 1101½ W Jefferson st. Tel 1325.
Thomas, Mrs Lila A. CS 1661 Eastman st. Tel 227.
Trumbull, Mrs Elizabeth Henrietta CS 902 Hays st. Tel 1005 J.
Williams, Arthur Charles CS 336 Sonna blg. Tels 808; res 3307.
Young, Mrs Myra CS 10-2 1211 Wash. st. Tel 1219 W.

CALDWELL
Vinson, Mrs Daisy F. CS S 10th st. Tel 427 J.

COEUR D'ALENE
Paul, Neil Stewart, CS 10-12, 1-4 306 Coeur d'Alene Bnk and Tr. blg. Tel 455.

JEROME
Anderson, Mrs Helen Monroe CS RR 4, box 6.

KELLOGG
Smith, Mrs Kate Frances CS 407 Main st.

MOSCOW
Miller, Mrs Evelyn Depew CS 2-5 except Thurs 232 N Jefferson st. Tel 353.
Vennigerholz, Mrs Margaret CS 424 W 3d st.

NAMPA
Freeman, Mrs Sadie E. CS 1 Colonial apts. Tel 689.
Halverhout, Fred CS 610 11th av, S. Tel 272 R.
Rusky, Mrs Julia A. CS 719 17th av, S. Tel 563.
Jenness, Mrs Clare Sawin CS 1 Dewey Palace. Tel 538.

PAYETTE
Smith, Mrs Edna E. CS RR 2, Box 183.

POCATELLO
Nilsson, Carl CS Masonic hotel. Tel 1023.
Turner, Mrs Lucy P. CS 306 S 7th av. Tel 551.
Williams, Mrs Hattie J. CS 836 E Center st. Tel 1246 J.

ST MARIES
Newton, Mrs E. Adele CS 238 12th st.

TWIN FALLS
Johnston, Andrew G. CS 211 2d av. N.
Schwinn, Mrs Clara O. CS 4th av, E. Tel 548.
White, Mrs Evangeline Macy CS Rex Arms apts. Tel 59.

WALLACE
Fisher, Mrs Maude E. CS 319 Bank st. Tel 56 W.
Houser, Mrs Margaret A. CS 708 Pearl st. Tel 548 W.
Shine, Mrs Lillian M. CS 306 Pine st. Tel 168 J.

ILLINOIS

ALTON
Somerlad, Mrs Bertha CS 2015 Alby st. Tel Bell 851 R.

ANTIOCH
Little, Mrs Alice I. CS Tel 31.

AURORA
Scudder, Mrs Elizabeth CS 235 Penn. av. Tel 3917.
Scudder, Reuben W. CS 2-4 235 Penn. av. Tel 3917.
Timmerman, Mrs Lucy B. CS 115 Downer pl. Tel 2165.
White, Mrs Gertrude Estelle CS 353 Jackson st. Tel 2561.
Wilson, Mrs Harriett W. CS 88 S La Salle st. Tel Chicago 1316 J.

BARRINGTON
Gleason, Mrs Grace E. CS Tel 67 M.

BATAVIA
Parry, Miss Martha CS 139 Elm st.

BELVIDERE
Dempsey, Mrs Minnie L. CS 216 W Lincoln av. Tel Main 977.

BELLEVILLE
Hauser, Miss Elise CS 2-4 314 Wabash st. Bell tel 941 W.

BERWYN
Harner, Mrs Elva Secreste CS 3500 Oak Park av. Tel 1203.

BLOOMINGTON
Baker, Mrs Sarah C. CS 1-4 402 E Front st. Tel 808 J.
Boundy, John Edward CS 427 Griesheim blg.
Fielder, Mrs Vinnie K. CS 427 Griesheim blg.
Haise, Mrs Eleanor CS 610 E Douglas st. Tel 862.
Moore, Miss M. Delta CS 705 N Evans st. Tel 1924 L.
Morgan, Frank G. CS 108 N Gridley st.
Rigby, Mrs Della H. CSB (teacher) 207 E Jefferson st.
Stubblefield, Mrs Ethel Gooch CS 307 N East st.

CAIRO
Pink, Mrs Laura R. CS 9-12 315 6th st.

CARBONDALE
Douglas, Mrs Lizzie L. CS 500 S Normal st. Tel 355 L.

CENTRALIA
Derleth, Mrs Clara CS 509 City Nat bnk blg. Tel 840.
Tucker, Mrs Mora CS 425 Leafland av.

CHAMPAIGN
Horn, Mrs Ethel Lang CS 1021 W Church st. Tel M. 956.
Lemmon, Miss Annie Laurie CS 209 W Park av. Tel M. 2724.
Slocum, Mrs Grace Anita CS 1007 N Neil st.
Stoltley, Mrs Elisabeth Wendland CSD (teacher) 9-12 401 Robeson blg. Res 1014 S 6th st. Tel.

CHICAGO
Ackley, Frank CS 1612 Stevens blg, 17 N State st. Tels State 8595; res Sunny. 0332.
Ackley, Mrs Mary B. CS 17 N State st. Tels State 8595; res Sunny. 0332.
Adair, Mrs Eva Donaldson CS 3758 Rokeby st. Tel Well. 5708.
Adams, Mrs Alicia W. CS 550 Surf st. Tel L. V. 3419.
Albertson, Mrs Helen CS 4182 Clarendon av. Tel Well. 4662.
Alcock, Mrs Minnie Beyea CSB mornings 4203 Drexel blv. Tel Oak. 6131.
Alexander, Mrs Elizabeth CS 367 E 59th st.
Allen, Mrs Bessie Turner CS 1102 Garland blg, 58 E Wash. st. Tel Cent. 8825.
Amick, Frank Seymour CS 325 N Lotus av. Tel Austin 3014.
Amick, Mrs Helen Udell CS 325 N Lotus av. Tel Austin 3014.
Amory, Mrs Rosalie G. CSB (teacher) 4913 Dorchester av.
Andersen, Mrs Nellie S. CS 9-12.30 4638 Lake Park av. Tel Drex. 4490.
Apitz, Mrs Augusta CS 2122 N Karlov av. Tel Albany 2903.
Archibald, Miss Susan W. CS 81 E Madison st. Tel Cent. 3376.
Armstrong, Mrs Huldah A. CS 6214 Dorchester av. Tel.
Armstrong, Henry J. CSB (teacher) 220 S Mich. av. Tel Harr. 0987.
Armstrong, Mrs Mabelle B. CS 220 S Mich. av. Tel Harr. 0987.
Austin, Mrs Eleanor L. CS 4453 Oakenwald av. Tel Drexel 3692.
Axelson, Mrs Gunda CS 10-12 3832 N Crawford av. Tel Irv. 5212.
Baker, Miss Jessie Maud CS 8-10, 4-6; Wed Sat 8-6 220 S Mich. av. Tel Har. 6680. Res Hotel Morlonde, 4946 Sheridan rd. Tel Sun. 7171.
Baker, Mrs Minnie CS 5316 Greenwood av. Tel H. P. 9188.
Baley, Mrs Virginia Harris CS mornings except Mon 7023 N Paulina st. Tel R. P. 5110.
Barker, Mrs Anna M. CS 7530 Stewart av. Tel Stewart 7492.
Barker, Miss Bertha CS Postal address 563 N Pine av.
Barrett, Mrs Helen B. CSB (teacher) postal address 515 Orchestra blg.
Barrett, William F. CSB 220 S Mich. blv.
Barrow, Mrs Mary W. CS 10-3 Mon Wed Fri 1406, 5 N Wabash av. Tel Cent. 5486.
Basel, Mrs Lila P. CS 6530 Greenwood av. Tel Mid. 5143.
Beard, Mrs Kate T. CS 5406 Woodlawn av.
Becker, Miss Charlotte W. CS 39 S State st. Tels Rand. 3741; res Winnetka 1116.
Belfry, Mrs Susan F. Adams CS 4353 Grand blv. Tel Ken. 4153.
Benson, Mrs Anna E. CS 10-4 81 E Madison st. Tel Rand. 2216.
Berend, George F. CS mornings except Sat 220 S Mich. av. Tel Harr. 8063. Res 4824 Dorchester av. Tel Oak. 4223.
Berkstresser, Mrs. Pauline R. CS 10-4 except Wed Sat 220 S Mich. av. Tel Har. 6680. Res Harvey. Tel 210 R.
Beucus, Mrs Mary L. CS 1-4 Mon Wed Fri 609, 81 E Madison st. Tels Rand. 0308; res Diversey 4342.
Bevier, Mrs Desdemona I. CS 4468 Lake Park av. Tel Ken. 6482.
Bigelow, Mrs Maude M. CS 1112 Garland blg, 58 E Wash. st. Tels State 7788; res Oak. 979.
Bigler, Albert J. CS 5463 Blackstone av. Tel H. P. 446.
Binz, Mrs Marie L. CS 5709 Ridge av. Tel Sunny. 1489.
Bitting, Mrs Alice CS 3633 Grand blv. Tel Doug. 9507.
Blickhahn, Mrs Flora G. CS 912 Leland av.
Boggs, Mrs Iva Ann CS 1-6 5913 Fulton st. Tel Aus. 7455.
Born, Mrs Mattie CS 9-1 6042 Ingleside av. Tel H. P. 8554.
Borum, Miss M. Alice CS 6056 Kenwood av. Tel Mid. 6419.
Bower, Mrs Jessie E. CS 5203 Harper av.
Brackebush, Mrs Grace Greenlee CS 839 Kenesaw ter. Tel.
Brackett, Anson Russell CS 10-5 1506 Stevens blg, 17 N State st. Tels Cent. 5101; res Sunny. 4820.
Bradford, Mrs Jewel CS 5831 Calumet av.
Brady, Miss M. Belle CS 10-3 609, 81 E Madison st. Tels Rand. 3181; res Well. 4955.
Brauer, Mrs Emma E. CS 2519 N Central Park av. Tel Bel. 1234.
Bressler, Mrs Florence V. Rea CS 9-12 525 Barry av, apt. 2. Tel Well. 8984.
Bretsnyder, Mrs Minnie L. CS 9706 Longwood dr. Tel Bev. 1831.
Brewis, Mrs Lillian H. CS 548 Addison st. Tel Grace. 6421.
Bronson, Miss Anna M. CS 605 Orchestra blg.
Brown, Mrs Alice Sanborn CS 3853 Lake Park av. Tel Oak. 0604.
Brunn, Mrs Estelle CS 1-5 17 N State st. Tel State 8596. Res 4933 Mich. av. Tel Drex. 1761.
Bryant, Robert C. CS 316, 108 S La Salle st. Tels Frank. 5934; res La Grange 3.
Buck, Mrs Lucinda CS 3148 Logan blv.
Bullis, Edwin C. CS 9215 Commercial av, rm 17. Tel S. C. 7741.
Bullock, Mrs Mary Ellen CS 7616 S Shore dr. Tel S. S. 1228.
Bumstead, Mrs Mary Carter CS Tues Thurs Sat afternoons 81 E Madison st. Tel Rand. 0308. Res 207 Main st, Evanston. Tel 6339.
Burch, Miss Edith Lamar CS 10-2 except Thurs 8 S Dearborn st.
Burgess, Mrs Martha J. CS 423 W 65th pl.
Burtch, Almon CS 6103 Greenwood av. Tel H. P. 5343.
Bush, Miss Lillian CS 4826 Dorchester av.
Bush, Miss Lola CS 4826 Dorchester av. Tel Drex. 0083.
Buttolph, Mrs Meriam L. CS 5429 Cornell av. Tel Mid. 0155.
Cahana, Mrs Emma CS 4023 Kenmore av. Tel L. V. 3260.
Calhoun, Mrs Melcenia J. CS 12-5 17 N State st. Tel Rand. 2019. Res 4033 Drexel blv. Tel Oak. 2074.
Cameron, Mrs Anna F. CS 4444 Beacon st. Tel Sunny. 2511.
Cameron, Mrs May P. CS 5135 Kenwood av. Tel H. P. 3066.
Campbell, Miss Cora E. CS 111 E 44th st. Tel Atlantic 1396.
Campbell, Hugh Stuart CS 800 Kesner blg, 5 N Wabash av. Tels Cent. 2059; res Wilmette 304.
Carr, Miss Clara A. CS 4860 Kenmore av.
Carr, Mrs Emma L. CS 4239 Broadway. Tel Lake View 9745.
Carroll, Miss Gertrude M. CS 5463 Blackstone av. Tel H. P. 446.
Carter, Mrs Florence M. CS 6359 Kimbark av. Tel H. P. 5634.
Castello, Robert CS 1-5 39 S State st. Tel Rand. 3383.
Catherwood, Miss Maude H. CS 5649 Blackstone av. Tel Mid. 2489.
Chase, Mrs Estelle L. CS 4851 Kenwood av.
Chester, Miss Lucy CS afternoons 17 N State st. Tels Cent. 3950; Riverside 289 J.
Childs, Mrs Cordelia L. CSB 2723 Warren av. Tel See 5504.
Church, Mrs Martha F. CS 951 Foster av. Tel Sunny. 3880.
Clarke, Mrs Laura Prior CS 520 Wrightwood av. Tel Linc. 2407.
Claypool, Mrs Annie M. CS 415 N Central Park blv. Tel Ked. 5490.
Clippinger, Mrs Geneva Mary CS 5032 Blackstone av. Tel Drex. 3791.
Closter, Mrs Norene CS 4523 Magnolia av. Tel Edge. 1481.
Coddington, Miss Eleanor CS 10-1 715, 8 S Dearborn st. Tel Cent. 4510. Res 4008 Sheridan rd. Tel Grace. 1810.
Cohn, Mrs Martha CS 6217 Drexel av. Tel Mid. 2901.
Cole, Stanley Lowell CS 9-4 504, 81 E Madison st. Tel Rand. 0754. Res 5722 Kenwood av. Tel H. P. 7670.
Colley, Mrs Catherine CS 7415 Coles av. Tel S. Shore 2946.
Colley, Mrs Helen G. CS 4513 N Winchester av. Tel Rav. 3948.
Collins, Mrs Ada M. CS 10-3 5000 Harper av. Tel Drexel 7817.
Collins, Eugene P. CS 9-4 1502 A, 17 N State st. Tels Cent. 8649; res Mid. 1006.
Colt, Miss Annie F. CS 1830 Morse av. Tel R. P. 2193.
Combes, Mrs Dora Franklin CS 220 S Michigan blv.
Conner, William Roe CS 10-3 36 S State st. Tel Cent. 1839. Res 698 Irving Park blv. Tel Well. 4408.
Cook, George Shaw CSB (teacher) postal address 1319 E 52d st. Tel H. P. 2420.
Cook, Mrs Gertrude Manchester CSB 1319 E 52d st. Tel H. P. 2420.
Cook, Mrs Stella Shaw CS 5046 Blackstone av. Tel Drex. 910.

CHICAGO

Cosler, Mrs Lucy Bevan CS 1708 Chase av, apt 1. Tel R. P. 7149.

Cowing, Mrs Mary J. CS 6656 Parnell av. Tel Norm. 0711.

Crawford, Mrs Emma Erwin CS 5482 Everett av. Tel Dor. 9274.

Curtis, Mrs Frances Eugenia CS 4815 Drexel blv. Tel Drex. 4950.

Danford, Willis A. CS 5715 Drexel av. Tel Midway 7788.

Davidson, Mrs Grace Tolman CS See Hamilton, Mass.

Davidson, Mrs Harriet L. CS afternoons 1405 Kesner blg, 5 N Wabash av. Tel Rand. 2317.

Davis, Mrs Alberta CS 4621 Sheridan rd. Tel Rav. 3701.

Davis, Mrs Clara CS 9-1 1021 Balmoral av. Tel Edge. 4280.

Davis, Mrs Emily E. CS 1371 E 48th st. Tel Oak. 6810.

Davis, Mrs Juliet M. CS 81 E Madison st. Tels Cent. 7021; res Edge. 0629.

Davis, Richard J. CS 9-1 220 S Michigan av. Tels Har. 1540; res H. P. 530.

Day, Mrs Emma Pierce CS 10-5 Tues Thurs Sat 81 E Madison st. Tels Cent. 6489; res Oak. 4664.

Denig, Miss Eleanor H. CS 6200 Kenmore av. Tel Shel. 1600.

Deutsch, Mrs Agnes A. CS 1.30-5.30 Lake View blg, 116 S Mich. av. Tels Rand. 3646; res Wilmette 384.

Dietrich, Mrs Edna R. CS 9-12 except Thurs Sat 3117 Fullerton av. Tel Belmont 8991.

Dietrich, J. George CS 1-5 3117 Fullerton av. Tel Belmont 8991.

Dixon, Mrs Carrie S. CS 10-12 550 Surf st. Tel Grace. 7576.

Dodge, Harry Alden CS 1.30-5 202 S State st. Tels Har. 1786; res Linc. 5876.

Dodgshun, Mrs Annie V. C. CS 1.30-5 5 N Wabash av. Tel Cent. 7778. Res 5443 Woodlawn av.

Doty, Mrs Dora L. CS 220 S Michigan av. Tels Har. 8063; res Evanston 1160.

Dow, Mrs Ann Letton CS 10-12 Mon Fri Edgewater Beach hotel. Tel Edge. 8380.

Dowdell, Miss Maude CS 1-5 220 S Mich. av. Tel Har. 1540.

Downton, Mrs Bessie E. CS 1706 W 100th pl. Tel Bev. 1030.

Du Bois, Miss Edna CS 10-1 2224 Washington blv. Tel West 3349.

Duke, Oscar J. CS 220 S Michigan blv.

Duvall, Mrs Adele CS 4514 Greenwood av. Tel Drex. 8263.

Duvall, Leslie H. CS 4514 Greenwood av. Tel Drex. 8263.

Elliott, Mrs Alice Y. CS 5124 Hyde Park blv.

Elliott, Mrs Margaret E. CS 6365 Ellis av.

Ellis, James G. CS 11-5 712, 81 E Madison st. Res 6148 Winthrop av. Tels State 4792; Sheldrake 3565.

Ely, Henry Brewster CS 9.30-4.30 108 N State st. Tel Rand. 1707. Res Riverside. Tel 423.

Engle, Mrs Nellie L. CS afternoons 81 E Madison st. Tel Dear. 4644. Res 1344 Greenleaf av. Tel R. P. 0187.

Englisch, Mrs L. Alice CS Cooper Carlton hotel. Tel H. P. 9600.

Erler, Mrs Christina CS 5427 University av. Tel H. P. 0509.

Esmay, Mrs Emma CS 905 Crescent pl. Tel Grace. 5093.

Euson, Sidney Joseph CS 9-4 Mentor blg, 39 S State st. Tel Rand. 3383.

Everhart, Miss Heloise CS 5101 Kimbark av. Tel Mid. 9608.

Ewing, Miss Mary G. CSB (teacher) postal address 3743 Ellis av.

Ewing, Mrs Ruth B. CSD (teacher) 10-4 Tues Fri 511, 81 E Madison st. Res 541 St John's av, Highland Park.

Fairbanks, Mrs Claire M. CSB 9-12 except Sat 6641 Newgard av. Tel Shel. 4317.

Fetrow, Mrs Alta K. CS 7725 N Paulina st. Tel R. P. 8542.

Flint, Charles M. CS 10-4 1414, 5 N Wabash av. Tel Rand. 2755.

Flood, Miss Elinor Douglas CS 56 E Walton pl. Tel Sup. 0767 J.

Flory, Mrs Emma S. CS 3173 Pine Grove av. Tel Wellington 8072.

Follett, Mrs Agnes I. CS 5914 W Madison st. Tel Aus. 1144.

Foreman, Mrs Olga C. CS 4563 Woodlawn av. Tel Drex. 6316.

Frain, Adnah K. CS Postal address 6221 University av.

Frankhauser, Mrs Belle Cook CS 5517 Winthrop av. Tel Edge. 1957.

Freeling, Mrs Pauline M. CS 10-12 408 Webster av. Tel Linc. 1816.

Fritz, Mrs Caroline CS 854 Sunnyside av.

Frizell, Mrs Sarah Killian CS 11-3 335 Belden av. Tel Div. 4630.

Fuller, Miss Cynthia E. CS 550 Surf st. Tel Grace. 2495.

Fuller, Mrs Kate Hooks CS 1-5 Tues Thurs Fri 220 S Mich. av. Tel Wab. 9478. Res 4813 Dorchester av. Tel Drex. 5189.

Fuller, Mrs Minnie CS 6759 Clyde av. Tel Dorchester 7528.

Fylpaa, Arnold F. CS 9-3 39 S State st. Tels Cent. 1601; res Raven 4290.

Garst, Thomas B. CS 306 S Wabash av. Tel Wab. 8407.

Gates, Mrs Verdi G. CS 5482 Harper av. Tel H. P. 2760.

Gersch, Mrs Elizabeth Spies CS Mon Wed Fri afternoons 81 E Madison st. Tels Cent. 3376; res Aus. 8531.

Gilbert, Mrs Anna M. CS 2106 Wilson av. Tels.

Gillanders, Kenneth CS 10-1, 2-4 134, 39 S State st. Tels Cent. 5694; res Shel. 1931.

Glodrey, Mrs Edith CS 1-4 8 S Dearborn st. Tel Cent. 4510. Res 4550 Calumet av.

Goodall, Mrs Elizabeth M. CS 5425 Dorchester av. Tel Mid. 0368.

Goodman, Mrs Helen Hastings CSB (teacher) 10-4 Mon Wed Fri 808, 5 N Wabash av. Tel State 8620.

Goodman, Mrs Jeannette R. CSB (teacher) 1401 Hyde Park blv. Tel Dor. 9100.

Gough, Miss Mary Lee CS 10-4 511, 81 E Madison st. Tels Cent. 657; res Div. 2834.

Greene, Harry W. CS 714 Steinway blg, 64 E Vanburen st. Tels Har. 2072; res H. P. 4000.

Griffiths, Mrs Mary Wood CS mornings except Sat 5800 W Huron st. Tel Austin 6236.

Groesbeck, Mrs Grace Dietrich CS 5030 Blackstone av. Tel Drex. 7546.

Gruschow, Mrs Pauline M. CS 4144 Greenview av. Tel L. V. 3396.

Hagen, Mrs Guro CS 10-12 except Wed Sat 3726 N Kildare av. Tel Irv. 0164.

Hagerty, Mrs May CS 9-4 220 S Mich. av. Tel Har. 3845.

Hanson, Mrs Anna E. CS 5934 Ohio st. Tel Aus. 0861.

Hanson, Mrs Eva H. CS 4908 Blackstone av.

Hard, Mrs Hallie Norvell CS 1-5 1507 Stevens blg. Tels State 8666; res Oak. 4040.

Hard, Orlin T. CSB (teacher) 9-1 1507 Stevens blg.

Harms, Mrs Johanna CS 6231 Ellis av. Tel H. P. 7011.

Harris, Mrs Claribel L. CS 3920 Lake Park av. Tel Ken. 0727.

Harris, Mrs Mary E. CS 9-12 3203 Park av. Tel Kedzie 0349.

Hass, Mrs Mary CS 9-2 844 Bradley pl. Tel Grace. 0324.

Hecht, Mrs Mary E. CS Lakata Hotel. Tel Gal. 6400.

Heibel, Mrs Elizabeth CS 1-5 116 S Mich. av. Tels Rand. 4395; res Sunny. 2564.

Hess, Mrs Rilla Meeker CS 9-4 6950 Normal blv. Tel Went. 3607.

Hewen, Mrs Eva L. CS postal address 5327 Winthrop av.

Heyd, Mrs Mary E. CS 547 McCormick blg, 332 Mich. av. Tels Har. 2081; res H. P. 4000.

Hicks, John G. CS 1412 Kesner blg, 5 N Wabash av. Tels Dear. 2104; res Edge. 6867.

Hill, Mrs Addie P. CS 4800 Lake Park av. Tel Drex. 6980.

Hind, Mrs Mary M. CS 7010 N Ashland av. Tel R. P. 159.

Hjerman, Mrs Bertha Gruschow CS 9-12 except Wed 4230 Greenview av. Tel Grace. 4162.

Hoelcke, Henry CS 810 Garfield av. Tel Linc. 5077.

Houle, Mrs Leone B. CS 7311 S Wabash av. Tel Vin. 2147.

Howard, Miss Erma L. CS 1427 Berwyn av. Tel Edge. 3100.

Howe, Mrs Delia CS 5724 Harper av.

Howe, Mrs Lu Rutherford CS Mon Wed Fri 39 S State st. Tel Cent. 8025.

Hubbell, Leslie T. CS 9.30-1 1506, 17 N State st. Tels Cent. 5469; res Drex. 5224.

Hubbell, Mrs Pearl Ecker CS 1-4.30 1506, 17 N State st. Tels Cent. 5469; res Drex. 5224.

Hunt, Mrs Fannie Bogardus CS 10-4 Tues Thurs Sat 5 N Wabash av. Tels State 8620; res H. P. 4000.

Huntington, Mrs Adda A. A. CS 3908 Lake Park av. Tel Drex. 4123.

Hyde, Miss Edith CS 1405 Kesner blg.

Hyde, Willard S. CS 9-1 530 Orchestra blg, 220 S Mich. blv. Tel Har. 1540.

Indermille, Mrs Louise B. CS 5464 Everett av. Tel Mid. 5048.

Irwin, Mrs Abba Woodruff CS 541 Arlington pl. Tel Linc. 6837.

Irwin, Edward CS 8.30-1 144 Mentor blg, 39 S State st. Tels Cent. 6994; res Linc. 6837.

Jamieson, Charles B. CSB (teacher) 510, 220 S Mich. av. Tel Wab. 4266.

Jenkins, Mrs Anna C. CS Orchestra blg, 220 S Mich av.

Johns, Mrs Susan H. CS 4547 Sheridan rd. Tel Sunny. 6457.

Johnson, Mrs Adell CS 822 Oakwood blv.

Johnson, Mrs Mattie L. CS 814 E 44th st, Tel Oak. 6785.

Johnston, Mrs Daisy L. CS 7631 S Shore dr. Tel S. Shore 1505.

Kahn, Isai T. CS 306 S Wabash av, at Jackson blv. Tels Wab. 8094; res Fairfax 4462.

Kayne, Mrs Mary Clay CS 81 E Madison st. Tel Cent. 4315. Res 4536 Sheridan rd. Tel Edge. 1547.

Kayne, Thomas Young CS 10-4 81 E Madison st. Tel Cent. 4315.

Keith, Mrs Susan A. CS 59 E Elm st. Tel Super. 3732.

Kemble, Mrs Nannie E. CS 6410 Kimbark av. Tel Mid. 3422.

Kendrick, Tom Gillespie CS 9-4; 7.30-9 except Wed Sat 108 N State st. Tels Cent. 3589; res Well. 0783.

Kiechle, Miss Barbara CS 5521 Sangamon st. Tel Norm. 0523.

King, Mrs Grace G. CS mornings 862 E 40th st. Tel Ken. 8783.

King, Miss Kathrine CS 520 Oakdale av.

King, Mrs Nellie E. CS Mon Wed Fri 81 E Madison st. Tel Cent. 6489. Res 526 Elm st, Blue Island. Tel 663.

Kintzel, Richard CS 705, 81 E Madison st. Tels Rand. 1905; res Well. 0952.

Kirkpatrick, Mrs Harriet S. CS 949 Foster av.

Kirkpatrick, John J. CS 3870 Lake Park av. Tel Oak. 7320 J.

Kirkpatrick, Mrs Lillian CS 3870 Lake Park av. Tel Oak. 7320 J.

Kirtland, Charles Lorraine CS 1711 Kesner blg. Tel Dear. 7686.

CHICAGO

Kirtland, William W. CS 9-4 17 N State st. Tels Cent. 1926; res Shel. 3452.

Klein, Mrs Eva W. CS 3508 Pine Grove av. Tel Lake. 9410.

Knautz, Mrs Grace L. CS 4308 N Hamlin av. Tel Irv. 6077.

Knautz, Harry W. CS 10-5 1406 Cunard bldg, 140 N Dearborn st. Tels Rand. 1327; res Irv. 6077.

Knorer, Mrs Carrie CS 323 E 68th st. Tel Went. 4244.

Koch, Mrs Pauline C. CS 1325 Eddy st.

Kohl, Mrs Ida S. CS 3352 W 66th st. Tel Pros. 9040.

Kohlhamer, Mrs Lillian G. CS 10-1 561 Surf st. Tel Well. 211.

Kohr, Arthur G. CS 3326 Fulton st. Tel Ked. 5791.

Kohr, Mrs Elizabeth M. CS 3326 Fulton st. Tel Ked. 5791.

Krell, Mrs Jeanette CS 9-5 38 E Elm st. Tel Super. 0-710.

Lander, Mrs Lulu Payton CS 10-4 167 Mentor bldg, 39 S State st. Tels Rand. 0774; res Rav. 3701.

Langworthy, Miss Caroline V. CS 1401 Hyde Park blv.

Ledward, Mrs Margaret W. CS 220 S Mich. av. Tels Harr. 2028; res Evanston 1866.

Lee, Mrs Mary Sands CSB 220 S Mich. blv, room 440. Tel Wab. 6610.

Leonard, Frank H. CSB (teacher) Mail 81 E Madison st. Tel Rand. 6851.

Leonard, Mrs Madeline CS 4950 Kenmore av. Tel Edge. 2047.

Levison, Miss Nettie A. CS 17 N State st. Tel Cent. 8512.

Little, Miss Katherine L. CS 1369 E 50th st.

Lonsdale, Mrs Annie F. CS 6643 Perry av.

Loring, Miss Caroline A. CS 4740 Dorchester av.

Louderback, Mrs Artie White CS 10-5 6812 Normal blv. Tel Went. 2531.

Love, Robert C. CSB (teacher) 220 S Michigan av. Tel Harr. 4563.

Lucas, Mrs Effie Morrow CS 4000 Lake Park av. Tel Oak. 5046.

Lynch, Mrs Amelia M. CS 5610 Kenmore av. Tel Edge. 8679.

MacBoyle, Mrs Harriet B. CS 411 St James pl. Tel Linc. 5063.

MacGregor, Miss Eloise Cameron CS 4434 Ellis av. Tel Drex. 7425.

MacKay, Mrs Hannah A. CS 525 Belmont av. Tel Grace. 5969.

Major, Mrs Cora K. CS Gladstone hotel.

Mallett, Mrs Bessie Crum CS 1370 Greenleaf av, apt 1. Tel R. P. 1877.

Mandeville, Samuel CS 8.30-1, 2.30-5 Mentor bldg. Res 400 Roslyn pl. Tels Cent. 6994, Linc. 0349.

Marble, Mrs Mary P. CS 132 N Central av. Tel Col. 2581.

Mark, Mrs Elizabeth S. CS 4011 Lake Park av. Tel Oak. 2276.

Markens, Mrs Harriet L. CS 220 S Mich. av. Tels Wab. 9478; res Wilmette 1234.

Marks, Milton B. CS 9.30-3.30 608, 81 E. Madison st. Tel Rand. 6851; res Doug. 852.

Martin, Mrs Belle CS 3853 West End av. Tel Kedzie 0999.

Mason, Mrs Mary Tuttle CS mornings 5310 Kenwood av. Tel H. P. 7681.

Mathews, Mrs Rosa A. CS 1317 Carmen av. Tel Sunny. 6060.

Mathison, Miss Minna CS 456 Roslyn pl. Tel Div. 5289.

McConnell, Miss Helen G. CS 3965 Ellis av.

McCormick, Mrs Maud W. CS 4932 Lake Park av.

McCraken, Miss Willietta CSB (teacher) Mon Thurs afternoon 220 S Michigan av. Tels Har. 8063; res Oak Park 1147.

McKenna, Mrs Lyda CS 340 N Central av. Tel Aus. 7556.

McLaughlin, Mrs Maude L. CS 5021 Dorchester av.

McMinn, Mrs Cora H. CS 9-12 6152 Kimbark av. Tel H. P. 2907.

McWatters, Mrs Alice B. CS 9-4 842 Bradley pl. Tel Grace. 8180.

Mehring, Miss Bertha CS 4738 Kenwood av. Tel.

Meyers, Mrs Amelia CS 10-4 5 N Wabash av. Tels Cent. 4833; res H. P. 309.

Meyers, Robert C. CS 10-4 1413 Kesner bldg. Tels Cent. 4833; res S Shore 3207.

Middendorff, Mrs Stella A. CS 853 Oakdale av. Tel Well. 3051.

Miller, Mrs Adelaide R. CS 1744 W 105th st. Tel Bev. 0628.

Miller, Mrs Bertha M. CS 3409 Elaine pl. Tel L. V. 5991.

Miller, Mrs Estelle P. CS 530 Diversey parkway. Tel L. V. 6401.

Miller, Mrs Mabel CS 5325 Woodlawn av. Tel Mid. 7978.

Mitchell, Mrs Jessie Eliett CS 5 N Wabash av. Tels Dear. 2875; res Downers Grove 80 W.

Mitchell, Mrs Letitia M. CS 220 S Mich. av. Tel Har. 1540.

Moeller, Mrs Friedericka CS 11-2 2750 Fullerton av. Tel Bruns. 0691.

Morey, Mrs Kate Buell CS 6200 Kenwood av. Tel H. P. 4100.

Morrison, Mrs Susie F. CS 701, 81 E Madison st. Tel Cent. 1831.

Moses, Ernest C. CSB 10-5 10 S La Salle st. Tels Frank. 4254; res L. V. 5962.

Moulton, Mrs Marion W. CS 4736 Kenwood av. Tel Ken. 9307.

Mundt, Mrs Minnie H. CS 10-1 4655 Monroe st. Tel Austin 3832.

Narveson, Orien F. CS 220 S Michigan av. Tel Har. 4563.

Nelson, Mrs Helen CS 9-12 6051 Woodlawn av. Tel Mid. 2193.

Nelson, Mrs Julia L. CS Wed Sat 422, 59 E Van Buren st. Tels Wab. 5694; res Win. 662 M.

Norden, Miss Eva CS 306 S Wabash av.

Norden, Mrs Sara F. CS 5518 Cornell av.

Norman, Mrs Mary E. CS 1443 Morse av. Tel R. P. 2259.

Northrop, Mrs Sallie Benton CS 10-4 except Wed 929 Ainslie st. Tel Edge. 0196.

O'Brien, Miss Grace CS 1505 Stevens bldg. Tel Cent. 1180.

Oliver, Mrs Annie M. CS 466 Deming pl. Tel Lincoln 2065.

Overshiner, Mrs Belle L. CS 688 Irving Park blv. Tel L. V. 1302.

Packer, Mrs Susan A. CS 453 W 61st st. Tel Went. 4305.

Pegram, Mrs Nellie T. CS 4639 St Lawrence av.

Phillips, Mrs Anna C. CS 10-4 Mon Wed Fri 608, 81 E Madison st. Tel Rand. 6851. Res 4109 Sheridan rd. Tel L. V. 9021.

Phillips, Mrs Elizabeth CS 4144 Sheridan rd. Tel L. V. 9000.

Phillips, Louis K. CS 10-3 715, 8 S Dearborn st. Tel Cent. 4510. Res 6434 Woodlawn av.

Pielert, Mrs Flora A. CS 7145 Parnell av. Tel Stew. 2119.

Pollard, Miss Myra CS 4031 Drexel blv.

Post, Gordon W. CS 10-3 1506 N La Salle st.

Powell, Mrs Lillie S. CS 5741 Kenwood av. Tel Mid. 6063.

Powell, Mrs May Corbin CS 4859 Dorchester av. Tel Oak. 0538.

Purnell, Mrs Nellie Dodd CS 4518 Beacon st.

Rasmussen, Christian CS 10-4 5354 Hutchinson st. Tel Kildare 8378.

Reed, Mrs Clara B. CS 6214 Ellis av. Tel H. P. 0898.

Reed, Mrs Katie CS 6148 Woodlawn av. Tel Mid. 3428.

Reid, Mrs Marion B. CS 850 Wilson av.

Remmer, Mrs Virginia H. CS Cooper-Carlton hotel. Tel H. P. 9600.

Rentsch, Mrs Sarah Anna CS mornings except Sat 4852 Berenice av, Irving Park. Tel Kildare 6173.

Rex, Mrs Sadie Sandmeyer CS 4419 Ellis av.

Rice, Mrs Edith Fairchild CS 9-4.20 220 S Mich. av. Tel Har. 2028. Res 71 E Elm st. Tel Sup. 7245.

Rice, Miss Ethel Vreeland CS 5337 Blackstone av.

Richardson, Mrs Ella M. CS 5316 Woodlawn av. Tel H. P. 7772.

Ridgway, Mrs Judith M. CS 669 Irving Park blv.

Riggs, Mrs Mabel C. CS 9-12 7650 Luella av. Tel S. Shore 3312.

Risley, Miss Inez M. CS 2953 Fullerton av. Tel Brunswick 1165.

Robertson, Miss Agnes CS 700 Orchestra bldg. Tel Har. 522.

Robertson, Mrs Harriet Elliott CS 4244 Drexel blv. Tel Oak. 3978.

Robinson, Mrs Lydia A. CS 340 Normal pkwy. Tel Norm. 5262.

Rohrig, Miss Minnie CS 703, 81 E Madison st. Tels Rand. 3011; res Winnetka 1085.

Ross, Mrs Ruth J. CS 4503 N Kilbourn av. Tel Kil. 2192.

Ross, Miss Winifred S. CS 4815 Drexel blv.

Rudd, Mrs Kathryn CS 1529 Juneway ter. Tel R. P. 8943.

Ruff, Mrs Martha CS mornings 1347 Hood av. Tel Shel. 1422.

Sammons, Mrs Grace Banks CS 220 S Michigan av. Tel Wabash 7245.

Sams, Mrs Susie E. CS 5464 Everett av. Tel Mid. 5048.

Sanders, Mrs Lina M. CS 9-1 647 Roscoe st. Tel L. V. 3892.

Schantz, George J. CS 9.30-5 5 N Wabash av. Tel State 7335. Res 5240 Kenmore av. Tel Edge. 4620.

Schindler, Miss Ella D. CS Tues Thurs Sat 610 81 E Madison st. Res 4361 Greenwood av. Tel Oak. 2062.

Scott, Mrs Bessie M. CS 12-7 712, 81 E Madison st. Tel State 4792. Res 111 E Oak st. Tel Sup. 4099.

Seiberling, Miss Ellen S. CS postal address 6200 Kenmore av.

Selden, Mrs Lucinda M. CS 9-12 2123 W 110th st. Tel Bev. 0632.

Shaffer, Mrs Jennie M. CS 830 Oakwood blv.

Shield, Jacob S. CSB (teacher) 1704, 5 N Wabash av. Tel State 4346.

Shriver, Miss Gertrude E. CS 9-1 Mon Wed Fri 220 S Mich. av. Tels Wab. 9478; res Highland Park 1071.

Shroyer, Mrs Jennie Monroe CS 1830 Morse av. Tel R. P. 2193.

Shutes, Mrs Eva M. CS 9-11 except Tues Sat 7400 Wentworth av. Tel Stew. 3318.

Siebert, Miss Minnie CSB (teacher) mornings 81 E Madison st. Tel Rand. 1905.

Simmons, Mrs Clarinda A. CS 1515 E 69th pl.

Simpson, Mrs Mabel Manchester CS 7232 Coles av.

Skinner, Mrs Franke B. CS mornings 6221 University av. Tel H. P. 1522.

Slote, Miss Sarah Beatrice CS 5351 Kenmore av. Tel Edge. 2049.

Smith, Mrs Ada F. CS 5820 Sheridan rd.

Smith, Miss Altha M. CS 17 N State st.

Smith, Mrs Mathilda CS 5256 N Paulina st. Tel Sunnyside 2230.

Snowell, Miss Anna M. CS 17 N State st. Tel State 8596.

CHICAGO

Spoehr, Mrs Frida postal address 1605 Chase av.

Starr, Mrs Emma E. CS 1638 Juneway ter. Tel R. P. 8569.

Steinborn, Herman F. CS 9-6 1406 Cunard bldg, 140 N Dearborn st. Tels Cent. 3629; res Dor. 4300.

Stephens, Mrs Frankie C. CS 10-2 473 N Waller av. Tel Columbus 8564.

Stephens, Mrs Grace F. CS Wed Thurs Sat 220 S Michigan blv. Tel Har. 5530.

Stephens, Miss Letitia CS 1305, 5 N Wabash av. Tels Dear. 1677; res Ravens. 5241.

Stern, Louis CS 1.30-5 1216, 202 S State st. Tel Har. 1786. Res 2604 N Sawyer av. Tel Alb. 8811.

Stevens, Mrs Nellie E. CS 5733 Lake st. Tels Mans. 0526; res Aus. 2871.

Stevenson, Miss Maria Louise CS 10-4 1305, 5 N Wabash av. Tels Rand. 2507; res Glencoe 364.

Stewart, Miss Mary CSB (teacher) 5011 Dorchester av. Tel Oak. 1871.

Stillman, Mrs Anne Howes CS 4652 Woodlawn av.

Stokes, Mrs Laura H. CS 6142 Woodlawn av. Tel H. P. 1402.

Stoy, Mrs Lillian G. CS 1341 E 49th st.

Straith-Miller, Miss Harriet CS 1.30-5 17 S State st. Tels State 8583; res Edge. 1244.

Streator, Mrs Frances CS 4536 Sheridan rd. Tel Edge. 9180.

Subert, Miss Bertha CS 5 N Wabash av. Tel Cent. 7778.

Sudduth, Mrs Julia E. CS 6158 Vernon av. Tel Norm. 8140.

Sutton, Mrs Maud CS 1-5 831 Wrightwood av. Tel Linc. 6940.

Tafel, Mrs Mazie B. CS 704 Steinway bldg, 64 E Van Buren st. Tels Har. 8488; res H. P. 4000.

Taylor, Mrs Lilla M. CS 5210 Dorchester av. Tel H. P. 7658.

Taylor, Longley CS 9-10.30, 3-5 5 N Wabash av. Tels State 8620; res Sup. 2300.

Thompson, Miss Agnes CS 3633 Grand blv. Tel Doug. 9507.

Thompson, Mrs Agnes CS 10-1 except Sat 2522 N Ballou st. Tel Bel. 3995.

Thompson, Mrs Margarette E. CS 839 Ainslie st. Tel Edge. 2443.

Thompson, William Henry CS (colored) 10-4 208 E 35th st. Tel Doug. 0109. Res 6527 Evans av. Tel Fairfax 0878.

Thornburgh, Mrs Ethel Bruner CS 4640 Lake Park av.

Thuringer, Miss Nellie CS 5 N Wabash av.

Tilly, Mrs Leola S. CS 1-5 6454 Kimbark av. Tel Mid. 2946.

Timms, Mrs Mable A. CS 505 W 65th st. Tel Went. 3597.

Tinnin, Miss Lucille CS 1521, 10 S La Salle st. Tels Dear. 1494; res Doug. 745.

Towle, Mrs Charlotte M. CS 1-4 81 E Madison st. Tels Cent. 5725; res Sunny. 7879.

Towne, Mrs Grace H. CS 17 N State st.

Turner, Mrs Lillian H. CS 439 W 62d st. Tel Norm. 1335.

Vance, Mrs Mira J. CS 4455 N Ashland av. Tel Rav. 2703.

Van Hoesen, Mrs Annie M. CS 12-4 Gladstone hotel, 6200 Kenwood av. Tel H. P. 5889.

Van Zwoll, Walter H. CS 1601 North American bldg. 36 S State st. Tels Cent. 0238; res Edge. 1278.

Veazey, Mrs Addie Wentz CSB See Brookline, Mass.

Venieris, Mrs Jean Charnley CS 1-5 Tues Thurs Sat 39 S State st. Tel Cent. 8025. 1-5 Mon Wed Fri. Res 1612 Morse av. Tel R. P. 2571.

Venni, Mrs Henriette Kahn CS Mon Wed Fri 1513 Kimball bldg, 306 S Wabash av. Tel Wabash 8094.

Victor, Mrs Jessie K. CS 469 Deming pl. Tel Div. 5060.

Vordermark, Mrs Lucinda CS 7349 Emerald av. Tel Vin. 988.

Waidner, Mrs Isabella CS 1619 Jarvis av. Tel R. P. 2801.

Walker, Mrs Marie Winchell CS 2337 E 72d st.

Walker, Mrs Myrtle CS 9.30-1 4414 West End av. Tel Col. 5660.

Walker, Robert P. CS 710, 220 S Mich. av. Tels Har. 8111; res Glencoe 192.

Walrath, Mrs Kate E. CS 9-12 except Fri Sat 4329 N Kildare av. Tel Pal. 1105.

Ward, Mrs Sallie J. CS 5471 University av. Tel Mid. 0188.

Waterman, Mrs Nina E. CS 5 N Wabash av. Tel Rand. 2278.

Watson, Mrs Frances M. CS 81 E Madison st. Tels Rand. 4765; res Edge. 2258.

Watts, Miss Edith A. CS 1410 E 57th st. Tel Mid. 5760.

Wazau, Miss Marguerite CS 1218 Lunt av.

Weeks, Mrs Augusta M. CS mornings except Sat. 5630 Winthrop av. Tel Edge. 6526.

Weeks, Charles B. CS 39 S State st. Tel Rand. 3383.

Weeks, Miss Edith Isabell CS 9-3 1057 Wilson av. Tels Sunny. 5782; res Edge. 6526.

Weil, Mrs Agnes CS 10-4 4718 Ellis av. Tel Drex. 2121.

Welch, Mrs Nancy S. CS 5910 S Park av.

Wells, Mrs Mary E. CS 852 George st. Tel L. V. 2926.

Welsh, Mrs Lena CS 81 E Madison st. Tel Cent. 6534.

Werno, Henry CS 9-12.30 1505A, 7 N State st. Tels Rand. 2019; res Div. 5610.

Wheeler, Mrs Rosamond CS 915 E 42d pl. Tel Oak. 5853.

White, Mrs Gertrude Oliver CS 466 Deming pl. Tel Div. 2660.

White, Mrs Harriet Reed CSB (teacher) afternoons 17 N State st. Tel Cent. 3950. Res Riverside.

White, Lee CSB mornings 1719 Stevens bldg. Tels Cent. 3950; res Riverside 289 R.

White, Mrs Minnie Acenith CSB 10-1 4358 Drexel blv. Tel Ken. 9000.

Wilbur, Mrs Louise E. CS 5756 Harper av. Tel Mid. 0136.

Wilde, Mrs Henrietta CS 9.30-3 81 E Madison st. Tel Cent. 657.

Wile, Mrs Harriet A. CS mornings 1364 E 47th pl. Tel Drex. 396.

Willett, Mrs Mary CS 1-5 1112 Garland bldg, 58 E Washington st. Tels State 5805; res Oak. 4928.

Williams, Miss Elma E. CS 4581 Oakenwald av.

Williams, Mrs Minnie C. CS 3553 W Congress.

Williams, Mrs Minnie White CS 4533 Greenwood av.

Willis, George E. CS 9-4.30 1608 Stevens bldg, 17 N State st. Tel Rand. 2892. Res 525 Belmont av. Tel Wellington 2139.

Willis, Mrs Hannah A. CS 525 Belmont av. Tel Well. 2139.

Willis, Mrs Jennie S. CS 9-11 except Sat 6687 Olympia av. Tel Newcastle 1503.

Wilson, Mrs Gussie Howard CS 2-4 3978 Ellis av. Tel Ken. 1543.

Winchell, Mrs Mary Patterson CS Mon Wed Fri 17 N State st. Tels Rand. 6872; res Winnetka 1027.

Wines, Mrs Thressa Woodworth CS 4632 Kenmore av. Tel.

Wingert, Mrs Minnie H. CS 4534 Greenview av.

Wittenberg, Mrs Lizzie CS 2-4 except Fri Sat 2734 Ballou st. Tel Belm. 5343.

Wolcott, Mrs Mary F. CSB (teacher) 5441 Kimbark av.

Wolfe, Mrs Sadie G. CS 6908 Lakewood av. Tel R. P. 5300.

Wolsey, Mrs Mary E. CS 1112 E 62d st. Tel H. P. 2934.

Woltze, Mrs Ella CS 4842 N Ridgeway av.

Wood, Allen G. CS 347 Hotel Atlantic. Tel Wabash 2646.

Wood, Mrs Emily Judsen CS 700 N Central av. Tel Aus. 7254.

Wood, Mrs Mary F. CS 1900 Ainslie st. Tel Rav. 1770.

Woodbury, Miss Myrtle F. CS 2743 Hampden court. Tel Div. 3102.

Woodward, Mrs Judith C. CS 3761 Pine Grove av. Tel Grace. 3280.

Wright, Mrs Florence B. CS 17 N State st. Tels Cent. 1842; res Hinsdale 91.

Young, Bicknell CSB (teacher) Virginia hotel.

Young, Miss Lucy G. CS 6200 Kenmore av. Tel Shel. 1600.

Young, Mrs Wilhelmina F. CS 2-5 4458 Drexel blg. Tel Oak. 1116.

Zimmer, Mrs Lulu M. CS Mon Wed Fri 36 S State st. Tels Cent. 3570; res Drex. 9210.

Zug, Mrs Ella L. CS 10-1 except Wed Sat 3342 N Harding av. Tel Juniper 0140.

Zug, Emil O. CS 10-1 except Sat 3342 N Harding av. Tel Juniper 0140.

CHICAGO HEIGHTS

Ledke, Mrs Helen Lathrop CS 154 W 14th st. Tel 1720.

CONGRESS PARK

Higley, Mrs Amelia R. CS 316 Deyo av. Tel Brook. 1999.

DANVILLE

Daniels, Mrs Blanche H. CS 425 Vermilion st.

Kellogg, Mrs Adelaide Eaton CS 932 Hazel st.

Klem, Mrs Inez Mary CS 505 Temple blg.

DECATUR

Cooper, Charles F. CS postal address 329 W. Waggoner st.

Gorham, Mrs Mae E. CS 10-4 230 W Prairie av. Tel Main 2229.

McElrath, Mrs M. Emma CS 330 S Taylor av.

Stout, Mrs Ida B. CS 1176 Lincoln av. Tel.

DE KALB

Moorhead, Miss Edith May CS 1-4 Haish bnk blg. Tels 735; res 602.

DES PLAINES

Dickinson, Mrs Melvina CS. Tel 1525.

DIXON

Bartholomew, Mrs Emma Kaylor CS 908 2d st. Tel 205.

DOWNERS GROVE

Mann, Mrs Ida W. CS 141 S Main st. Tel 239 R.

Mitchell, Mrs Jessie Ellett CS See Chicago.

McClure, Mrs Georgia Mary CS 78 S Wash. st. Tel 230.

EAST ST LOUIS

Hauser, Mrs Eugenie Scott CS 10-4 1st Nat bnk blg. Res 526 N 19th st. Tels St. C. 186 R; res Bridge 1654 M.

Steger, Mrs Ida May CS 10-12 512 Brighton pl. Tels Bridge 3569 W; St. C. 475 R.

ELGIN

Billings, Mrs Clara A. CS 718 Grace st. Tel 1622.

Shuett, Mrs Emma K. CS 27 Rugby pl. Tel 2229.

Thorn, Miss Mary CS 35 Nolting blk. Tel 1520.

ELMHURST

Utt, Mrs Adaline D. CS 259 Arlington av. Tel 294.

EVANSTON

Ballenger, Mrs Ada CS 9-1 522 Church st. Tel 2127.

Bates, Mrs Susan I. CS Greenwood Inn. Tel 2080.

Belden, Mrs Ella Celeste P. CS 425 Greenwood blv.

Berry, Mrs Grace Adele L. CS 1319 Chicago av. Tel 3921.

EVANSTON
Brown, Mrs Lida Scott CS 1745 Orrington av. Tel 982.
Edwards, Mrs Clara Caton CSB 1605 Ridge av. Tel 1244.
Evans, Mrs Florence M. CS 230 Main st. Tel 2863.
Fairchild, Mrs Ada D. CS 1718 Sherman av. Tels 1372; res 2263.
Flinn, John J. CS by appointment 1734 Ridge av. Tel 121.
Hogle, Mrs Emma W. CS 9-12, 2-4 539 Michigan av. Tel 4806.
Howard, Mrs Grace A. CS 201 Main st. Tel 2252.
Jenks, Chancellor L. CS 1217 Ridge av. Tel 752.
Ledward, Mrs Margaret W. CS see Chicago.
Locher, Mrs Elizabeth Hawley CS 9-1 except Sat 2712 Asbury av. Tel 3703.
Osmer, Mrs Bertha M. CS 1808 Sherman av. Tel 5293.
Stuart, Miss Persis E. CS 9-12.30 204 Century blg. Tel 4330.
Willsie, Miss Lucinda CSD (teacher) 1327 Maple av. Tel 7068.
Wooster, Melville E. CS 9-4 except Sat 619 Davis st. Tels 2331; res Evans 7281.

FREEPORT
Mitchell, Mrs Claribel B. CS 215 W Jackson st. Tel 55.

GALESBURG
Bellows, Mrs Muriel W. CS mornings 348 Maple av. Tel Red 2346.
Rice, Mrs Kathryn E. CS 362 Clark st. Tel M. 2664.
Wiegand, Mrs Minnie CS 432 N Broad st. Tel 3477 M.
Wolff, Mrs Mary CS 416 N Broad st.

GENEVA
Noyes, Mrs Mary Russell CS Postal address.

GLENCOE
Fleming, Mrs Isabelle J. CS 206 Fairview rd. Tel 478.
Reed, Mrs Mabel A. Lewis CS 680 Greenwood av. Tel 294.
Stanhope, Mrs Maud L. CS 10-12 except Fri Sat 252 Walden Drive. Tel 612.
Turney, Mrs Evelyn Harris CS 692 Bluff st. Tel 471.
Walker, Robert P. CS see Chicago.

GLENELLYN
Fox, Mrs Estelle Barnes CS 379 Anthony st.
Higley, Mrs Cora V. CS Tel 43.
Richardson, Mrs Annie I. CS 396 Montclair av. Tel 9.

GRANITE CITY
Carroll, Miss Nellie H. CS 1st Nat bnk blg. Both tels.

HIGHLAND PARK
Brown, Mrs Marie Menefee CS Tel 669.
Harris, Mrs Lena B. CS 541 Fairview av. Tel 1041.
Parratt, Mrs Jane CS 344 N St John av. Tel 1030.
Pereira, Mrs Rae Metz CS 1457 S Sheridan rd.
Shriver, Miss Gertrude E. CS See Chicago.

HINSDALE
Giessner, Mrs Emily CS Tel 466 Y 2.
Jarrett, Mrs Lucy U. CS 33 Lincoln st. Tel 203.

HOOPESTON
Sandburg, Mrs Ida O. CS 823 S Market st. Tel 374.

HUBBARD WOODS
Becker, Miss Charlotte W. CS See Chicago.

JACKSONVILLE
Hughes, Mrs Susie A. CS 216 S Church st.

JOLIET
Salter, Mrs Minnie CS 2-5 103 N Center st. Tel 2422.
Williams, Mrs Marion E. CS 311 Van Buren st.

KANKAKEE
Barsalou, Mrs Emma CS 694 S Chicago av. Tel 1671.
Hillier, Mrs Mary M. CS 711 S Evergreen av. Tel 2172.

KENILWORTH
Corbett, Mrs Jennie McLain CS Tel 347.

KEWANEE
Perkins, Miss Nellie CS 600 S Chestnut st. Tel 254 Y.

LA GRANGE
Bradbury, Mrs Mary Terhune CS 241 S Madison av. Tel 118.
Bryant, Robert C. CS see Chicago.
Goan, Mrs Blanche W. CS 104 8th av. Tel 154.
Milligan, Mrs Georgene CS 209 7th av. Tel 179.

LA HARPE
Wheaton, Mrs Mary E. CS.

LOUISVILLE
Brooks, Mrs Matilda R. CS R F D 2.

MATTOON
Harris, Mrs May K. CS 1308 Broadway. Tel 409.
Warrem, Mrs Dora L. CS 8-12 805 E Broadway. Tel 1099.

MAYWOOD
Richardson, Mrs C. Belle CS 9-12 217 S 7th av. Tel 1569.

MOLINE
Jones, Mrs Marion C. CS 1023 16th st. Tel 304.

MONMOUTH
Disney, Mrs Jennie Hardin CS 9-12 207 S A st. Tel 390.
Work, Mrs Rose L. CS 2-4 121 H 1st st. Tel 4174.

OAK PARK
Druitt, Mrs Elizabeth W. CS 817 Lake st. Tel 6457.
Dutton, Mrs Emily A. CS 111 S Scoville av. Tel 5949.
Flanegan, Mrs Amy Spencer CS 9-11 400 N Taylor av. Tel 2899.
Howe, Mrs Frances S. CS 325 Home av. Tel 661.
Kirtland, Mrs Flora Ellis CS 716 Ontario st. Tel 3012.
McCraken, Miss Willietta CSB (teacher) see Chicago.
Muir, Mrs Minnie L. CS 234 S Scoville av. Tel 7704.
Richardson, Mrs Mattie Seward CS 9-4 311 N Oak Park av. Tel 448.
Ross, Mrs Hannah S. CS 47 Iowa st. Tel 3279.
Stein, Mrs Isabella F. CS 942 Washington blv. Tel 1984.

OLNEY
Deissier, Mrs Nina Alma CS RR 5. Tel 9125.

OTTAWA
Hodkinson, Mrs Ida Ames CSB 1013 Guion st.

PARK RIDGE
Daw, Mrs Belle G. CS 431 Cumberland av. Tel 2941.
Dowse, Mrs Madaleine H. CS 311 N Wash. st. Tel 24. Mon Wed Fri 81 E Madison st, Chicago. Tel Rand. 2216.
Mapledoram, Mrs Carrie L. CS 9-1 326 Hansen pl. Tel 144.

PEORIA
Bryan, Miss Jennie L. CSD (teacher) 203 Moss av. Tel Main 7757.
Hedstrom, Lars J. CS 4-6; 1-4 Sat 716 Peoria Life blg.
Johnson, Mrs Ida C. CS 10-12.30 except Sat 716 Peoria Life blg. Tels M. 1836; res M. 7757.
Lackey, Mrs Elizabeth M. CS 8-12 except Fri 329 Peoria Life blg. Tel Main 6157.
Lynch, Mrs Addeline CS 1-4 327 Cal. av. Tel Bluffs 876.
McCullough, Mrs Frances L. CS 2-5 except Sat 714 Peoria Life blg. Tel Main 2150.
Perry, Mrs Grace M. CS 1-4 Mon Wed Fri 716 Peoria Life blg. Res 419 Ind. av. Tels M. 1836; Bluffs 2460.
Seabury, Miss Jeannette R. CS 1221 N Jefferson av.
Seiberling, Mrs Clara E. CS 201 N Underhill st. Tel 2-0418.
Straesser, Miss Sarah CS 10.30-1.30 except Sat 714 Peoria Life blg. Res 115 Flora av. Tels M. 2150; res M. 3121.
Taggart, Mrs Ella CS 115 W Armstrong av. Tel Bluffs 2602.
Waterhouse, Mrs Margaret R. CS 10-5 414 Lehmann blg. Tels M. 6818; res M. 1486.

PERU
Koons, Mrs Helen M. CS Tel 282 W.

QUINCY
Dalgarn, Mrs Mary H. CS 607 N 8th st. Tel 3341 J.
Loomis, Mrs Myra F. CS 425½ Hampshire st.
Schultheis, Miss Dorothy L. CS 219 S 12th st. Tel 1478.

RIVER FOREST
Bowman, Mrs Jeanette Price CS 312 Franklin av. Tel 2507.

RIVERSIDE
Chester, Miss Lucy CS See Chicago.

ROCKFORD
Bishop, Mrs Julia A. CSB (teacher) postal address Nelson hotel.
Carver, Mrs Emma S. CS 507 Stewart blg. Tel Forest 2093.
Carveth, Mrs Elsie B. CS 922 N Church st. Tel Main 2178.
Falleen, Mrs Anna CS 708 Seminary st.
Gillardon, Mrs Clara CS 511 Locust st. Tel Forest 1534.
Holland, Miss Eleanor CS 1717 National av. Tel Main 5200.
Kelley, Mrs Nellie M. CS 14 Florence May blg. Tel M. 4829.
Parker, Mrs Lula CS 108 Lawn place. Tel Main 1356.
Savage, Mrs Clara S. CS 716 Cherry st. Tel Main 4202.
Walker, Mrs Fannie Parker CS 920 N Church st. Tel M. 5755.

ROCK ISLAND
Corbey, Leon J. CS 10-4 203 Central Trust blg. Tels 978; res 4167.
Dart, Mrs Elizabeth Whitman CS 901 20th st.
Freistat, Mrs Catherine CS 2503 8th av.
Kohn, Mrs Regina CS 11-2 824 23d st. Tel 283.
Sheldon, Mrs Gertrude Bacon CS 1-4 841 21st st.
Watts, Robert Milton CS 34 State bnk blg.
Weiss, Mrs Katie E. Kass CS 726 34th st. Tel 2958.

SPRINGFIELD
Ackermann, Miss Etta CS 528½ S S sq. Tel Main 1359.
Curran, Mrs Harriette CS 9-12 409 E Capitol av. Tel Main 7013.
Gault, Mrs Frances CS 9-2 306 S State st. Tel Main 2826.
Price, Mrs Henrietta L. CS 9-4 Myers blg. 101 S 5th st. Tel Cap. 3459.

STERLING
Haglock, Mrs Amelia CS 9-12 106 E 8th st. Tel 849.

STREATOR
Bennett, Mrs Cora May CS 205 W Wilson st.

TAYLORVILLE
Willey, Mrs Cordelia V. CSD (teacher) 210 W Franklin st. Tel 153.

URBANA
McCormick, Mrs Etta CS 603 Wash. blv. Tel G. 4501.
Parks, Mrs Almeda V. CS 1008 W Cal. st. Bell tel 1111.

WAUKEGAN
McArthur, Mrs Margaret CS mornings. 842 North av. Tel 1906.
Perry, Miss Florence M. CS Tues Thurs Sat 446 Sheridan rd. Tel 2443.

WHEATON
Waterman, Mrs Bertha K. CS 619 Scott st. Tel 139.

WILMETTE
Campbell, Mrs Ethel V. CS 1209 Greenwood av. Tel 304.
Campbell, Hugh Stuart CS See Chicago.
Markens, Mrs Harriet L. CS See Chicago.
Packard, Miss Grace M. CS Boulevard blg, 627 11th st. Tel Wil. 2405.
Place, Mrs Maude A. CS 515 8th st. Tel 1793.
Robinson, Mrs Jennie CS 1035 Linden av. Tel 2611.

WINNETKA
Gundlach, Mrs Agnes T. A. CS 519 Willow st. Tel 1268.
Hellgren, Miss Hilda P. CS 10-4 except Thurs Rm 3, 545 Lincoln av. Tels 802; res 1374.
Ingersoll, Mrs Florence K. CS 66 Abbotsford rd. Tel Kens 2212.
Page, Mrs Florence T. CSB 985 Winnetka av. Tel 718.
Winebell, Mrs Mary Patterson CS See Chicago.

WOODSTOCK
Clark, Mrs Susie W. CS 304 Fremont st. Tel 391 J.

INDIANA

ANDERSON
Bennett, Mrs Armita O. CS R F D 7. Tel 2410-3.
Bennett, Mrs Laura E. CS 515 Meridian av. Tel 2277.
Kirk, Mrs Sophrone H. CS mornings 111 W 9th st. Tel 3556.
Metcalf, Miss Ritta May CS 405 Farmers' Trust blg. Tel 503.

AUBURN
Gillette, Mrs Lilah M. CS 334 W 11th st. Tel 425.

BEDFORD
Falt, Mrs Iola May CS 1202 W 15th. Tel 1504.

BRAZIL
Bamberger, Philip L. CS 823 S Walnut st. Tel 708.

BRISTOL
Hagenbaugh, Mrs Ella Conn CS.

CLAYPOOL
Loehr, Mrs Jennie K. CS.

COLUMBIA CITY
Rush, Miss Damaris CS 315 N Main st. Tel 217.

COLUMBUS
Whiteside, Mrs Nancy CS 9-12 729 Chestnut st. Tel 1086.

CONNERSVILLE
Bucher, Mrs Barbara CS 820 N Eastern av.

CRAWFORDSVILLE
Hughes, Mrs Laura E. CS 307 E Main st.
Wilson, Mrs Elizabeth CS 309 S Water st. Tel D. B. 17.

DALEVILLE
Tuhey, Mrs Edith Daniels CS.

ELKHART
Deal, Mrs M. Adelia CS 616 W High st.
Evans, Mrs Alberta H. CS 409 Jefferson st. Tel 2124.
Lane, Jacob C. CS E Jackson blv. Tel 595.
Reynolds, Miss Georgia H. CS 432 Lexington av. Tel 211.
Reynolds, Mrs Martha Hill CS 432 Lexington av.
Shreiner, Mrs Maude E. CS 417 W Franklin st.

EVANSVILLE
Doerr, Miss Anna R. CS 1111 Blackford av. Tel 3403.

FORT WAYNE
Bowser, Miss Henrietta CS 715 Swayne st.
Geake, Miss Edith CS 510 W Jefferson st. Tel 659.
Moser, Mrs Gertrude Geddes CS 42 Kiwanis apts. W Berry st. Tel Main 5219.
Stonecifer, Mrs Lessie CS 219 E De Wald st. Tel 6863.

FRANKFORT
Arbegust, Mrs Daisy Beebe CS 508 W Wash. st. Tel 626.
Lockwood, Mrs Lottie M. CS 255 S Jackson st. Tel 1394.
Van Sickle, Mrs Mattie E. CS 305 E Morrison st. Tel 1119.

FRANKLIN
Kerlin, Miss Mabel CS 51 W King st.
Tolen, Mrs Edna CS R F D 8.

GARY
Coles, Mrs Katherine D. CS 568 Adams st. Tel 1260.
Constance, Mrs Jennie Fields CS 10-5, 7-8 34 W 5th av. Tel 4930.
Travers, Mrs Addie M. CS 817 Monroe st. Tel 789.

GOSHEN
Brown, Mrs Carrie CS 506 S Main st. Tel 186.
Rule, Mrs Sarah Francis CS 711 S Main st. Tel 597 X.
Thompson, Mrs Mate C. CS 218 N 3d st. Tel 792.

GRAND VIEW
Harvey, Miss Elizabeth CS. Tel 211.

GREENFIELD
Ruggles, Mrs Evalyn E. CS 322 E Grant st. Tel 618.

GREENSBURG
Shirk, Miss Elisabeth F. CS 801 N Broadway. Tel 1605.

HAGERSTOWN
Small, Mrs Blanche M. CS Tel 168.

HAMMOND
Brooks, Mrs Bertha F. CS 1-4 27 W Williams st, W. H. Tel 2419.
Dafoe, Mrs Fannie I. Stanton CS 12 Mason st. Tel 2436.
Pickens, Miss Sarah Helen CS 10-5 508 Hammond blg. Tels 428; res 2779.
Stevens, Mrs Dora Virginia CS 11-4 366 Sibley st. Tel 2499.
Taylor, Mrs Jessie B. CS 9 W Waltham st. Tel 3395.

INDIANAPOLIS
Allison, Miss Olive CS 2340 College av.
Armel, Mrs Mary Edith CS 545 W 29th st. Tel Ran. 1014.
Balfour, Mrs Elizabeth CS 1016 I O O F blg
Balz, Mrs Effie M. CS 2932 Ruckle st.
Bradley, Miss Mary Louise CS 1011 N Penn.
Bramblett, Mrs Maud CS 811 Roosevelt blg.
Broadbridge, Mrs Lura W. CS 602 N Ala. st, apt 15. Tel Main 8306.
Bruce, Mrs Sara Abbott CS 2351 Park av. Tel Rand. 2426.
Burns, Mrs Jennie CS 10-4 608-9 Occidental blg. Tel Main 2852.
Case, Miss Jessie DeMotte CS 5345 E Washington st.
Cox, Mrs Margaret A. CS 1810 No. N. J. st. Tel Rand. 6221.
Crawford, Mrs Rose Ella CS 10-4 2342 Central av. Tel Rand. 2012.
Dean, John C. CS 416 Ketcham st. Tel Bel. 1201.
Dittemore, Mrs Mary E. CS 902 Ashland av.
Downs, Samuel Turney CSB (teacher) 930 Lemcke blg. Tels Main 3074; res Wash. 2200.
Duncan, Mrs Ella S. CS 18 Dolly Madison apt.
Ecton, William H. CS 1617 Merchants bnk blg.
Ernestinoff, Miss Antoinette CS 1237 N Alabama st. Tel Cir. 3432.
Fox, Mrs Bell CS 1028 N Delaware st. Tel Main 9033.
Groninger, Mrs Elizabeth Miller CS 3215 North N. J. st. Tel Wash. 2072.
Holmes, Mrs Mary E. CS Merchants bnk blg. Tel M. 3948.
Hubbard, Mrs Lulu CS 215 W North st, apt 9.
Jacobs, Mrs Margaret CS 2906 Kenwood av.
Janes, Mrs M. Katherine CS 3322 Wash. blv.
Jaqueth, Mrs May CS 2711 Shriver av. Tel Ken. 5704.
Lewis, Mrs Edythe T. CS 1016 I O O F blg.
Long, Mrs Roxie CS Postal address.
Mallery, Mrs Roberta B. CS 3655 Wash. blv.
Martin, Mrs Carrie L. CSB (teacher) 1910 Talbott av.
Mayer, Mrs Sevilla CS 415 E 19th st. Tel Ra. 3217.
Miller, Mrs Anna S. CS 9-3 405 W 29th st. Tel Har. 0282.
Miller, Mrs Vivian F. CS 4847 College av. Tel Wash. 1585.
Moore, Mrs Addie Lee CS 2602 Central av.
Perine, Thomas C. CSB (teacher) postal address 602 I O O F blg.
Quick, Miss Jeannette CSB (teacher) 10-4 2108 N Meridian st, apt 23. Tel Har. 2796.
Sage, Mrs Bessie I. CS 44 N Bolton av.
Shimer, Richard O. CS 520 Merchants bnk blg.
Smith, Mrs Cosette B. CS 3710 Wash. blv. Tel Wash. 3710.
Smith, Mrs Lillian L. CS Thurs 930 Lemcke blg. Tel Main 3074. Res 717 E 28th st. Tel Ra. 2452.
Snoke, David Harold CS 520-521 Merchants bnk blg.
Snoke, Mrs Mary Edna CS 4140 Carrollton av.
Snyder, Mrs Barbara E. CS 801 N Penn st. apt 6.
Snyder, Miss June Winona CS 718 Highland av.
Snyder, Miss Mabel L. CS 406 Occidental blg.
Thomson, Miss Elizabeth Ambrose CS R R P box 179a. Tel Beech Grove 218.
Thomson, Miss Jane C. CS R R 179a. Tel B. G. 218.
Titus, Mrs Alice B. CS 1629 N Delaware st. Tel Rand. 5771.
Tramer, Mrs Anna M. CS 219 E 11th st.
Wadman, Miss Anna I. CS 1910 Talbott av.
Wallingford, Mrs Minnie CS 1 William Penn apt, 1118 N Penn st. Tel Ri. 1723.
Wayman, Mrs Katherine Straub CS 3145 Ruckle st. Tel Wash. 1825.
Weyman, Mrs Florence Elizabeth CS 606 E St Clair st. Tel Circle 2605.
Wuertzer, Mrs Anna Beegle CS 1723 N Meridian st, apt 19. Tel Har. 3511.

JEFFERSONVILLE
Carr, Mrs Evelyn Parker CS 215 W Market st. Tel 767.

KENDALLVILLE
Pontius, Mrs Grace CS 410 N Main st.

KNOX
Horner, Mrs Nora Jane CS 415 S Heaton st. Tel 2294.

KOKOMO
Carter, Mrs Florence W. CS 215 E Taylor st. Tel 867.
Firestone, Mrs Edna J. CS 417 N Union st. Tel 1908.

LAFAYETTE
Barnes, Miss Gertrude M. CS 1-5 Lafayette Life blg. Tel 4494.
Haywood, Miss Emma Josephine CS 917 Life blg. Tel 1904.
Hughes, Miss Mary A. CSB (teacher) Lafayette Life blg.
Preston, Mrs Ella May CS 318 S 6th st.
Robison, Clair D. CS except Thurs Hotel Lahr. Tels 488 and 4787.
Shipley, Miss Alice Howe CS 628 South st. Tel 875.

LA PORTE
Fogleman, Miss Ada M. CS 1508 Monroe st. Tel 589.
Lay, Arthur Clifford CS 1530 Michigan av. Tel 536.

LEBANON
Harrah, Mrs Lillian R. CS 304 E Main st. Tel 809.
Walner, Mrs Lena CS 515 W Washington st. Tel 408.

LOGANSPORT
Heppe, Miss Amelia D. CS 431½ E Broadway. Tel 2000.
Heppe, Miss Ida CS 431½ E Broadway. Tel 2000.
Ingersoll, Mrs Lillie A. CS 100 Bungalow dr. Tel 868.
Peckham, Mrs Jennie CS 1218 High st.
Thomson, Miss Amy CS 622 North st. Tel. 2493.

MARION
Curran, Mrs Antonie M. CS 1116 W 3d st. Tel 908.
Sweetser, Mrs Mayme G. CS 624 Spencer av. Tel 801.

MICHIGAN CITY
Aicher, Miss Bertha A. CS 912 Pine st.

MONTICELLO
Pierson, Mrs Ethel Cisco CS 206 S Illinois st. Tel 406.

MT. VERNON
Harrison, Miss Mary B. CS 331 E 2d st.

MUNCIE
Bender, Mrs Fredrika A. CS 415 E Gilbert st.
Glass, Mrs Martha J. CS 613 W Charles st.
Hoppes, Adam O. CS 421 Wysor blg. Tels 1433; res 5194.
Sample, Mrs Claudia C. CS 111 S Vine st.

NAPPANEE
Newcomer, Mrs Emma CS 455 N Madison st. Tel 252.

NEW ALBANY
Cole, Mrs Ella CS 1835 E Spring st. Home tel 2304 A.
Fox, Mrs Ruth E. CS 1603 Shelby pl. Tel 2346 B.
Korfhage, Mrs Amelia S. CS 9-12 1519 E Main st. Tels Bell 1048; Home 1362.
Palmer, Mrs Mary J. CS 1818 Ekin av. Tel 804.
Sappington, Mrs Bertha H. CS 1740 De Pauw pl. Tels.

NEWCASTLE
Lowry, Mrs Ella CS 1316 Walnut st. Tel 1702.
Runyan, Mrs Myrtle L. CS 209 N 10th st.

NORTH MANCHESTER
Marsh, Mrs Lizzie M. CS.

PERU
Goodall, Miss Sadie E. CS 186 E 5th st.

RENSSELAER
Littlefield, Mrs Gertrude CS. Tel 270.

RICHMOND
Appleby, Miss Mary E. CS 17 N 16th st. Tel 2840.
Cloyd, Miss Edith CS McGuire blg, apt B. Tel 1911.

RUSHVILLE
Beale, Mrs Mary E. CS 321 N Perkins st.

SHELBYVILLE
Downey, Mrs Elizabeth P. H. CS Keith apts, Franklin st.
Harrison, Mrs Olive C. CS 17 W Mechanic st.

SOUTH BEND
Gish, Mrs Margaret M. CS 537 W Colfax av. Tel M. 4122.
Higgins, Elmer A. CS 303 N Main st. Tel.
Howard, Mrs Alberta CS 317 W Madison st. Tel Main 4639.
Myers, Mrs Charlotte CS 411 S Main st. Tel Lin. 1042.
Prell, Miss Martha B. CS 340 W La Salle av. Tel Main 2732.
Urquhart, Mrs Frances C. CS 1011 De Maude av. Tel Main 5323.

SPENCER
Hickam, Mrs Sallie M. 328 N Main st.

TERRE HAUTE
Coffroth, Mrs Harriet E. CSB 709 Ohio st.
Gay, Mrs Harriet C. CS 10-12, 2-4 220 N 6th st, apt 8. Tel 4949.
Hopper, Mrs Anna Ott CS 1230 N Center st. Tel 1502.
Hymer, Mrs Hallie CS 1460 Eagle st. Tel 3874.
Wright, Miss M. Elizabeth CSB 1-6 612 S 7th st. Tel 653.

TIPTON
Smith, Mrs Flora H. CS 216 S Independence st. Tel 4207.

VALPARAISO
Card, Mrs Estella CS 822 Lincoln av. Tel 604 W.
Marks, Mrs Gretchen O. D. CS 658 Park av.

WABASH
Latchem, Mrs Mary CS 9-12 Cass and Ferry sts. Tel Main 1389.
Rigdon, Mrs Harriet Vaughn CS 4 F. and M. bnk blg. Tel 147.

WASHINGTON
Hovey, Mrs Emma Christinia CS 104½ E Main st. Tel 405.

WHITING
Walker, Mrs Adah Irene CS 338 Sheridan av. Tel 265.

IOWA

ADEL
Ikenberry, Mrs Mary Greene CS.

AMES
Lewis, Mrs Clara E. CS 10-2 515 6th st. Tel 726 W.

BOONE
Moore, Mrs Louie Dora CS 503 8th st. Tel 1601 Black.

BURLINGTON
Brach, Miss Ernestine W. CS 1.30-4.30 406 American bnk blg. Tels 955; res 3106.
Minton, Mrs Emma N. CSB (teacher) 1.30-4.30 American bnk blg. Tels 3439, 1451.
Potts, Miss Minnie Louise CS 400 S 8th st. Tel 1033.

CEDAR RAPIDS
Crawford, Norval M. CS 10-4 703 American Trust blg. Res 1644 2d av.
Currier, Mrs Laura A. CS 1118 B av, W. Tel 1897 J.
De Vault, Mrs Viola E. CS 1834 Bever av. Tel 2628.
Lyman, Mrs Clara Dowdell CSB (teacher) 1608 C av. Tel 416.
Machacek, Miss Anna O. CS 1807 Grand av. Tel 3237.
Meyer, Mrs Margaret M. CS 1214 6th av, E. Tel 1316 W.
Morrison, Mrs Anna CS 1434 3d av, E. Tel.
Mumford, J. Thomas 1708 Grande av. Tel 4765 J.
Redans, Mrs Martha CS 9-1 except Sat 822 S 19th st, E. Tel 1552 S.W.
Rugh, Mrs Edna Miller CS 507 S 23d st.
Smith, Charles Taylor CSB 9-12 1249 2d av.
Smith, Mrs Mary M. CSB (teacher) 1249 2d av. Tel 2121.
Williams, Mrs Ruth E. CS 1535 1st av, E. Tel 6851.
Wingert, Mrs Caroline B. CS 548 S 24th st, E. Tel 4621.

CHARLES CITY
Morris, Miss Daisie May CS 906 Clark st. Tel 172.
Smith, Mrs Ella CS 106 5th av. Tel 531.

CLEAR LAKE
Campbell, Mrs Ida C. CS.

CLINTON
Halverson, Mrs Eleanor CS 220 6th av. Tel 1813.
Hansen, Mrs Maria C. CS 335 Hickory st.

COLFAX
Clark, Miss Alice Agusta CS 115 S Locust st.

COUNCIL BLUFFS
Burgett, Mrs Ella W. CS 546 Myuster st.
Hastings, Mrs Carrie A. CS 240 Harrison st.
Tulleys, Mrs Sarah E. CS 151 Park av.

CRESTON
Doze, Mrs Maria CS 12-6 1105 Adair st. Tel 436 1/3.

DAVENPORT
Carlton, Mrs Leora M. CS 601 E 14th st. Tel 5215.
Earll, Mrs Sadie Livingston CS 416 E 15th st. Tel 3032.
Lay, Mrs Amanda Emma CS 2121 Grand av. Tel 7176 J.
Manderville, Miss Amy Lee CSB (teacher) mornings 322 W 4th st. Tel D. 5493.
McCandless, Mrs Mary S. CS 1020 E 6th st. Tel 150.
McCormick, Mrs Agnes M. CS 723½ E 13th st. Tel 5506.
Ray, Mrs Christina CS 3-5 Schmidt blg. Tel 2189. Res 2532 Fulton av. Tel 5471.
Schmidt, Mrs Tillie (Mrs. O. B.) CS Fairmount st. Tel 4710.
Stolley, Mrs Wilhelmine CS 801 W 15th st.

DES MOINES
Andersen, Mrs Else Mary CS 1172 7th st. Tel Wal. 4553.
Bondeson, Mrs Esther M. CS 630 Polk blv. Tel Drake 5369 W.
Bradshaw, Miss Edna Mae CS 1012 8th st. Tel Wal. 2586.
Brady, Mrs Lucy Tracy CSB mornings 3605 Grand av. Tel Drake 5399.
Delmege, Mrs Clara B. CS 718 School st.
Dissmore, Mrs Mollie CS 4319 Ingersoll av. Tel Drake 1151.
Foster, Mrs Birdella G. CS 3-5 311 Securities blg. Tel Mar. 233. Res Victoria hotel. Tel Mar. 1460.
Hirsch, Mrs Leah J. CS 322 Lincoln Court. Tel Drake 4087.
Lawson, Mrs Nannie S. CS 206 K P blk. Tel Market 1381.
Lobingier, Mrs Cora C. CS Brown hotel. Tel Mark. 1348.
Marks, Mrs Gertrude CS 2504 Forest drive. Tel Drake 7812.
McCord, Mrs Victoria Webb CSB (teacher) 10-12 311 Securities blg. Tel Mark. 233.
Miller, Bert A. CS 1215 31st st. Tel D. 1479.
Miller, Mrs Martha Kyle CS 1215 31st st.
Moore, Mrs Susan I. CS 3607 Ingersoll av. Tel Drake 4741 J.
Rendall, John L. CSB (teacher) 10-2 821 Bankers Trust blg. Res 2917 W. Grand av.
Rendall, Mrs May S. CSB 2917 W Grand av.
Slee, Mrs Mary CS 1152 W 8th st. Tel 6419 W.
Smith, Mrs Augusta CS 1003 Clinton av. Tel Wal. 7125.
Smith, Mrs Kate H. CS 12-4 314 Kraft blg. Tels M. 2233; res D. 5570.
Varner, Mrs Beatrice CS 3436 University av.
Webster, Mrs Elizabeth M. CS 1826 E Grand av.
Westerfield, Mrs Lydia A. CS 10-3 616 Iowa Nat bnk blg. Tel Market 42.
Woodward, Earle E. CS 1-3 204 Davidson blg. Tel Red 1619.

DUBUQUE
McCabe, Mrs Claud CS 17 Coventry ct. Tel 4345.
Muntz, Mrs Minnie CS 1763 Central av. Tel Black 3722.
Neu, John T. CS 712 Main st. Mail P O box 155.
Parker, Mrs Genevieve CS 1689 Main st. Tel 529.

EAGLE GROVE
Whitney, Mrs Daisy Belle CS 10-2 918 S Commercial av. Tel 260.

ESTHERVILLE
Lough, Mrs Minnie B. CS Tel 159.

FAIRFIELD
Louden, Mrs Lizzie C. CS 107 W. Washington st.

FORT DODGE
Brown, Mrs Matilda Brakken CS 1320 3d av, N. Tel 649.
Jameson, Mrs Elizabeth CS mornings 915 2d av, S. Tel Green 1308.
Kershaw, Mrs Mary Adelia CS 223 N 14th st. Tel Red 210.
Scoville, Mrs Martha J. CS 1227 1st av, N. Tel 1248.

FORT DODGE
Skuldt, Mrs Caroline CS 9-4 318 S 8th st. Tel 544.

HUMBOLDT
Dunn, Miss Nancy M. CS 10-4. Tel 308.

IOWA CITY
Close, Miss Katherine CS 538 S Gilbert st. Tel 1065.
Morrison, Miss Mildred CS 315 S Dodge st. Tel 1637.

KEOKUK
Dollery, Mrs Avarillia P. CS 908 Orleans av. Tel Red 331.
Gampert, Miss Katherine Louise CS 823 Franklin st. Tel.

LE MARS
Pew, Mrs Belle CSB (teacher) 530 Central av, SE. Tel Red 495.

LIME SPRINGS
Roberts, Mrs Bertha L. CS Tel East 17.

MARSHALLTOWN
Roberts, Kendall C. CS 9-12 201 N 7th st. Tel 1839.

MASON CITY
Fulton, Miss Mary A. CS The Kirk. Tel 2977.
Lunbeck, Miss Cora May CS 618 N Penn av. Tel 2829.
Markley, Mrs Lily Emsley CSB (teacher) 121 Conn. av.

McGREGOR
Farnum, Mrs Jennie A. CS 9-12.

NEWTON
Newton, Mrs Lily C. CS. Tel 656.

OSKALOOSA
Barnes, Mrs Abbie CS 110½ N 1st st. Tel 223.
Smith, Mrs Carrie Baughman CS 224 E High av. Tel 419.

OTTUMWA
Harman, Mrs Maggie CS 122 Vogel av. Tel Red 1201.

RED OAK
Dearborn, Mrs Elizabeth H. CS 1-3.
Webb, Mrs Jeannette S. CS 1-3 Tel 652.

SHELDON
Smith, Mrs Josephine CS.

SIOUX CITY
Bennett, Leroy William CS 500 Security bnk blg. Tel Auto. 3823.
Crisp, Mrs Belle Gregory CS 509 Sioux apts. Tel 56634.
Hoskins, Mrs Emilie C. CS 9-1 614 Iowa blg. Tel 57194.
Jandt, Miss Adah M. CSB (teacher) 9-1 11 Carroll apts, 11th and Jackson sts. Auto. tel 4252.
Kent, Miss Edith A. CS 308 Smith apts. Auto. tel 56932.
McKnight, Miss Mary K. CS 500 Security bnk blg. Tel Auto. 3823.
Mason, Miss Grace E. CS 9-12 815 Jackson st. Tel Auto. 4065.
Mitchell, Mrs Leora E. CS 10-3.30 4910 Morningside av. Auto. tel 67016.
Morton, Mrs Mary A. CS 1719 Douglas st.
Poulterer, Mrs Sue K. CS 10-3 except Sat 302 Grain Exchange blg.
Shepard, Miss Clara CSB (teacher) 112 20th st.
Trumbauer, Mrs Carolyn Case CS 10-3 except Sat 541 Frances blg. Tel Auto. 85405.
Trumbauer, Christian J. CS 541 Frances blg.
Wisler, Mrs Anna CS 614 Iowa blg. Tel Auto. 57194.

SPENCER
Winn, Mrs Laura C. CS 593 E 7th st. Tel 384.

WATERLOO
Barber, Mrs Florence E. CS 607 Colonial-Wellington ct. Tel 771.
Davis, Mrs Sara Beem CS 432 Western av. Tel Black 2343.
Elwood, Mrs Mary Cornish CS 316 Vine st.
Gosselin, Mrs Clara Cornish CS 316 Vine st.
Nielsen, Mrs Marie CS 516 E 3d st. Tel 1411.
Perkins, Mrs Gertrude M. CS 11-4 812 L. and J. blg. Tels 1016; Red 2409.
Smedley, Mrs Mimie CS 308 Reber av. Tel 4077 W.
Thompson, Mrs Hattie A. CS 706 W Park av.

KANSAS

ARKANSAS CITY
Hanway, Mrs Pocahontas Bowen CS 113½ W 5th av. Tel 775.

ATCHISON
Fletcher, Mrs Nannie A. CS 10-4 207 1st Nat bnk blg. Tel 166. Res 900 S 5th st. Tel 1862.
Pennell, Mrs Helen S. CSB (teacher) postal address.

BELOIT
Hesser, Mrs Laura A. CS.

BURLINGTON
Evans, Mrs Minnie CS R R 5.

CHANUTE
Beard, Mrs Eliza C. CS 320 W 4th st. Tel 826.
Howell, Miss Charlotte E. CS 106 Steubin av. Tel 884.

ELDORADO
Caster, Wilbur G. CS 203 Times blg.

EMPORIA
Strickler, Mrs Emma CS Tel 810.

EUREKA
Smith, Miss Madella CS.

FORT SCOTT
Champion, Mrs Una C. CS 423 Crawford st. Tel 765 J.
Herrick, Mrs Alma L. CS 120 S Crawford st. Tel 1689.

GALENA
Braun, Mrs Oro M. CS 1818 Galena av. Tel 7.
Mahan, Mrs Mary E. CS 1714 Joplin st. Tel 301 Black.

GREAT BEND
Newcombe, Mrs Grace CS 1306 Baker st. Tel 675.

HIAWATHA
Wheelock, Mrs Laura E. CS 707 Shawnee st. N E Tel 47.
Zimmerman, Mrs Lydia L. CS 512 N 9th st. Tel 241.

HUTCHINSON
Avery, Noblit A. CS Cloverdale. Tel 1515 W.
Baumhart, Mrs Belle CS 120 E 4th av.
Collier, Mrs Sophia D. CS 222 10th st, E. Tel.
Preble, Mrs Lillian K. CS 218 E 12th st. Tel 369.
Preble, Noble Douglas CS 218 E 12th st. Tel 369.
Van Horn, Mrs Sarah M. CS 312 W 12th st. Tel 1868 W.

IOLA
Adams, Mrs Sadie CS 214 E Jackson st. Tel 569.
De Waters, Mrs Lizzie S. CS 209 East st. Tel 1274.
Lindsly, Mrs Santa C. CS 102½ N Washington st. Tel 1059.

JUNCTION CITY
Franklin, Mrs Martha Campbell CS 330 W 4th st. Tel 703.
Saterlee, Mrs Bessie Lunetta CS 10-4 except Thurs 138 W 4th st. Tel 626.

KANSAS CITY
Anderson, Mrs Edith CS 2-4 R R 4. Tel Fi. 3441 N 4.
Humble, Mrs Alice Maude CS 9-4 1134 N 32d st. Tel Fairfax 0862.
La Bonte, Jesse E. CS 1134 Minnesota av. Tels Bell W. 3390; Home W. 1854.
Patterson, Lewis P. CS 630 Minn. av.
Miller, Miss Hannah Griselda CS 206 Portsmouth blg.

LAWRENCE
Carter, Mrs Florence Cranston CS afternoons 1007 Tenn. st. Tel 562.
Edie, Mrs Elizabeth CS 2-5 5 F A U blg.
Thomas, Mrs Mary S. CS 10-12 1201 Tenn. st. Tel 579.

MANHATTAN
Greene, Mrs Lillian M. CS 321a Poyntz av. Tels 276; res 158.
Krudop, Miss Katrine. Tel 5201.

MARYSVILLE
Scott, Mrs Laura E. CS 208 S 14th st. Tel 471.

NORTON
Spencer, Mrs S. Amelia CS Tel 172.

OTTAWA
Sharon, Mrs Elma D. CS 604 Locust st. Tel 1253.

PARSONS
Hibben, Mrs Harriet K. CS 9-5 1530½ Broadway. Tel 2476.
Lucas, Mrs Bernice CS afternoons 1509 Corning av. Tel 1739.
Stafford, Mrs Mary B. Swarthout CS 9-3 1600 Grand av. Tel 2087.

PITTSBURG
Curran, Mrs Mary Alice CS 309 W Euclid av. Tel 563.
Ellwood, Mrs Hattie M. CS 601 W Euclid av. Bell tel 2216.

SALINA
Van Cleef, Mrs Ida Pearl CS 432 Morrison av. Tel 1494.

TOPEKA
Briggs, Mrs Grace M. CS 612 Topeka av.
Chandler, Mrs Mary Leonard CS 1204 Tyler st. Tel 1280.
Currey, Alfred E. CS 619 Mills blg.
Early, Mrs Anna H. CS 1008 Quincy st. Tel 4108.
Evans, Miss Louemma CS 238 Woodlawn av.
Hamilton, Mrs Martha I. CS 1031 Polk st.
McKinstry, Mrs Adelpha F. CSB 716 Mills blg.
McKinstry, Willis D. CSB (teacher) 716 Mills blg. Tels 6611 and 6661.
Rhodes, Harry L. CS 10-5 1 Orpheum blg. Tel 3213.
Updegraff, Frank A. CS 826 Kansas av.
Whittaker, Mrs Carrie S. CS 107 W 11th st.
Zimmerman, Mrs Helen G. CS 702 Mills blg.

WELLINGTON
Burger, Mrs Emma B. CS 111½ S West st. Tel 552 J.

WICHITA
Adenauer, Mrs Mabel S. CS 1427 Otis st. Tel M. 1436.
Busch, Mrs Emma C. CS 901 S Wichita av. Tel 4715.
Campbell, Mrs Josephine H. CS 3006 E Douglas st.
Gander, Miss Erma M. CS 325 S Lawrence av, apt 3. Tel Mark. 5791.
Givens, Mrs Lucy Latham CSB (teacher) 111 N Clifton av. Tel M. 647.
Hildebrand, Mrs Emma C. CS 870 Spaulding av. Tel D. 141 J.
Howard, Mrs Pauline Pixley CS 904 N Topeka av. Tel Mark. 4573.
Jones, Mrs Ida W. CS 418 Roosevelt av.
McDonald, Mrs Nannie J. CS 216 N Estelle av.
Needles, William Rudolph CS Eaton hotel. Tel Mark. 2372.
Nessly, Mrs Blanche R. CS 321 S Topeka av.
Nessly, Mrs Isola H. CS 312 Bitting blg.
Parsons, Mrs Lizzie Mallory CS 423 E Market st.
Ranger, Mrs Margaret Lomort CS 1-5 830 W Central av. Tel Doug. 1790.
Shoemake, Justice H. CS Caldwell-Murdock blg.
Smith, Mrs Lily M. CS Caldwell-Murdock blg. Tel Mark. 5308.
Watson, Mrs Blanche K. CS 245 S Volutsia av. Tel Mark. 7214.

WINFIELD
Bradley, Mrs Ella CS Tel 1000.
Light, Miss Belle M. CS 510 E 8th av. Tel 409.

KENTUCKY

ASHLAND
Lester, Mrs Amelia CS 24th st. Tel 726.
Smith, Mrs May CS 1.30-4.30 808 Prospect pl. Tel 379.

COVINGTON
Conniers, Miss Mary Alice CS 9-2 409 1st Nat bnk blg, 6th and Madison avs. Tel South 612.
Park, Mrs Harriet CS 16 N Marzella apt.
Smith, Mrs Sylvesta CS 18 E 18th st. Tel South 2861 L.

FORT THOMAS
Dodson, Mrs Margrette C. CS 153 Robroy av. Tel Hi. 1143 L.

FRANKFORT
Sanders, Mrs Evelyn G. CS 316 Campbell st. Cumb. tel 536.

HENDERSON
Ward, Mrs S. Isabel CS 124 Powell st.

LEXINGTON
Bronaugh, Mrs Kate Logan CS 350 Woodland av. Tel 3675.
Clinkenbeard, Mrs Jeff Davis CS 179 Market st. Tel 3304.
Rogers, Miss Helen CS 423 Walnut st.
Sandifer, Mrs Lyda H. CS 152 E Maxwell st. Tel 5086.
Wickliffe, Mrs Arris CS 228 Market st.

LOUISVILLE
Ballard, Mrs Lily Anderson CS 1064 Cherokee rd. Tel E. 1450.
Burton, Mrs Sue T. CSB (teacher) 10-1 C and S blg. Res 427 Park av. Both tels.
Chapman, Mrs Emma R. CS 111 W Broadway. Both tels.
Edwards, Mrs Russie D. CS 205 E Gray st.
Grant, Mrs Susan B. CS 27 Cavalier apts.
Hunter, Mrs Lee CS 54 Eastover pk. Tels Crescent 328; E. 683 W.
Jones, Lewis H. CSB (teacher) 524 First st. Tels Cumb. Main 657; Home City 6375.
Leeds, Mrs Mary E. CS 1-4 315 Starks blg. Res 831 2d st. Both tels.
Lord, Mrs Annie H. CS 1036 3d st. Both tels.
Ogle, Mrs Nellie Lane CS Weis-Gaul blg. Tels Cumb. 2980; City 7695.
Parker, Mrs Eleanor M. CS 10-1 315 Starks blg. Tels Main 2545; City 7850; res So. 971.
Roberts, Miss Ruby M. CS 526 Weis-Gaul blg. Tels Cumb. South 2080; City 8078.
Russell, Mrs Jane M. CS 76 Weis-Gaul blg.
Selmeier, Mrs Dora K. CS 1-3 417 Crutcher and Starks blg. Home tel City 6634.
Simmons, Mrs Blanche H. CS 707 Weis annex. Tels Cumb. S. 108, 2980; Home City 5388.
Slater, Mrs Mamie L. CS 1040 S 3d st. Cumberland tel S. 2101.

MIDDLESBORO
Arthur, Mrs Nellie Maud CS Booneway Inn. Cumb. tel 211.

NEWPORT
Murray, Mrs Leontine CS 612 Overton st. Tel S. 3751.

OWENSBORO
Gunther, Mrs Beulah B. CS 10-12 Mon Wed Fri Masonic temple Res Hardinsburg rd. Both tels.

PADUCAH
Holmes, Mrs Edna CS 115 Guthrie blg.
Williams, Mrs Ruth Smith CS Columbia blg. Both tels.
Wilson, Miss Mary A. L. CS 226 S 4th st. Both tels.

RICHMOND
Nelson, Mrs Fannie CS 336 5th st. Tel 575.

SHELBYVILLE
Allen, Mrs Ruby W. CS Highlands. Cumb. tel.
Doyle, William P. CS. Both tels 377.

LOUISIANA

BATON ROUGE
Eckles, Mrs Aylein Watts CS St Charles st and Louisiana av.

LAKE CHARLES
Andrews, Mrs Hattie H. CS Postal address.

MELVILLE
Schultze, Mrs Georgia CS Tel 51.

MONROE
Faulk, Mrs Laura M. CS 910 Walnut st. Tel 489.
Herring, Mrs Anna G. CS 1008 Jackson st. Tel 1162.

NEW ORLEANS
Chapman, Mrs Frances Sargent CS 2-6 except Thurs 18 Neron pl. Tel Wal. 302.
Forschler, George A. CS 1-5 4935 Perrier st. Tel Up. 3062.
Forschler, Herbert H. CS 11-4 522 Whitney Central blg. Tel M. 1838; res Hem. 4111.
Fowler, Mrs Gertrude H. CS 10-4 636 Whitney blg. Tels Main 115; res Up. 903.
Greaves, Mrs Lucy H. CS 1629 Coliseum st. Tel Jack. 2528.
Hart, Miss Augustine Miriam CS 1-5 1422 Marengo st. Tel Uptown 131.
Henderson, Robert G. CS 1-5 except Wed 1510 S Carrollton av. Tel Wal. 1203.
Land, Mrs Willie Armistead CS 9-12 except Sat 1327 Broadway st. Tel Wal. 1158.
Latimer, Mrs Annie M. CS 1511 Polymnia st. Tel Jack. 197.
Lengsfield, Miss M. Elizabeth CSB (teacher) 2-6 2 Neron pl. Tel Wal. 452.
Lincicome, Milberry H. CS 9-2 6029 Freret st. Tel Main 784.
Mackie, Mrs Edna T. CS 1.30-5 Tues Thurs Sat 1524 Calhoun st. Tel Up. 2806 W.
Marcotte, Mrs Evalyn H. CS 1435 Joseph st. Tel Up. 4064.
Marks, Mrs Estelle M. CS 9.30-4 2040 Milan st. Tel Up. 1407.
Moody, Mrs Corinne B. CS 1112 Napoleon av. Tel Up. 2984.
Prutsman, Mrs Lutie W. CS 10-2 706 Carondelet blg. Tel M. 5858. Res 1503 Dufossat st. Tel Up. 4915.
Richmire, Mrs Edith R. CS 1-4 Tues Thurs Sat 28 Newcomb blv. Tel Wal. 2591.
Robertson, Miss Florance A. CS 1736 St Charles av. Tel Jack. 1345 J.
Rodney, Mrs Laura CS 2-6 2 Neron pl. Tel Wal. 452.
Taylor, Mrs Julia W. CS 9-1.30 1518 Burdette st. Tel Walnut 892 J.
White, Mrs Elizabeth M. CS 1511 Polymnia st. Tel Jack. 197.

SHREVEPORT
Crane, Mrs Ida C. CS 9-12 700 Travis st. Tel Cumb. 4249.
Hardy, Mrs Sena A. CS 9-12; 2-5 except Thurs Dambly blg. Tel 5196.
Henry, Mrs Carrie M. CS 9-12 except Sat 712 Christian st. Tel Cumb. 2359.
Stewart, Mrs Maggie Dean CS 9-12 507 Wilkinson st. Tel Cumb. 1307.
Vickers, Mrs Ethel L. CS 310 Fannin st. Tel Cumb. 5747.

MAINE

AUBURN
Davis, Miss Emma E. CS 117 Winter st.
Gordon, Reuel F. CS 117 Winter st. Tel.

BANGOR
Eames, George C. CS 9-12 516 Eastern Trust blg.
Eames, Mrs Mary L. CS 9-12 516 Eastern Trust blg. Res 756 Hammond st. Tel 168 R.
Eldridge, Miss Elizabeth A. CS 210 Center st.
Kenney, Mrs Josephine H. CS 88 Cumberland st. Tel 2056 R.
Lord, Mrs Ellen Holt CS 60 Norfolk st.
Royal, Willis Aubury CS 2-5 56 Savage st. Tel.
Savage, Mrs Nora T. CS 127 Maple st. Tel 1721.
Stewart, Mrs Georgia B. CS 22 Parkview av. Tel 566.

BATH
Curtis, Mrs Mary E. Harris CSD 4 Bath st. Tel 735.
Gibson, Miss Anna Elizabeth CS 54 Willow st. Tel 889 W.
Gilman, Mrs Lottie D. CS 20 Bath st. Tel.

BRUNSWICK
Crawford, Mrs Isabel A. CS 143½ Maine st. Tel 300.

CAMDEN
Curtis, Mrs Florence CS 77 Elm st. Tel.

FREEPORT
Kilby, Mrs Emma Lois CS. Tel 37.

GARDINER
Smith, Mrs Edith Lunt CS 9-12 96 School st.
Welch, Mrs Bertha Butler CS 73 Central st.

HANCOCK POINT
Viall, Mrs Kate L. CSB (teacher) 10-12. Tel 14-6.

HOULTON
Smith, Mrs Emma S. CS 12-3 32 High st. Tel 364 M.

ISLAND FALLS
Whitten, Mrs Ethel S. CS. Tel.

KENNEBUNK
Johnston, Mrs Blanche Moody CS Summer st. Tel 34-12.
Remich, Miss Carrie E. CS 41 Summer st. Tel 20.
Stone, Mrs Eldie E. CS 63 Summer st. Tel 181-2.
Whittier, Mrs Bessie W. CS 10 Mechanic st. Tel 189.

LEWISTON
Libby, Mrs Rachel A. CS 1-5 Mrs. Nat bnk blg. Tel 1352.
Woods, Mrs Victoria St. Clair CS 94 College st. Tel 1602. Summer months West Peru.

MILO
Atwood, Mrs Christina F. CS 1-4 25 Clinton st. Tel.

PORTLAND
Barrett, Mrs Mary Tucker CS mornings except Sat 711 Trelawny blg. Tel 2320.
Churchill, Mrs Jennie June CSD (teacher) 398 Spring st. Tel.
Dennis, Miss Alice M. CS 10-1 Rm 416, 633 Congress st. Tel 5269.
Foss, Mrs Alice Greenleaf CS 278 Spring st. Tel 2287.
Foss, William Wallace CS 278 Spring st. Tel 2287.
Foster, George W. CS 9-1 509 Press blg, Monument sq. Tels 8937 R; res 4045.
Foster, Mrs Ida F. W. CS Wed Fri afternoons 509 Press blg. Tel 8937 R. Res 15 Adelbert st, S. Tel 4045.
Foye, Mrs Mary E. CSD (teacher) 552 Forest av. Tel 5458 W.
Hearn, Mrs Bessie J. CS 1-5 301 Shwartz blg. Tels 7326; 4296X.
Jefferson, Mrs Carolyn S. 9-1 301 Shwartz blk. Tels 7326; res 4296 X.
MacAlaster, Mrs M. Viola CS 102 Payson st. Tel 3861 M.
Mayo, Mrs Edith G. CS 10.30-1 except Sat 536a Congress st. Tel 7491 R.
Mills, Mrs Clara E. CS 640 Ocean av. Tel.
Prince, Mrs Alverta H. CS 291 Spring st. Tel 3815.
Reynolds, Mrs Elizabeth A. CS 1179 Washington av. Tel 8813.
Smith, Mrs Annie M. CS 80 Morning st. Tel 2200.
Stetson, Mrs May Frances CS 51 The Wadsworth. Tel 718.
Stillings, Mrs Hattie A. CS 31 Frederic st. Tel 6832.

ROCKLAND
Burpee, Mrs Lizzie I. CS 69 Beech st. Tel.

WATERVILLE
Whitney, Miss M. Fannie CS 107 Western av. Tel 753 W.

MARYLAND

ANNAPOLIS
Duvall, Mrs Julia R. CS 37 Upshur row, Naval Academy.

BALTIMORE
Berthald, Mrs Bertha Barron CS 1-5 except Thurs 210 Edgevale rd, Roland pk. Tel Tuxedo 1777.
Boeckner, Mrs Caroline V. CS 1653 W North av.
Boeckner, Mrs Margaret Vincent CS 127 W Mt Royal av. Tel Vern. 4538 J.
Brandt, William CS 2320 Callow av. Tel Mad. 2073.
Brown, Mrs Katherine M. CS 22 E Mt Vernon pl.
Burns, Mrs Katharine L. M. CS 511 Title blg.
Cross, Miss Ellen E. CSD (teacher) 10-1 114 E 24th st. Tel.
Cullom, Mrs Maud S. CS 3618 Springdale av, Forest Park. Tel Lib. 2612.
de Giranta, Mrs Eleanor Harding CS 109 E Lafayette av.
Farren, Mrs Ida Gilbert CS 222 W Lafayette av. Tel Mad. 2515.
Gawthrop, Mrs Annie E. CS 2313 Harlem av.
Gilbreath, Miss Etta M. CSB (teacher) 1807 St Paul st.

BALTIMORE

Gilpin, Miss Olive R. CS mornings except Sat Stony Run lane near 39th st. Tel Home. 1126.

Gover, Miss Mary G. CSB (teacher) 109 W Monument st.

Graham, Mrs E. Ellen CS 1624 Eutaw pl. Tel Mad. 0946.

Heronemus, Mrs Emma CS 2012 St Paul st.

Klunk, Louis W. CS mornings 2301 W North av.

Lange, Mrs Marie CS 2500 N Calvert st. Tel Home. 3757 J.

Lyon. Miss Sara L. CS 2008 St Paul st. Tel Home. 4211.

Marshall, Albert CS 2.30-5.30 2923 Guilford av. Tel Home. 5727.

McGrath. Mrs Mary Shuter CS 10-2 except Mon Thurs Fidelity blg. Tels Cal. 3023; res Cockeysville 119.

Miller, Miss Mary L. CS The Arundel. Tel.

Porter, Mrs Alina M. B. CS The Kenilworth, 339 Bloom st.

Quarngeser, Mrs Maggie M. CS 10-1 2734 Guilford av. Tel Home. 3428 W.

Reiser, Mrs Alice W. CS 10-1 2541 St Paul st. Tel Hwd. 4247.

Reitz, Mrs Mabel Darby CS 449 Title blg.

Scheu, Miss Emma J. CS 1853 W North av. Tel Mad. 6548.

Schmidt, Miss Louise CS 1817 St Paul st.

Sonneborn, Miss Clara B. CS 2239 Linden av. Tel Mad. 6371.

Towne, Mrs Etta Ballman CS 9-1 except Sat Euclid av. Tuxedo Park. Tel Tuxedo 0872.

Troxell, Miss Mary CS 10-1 2506 N Charles st.

Tull, Miss Annie R. CS 1423 Fidelity blg. Tels Plaza 2636; res Forest 7684.

Weaver, Mrs Florence Stratton CS 109 W Monument st.

West, Miss Katharine E. CSB (teacher) 10-1 The Arundel, 1320 N Charles st.

Ziegler, Mrs Ida E. CS 3503 Garrison blv.

CUMBERLAND

McArdle, Mrs Ola E. CS 410 Fayette st. Tel 1825.

Thomas. Mrs Bruce Waugh CS 276 Columbia av. Tel 2774.

HAGERSTOWN

Cox. Mrs Lola E. S. 28 E Washington st. Tels 128 W; res 1540.

Shafer, Mrs Elizabeth F. CS The Negley apt, 120 W. Washington st. Tel 729.

ROLAND PARK

Joyce, Mrs Annie M. CS 405 Edgevale rd. Tel Tux. 1294.

MASSACHUSETTS

ABINGTON

Thackleberry, Mrs Annie T. CS 176 Chapel st. Tel Rock. 496 R.

ADAMS

Harrington, Mrs Fannie W. CS afternoons except Wed Sat 25 Crandall st. Tel 140.

ALLSTON

Bartlett, Miss Julia S. CSD (teacher) 9.30-12 24 Idlewild st. Tel.

Dorr, Mrs Florence I. CS 1259 Comwlth av.

Hunt, Harry I. CS by appointment 14 Park Vale av. Tel Bright. 4541.

Macdougall, Mrs Isola J. CS 2-5 50 Park Vale av. Tel Brighton 4325.

AMESBURY

Davis, Arthur F. CS 478 Main st. Tel 344 M.

ARLINGTON

Glidden, Mrs May Orange CS 60 Oxford st. Tel 1939.

Torrey, Mrs Gertrude R. CS 10-1 except Fri 215 Pleasant st. Tel 193.

ATHOL

Clary, Miss Charlotte M. CS Thurs 404 Exchange st. Res Erving. Tel.

ATLANTIC

Krauthoff, Mrs Daisy Lovering CS 62 Henry st.

ATTLEBORO

Hyde, Mrs Ida M. CS 12½ Fourth st. Tel.

AUBURNDALE

Baker. Mrs Anna B. White CSB (teacher) Islington rd. Tel.

Everett, Mrs Lottie D. CS 44 Bourne st.

Smith, Mrs Ella N. CS 10-4 except Wed Sat 1875 Comwlth av. Tel W. Newt. 1331 W.

BERNARDSTON

Magoon, Mrs Edith Gast CS West rd. Tel 11.

BOSTON

See also ALLSTON, ARLINGTON, BOSTON (EAST), BROOKLINE, CAMBRIDGE, DORCHESTER, JAMAICA PLAIN, MATTAPAN, ROSLINDALE, ROXBURY, SOMERVILLE, SOMERVILLE (WEST), WATERTOWN, WEST ROXBURY.

Adams, Geo. Wendell CSB (teacher) 1.30-4 except Sat 140 Boylston st. Tel.

Adams, Mrs Jessie C. CS 9.30-2 except Sat 80 Boylston st. Tels Beach 6307; res Brook. 4489.

Allen, Miss M. Frances CS mornings 1651 Beacon st. Tel Brook. 3937 R.

Allen, Mrs Mary W. CS 189 Huntington av. Tel Cop. 4957 W.

Amsden, Franklin D. CS 502 Little blg. Tel.

Armstrong, Miss M. Constance CS 115 Hemenway st. Tel Ken. 0494.

Armstrong, Mrs Mary E. CSD postal address Box 83, Back Bay Station.

Arnold, Mrs Addie CS 124 Wilmington av, 24. Res Dorchester. Tel Milton 3265 W.

Ashley, Edwin Hartwell CS 1-4.30 except Sat 1117 Little blg, 80 Boylston st. Tels Beach 283; res Bright. 1692.

Bailey, Mrs Hilda R. W. CS 6-9 Mon Tues Fri 157 Hemenway st. Tel B. B. 54753.

Bailey, Mrs Katharine B. CS 378 Newbury st. Tel Cop. 2253 J.

Bangs, Mrs Elizabeth S. CSD 452 Audubon rd. Tel B. B. 1040.

Bartholomew, Mrs Mary Selene CS 10-3 Tues Thurs Sat 45 Milk st. Tels Main 709; res Brook. 946. Cable Selene.

Beck, Herbert W. CS evenings 20 St Lukes rd.

Beebe, Mrs Katherine S. CS 10-1 Wed Sat 929 Colonial blg, 100 Boylston st. Tels Beach 3857; res Aspinwall 2213.

Blackley, Mrs Ethel May CS 1-5 Mon Thurs 927 Colonial blg. Res 1340 Comwlth av, 34. Tel Asp. 3018.

Bonner, Mrs Fannie Baker CS 64 Charlesgate East. Tel B. B. 8030.

Bradley. Miss Sarah Elizabeth CS 7 Norway st. Tel Cop. 9578 R.

Brett, George L. CS 9-12 248 Boylston st. Tel.

Brown, Miss Alice Seward CSB (teacher) mornings except Sat 14 Westland av. Tel Cop. 9745 W.

Brown, Miss Geneva H. CS 1-4 Wed 927 Colonial blg. Tels Beach 4614; res B. B. 10736.

Browning, Miss Evelyn G. CS 10-2 Tues Thurs 1156 Little blg. Tel Beach 5682. Res 407 Huntington av. Tel Cop. 8772 M.

Buck, Mrs Kate W. CS 10-3 Mon Wed Fri 45 Milk st. Tels Main 709; res Ctr. Newt. 493.

Bullard, Cabot L. CS 1-3 except Sat 64 Hemenway st. Tel B. B. 6279.

Byrne, Mrs Helen S. CS 64 Charlesgate, East. Tel B. B. 4139.

Charles, Guillaume E. CS 98 Appleton st. Tel B. B. 10719.

Clark, Mrs Cora B. CS 10-4 Mon Wed Fri 501 Little blg. Tels Beach 6567; res Cohasset 388 W.

Cleary, Mrs Mary Whitney CS 2-4 10 Cumberland st. Tel Cop. 3894 R.

Clough, Mrs Alice Sherman (Mrs Harry M.) CS 1-4 except Fri Sat 220 Clarendon st. Tel B. B. 1524.

Clough, George M. CS mornings 376 Boylston st. Tel.

Colby, Frank C. CS 9-1 1038 Little blg. Tel Beach 91. Res Hotel Puritan.

Colby, Mrs Mary Bayrd CS Hotel Puritan. Tel Ken. 1480.

Coleman, Mrs Ellen L. CS 30 St Stephen st. Tel Cop. 3319 W.

Collins, Miss Grace E. CSB (teacher) 10-1 Mon Wed Fri 375 Marlborough st. Tel B. B. 5345.

Conniers, Norman 9-4 except Sat; Sat until 1 828 Colonial blg, 100 Boylston st. Tel Beach 2833. Res Wadsworth hotel. Tel B. B. 2790.

Cooley, R. Howard CS 2.30-5 except Sat 100 Boylston st. Tel Beach 0272.

Cooley, Mrs Reata Child CS 12-2.30 except Sat 100 Boylston st. Res 65 Pleasant st, Brookline. Tel 0545 W.

Coulson, Miss Lucia Claudine CS postal address 236 Huntington av.

Crawley, Miss D. Lillian CS 2-5 27 Wrentham st, 24. Tel Dor. 4220.

Crawley, Mrs Lida N. CS 10-1 except Sat 34 Medfield st. Tel B. B. 2742.

Cudworth, Mrs Grace F. CS 9-3 Mon Wed Fri 1156 Little blg, 80 Boylston st. Tel Beach 5682.

Cudworth, Luther Phillips CS 9-2 except Thurs Sat 1156 Little blg. Tels Beach 5682; res Hay. 4010.

Daniels, Mrs Emma N. CS 6 Bellvista rd. Tel Bright. 116.

Day, Mrs Agnes B. CS mornings except Sat 32 River st. Tel Hay. 2530.

Dayton, Miss Mary Alice CSD (teacher) Mon Wed Fri afternoon 105 Gainsboro st. Res 95 Sutherland rd. Tel Brook. 353.

De Cew, Ross K. CS 60 Fenway. Tel B. B. 5699.

Dickey, Adam H. CSD (teacher) 236 Huntington av.

Dickey, Mrs Lillian S. CSB Mon Wed Fri afternoons 9 Autumn st. Tel Brook. 3165 M.

Dittemore, Mrs Edith B. CSB 68 Commonwealth av. Tel Back Bay 5430.

Dittemore, John V. CSB (teacher) by appointment, 68 Commonwealth av. Tel Back Bay 5430.

Dolliver, Mrs Annie E. F. CS 9-1 Tues Thurs Sat; 1-5 Mon Wed Fri 1 Beacon st. Tels Hay. 4997; res Dorchester 9339.

Dunbar, Herbert L. CSD 10-12 303, 93 Mass. av. Tel B. B. 21708.

Dunbar, Mrs Mary E. CSD (teacher) 2-5 except Sat 93 Mass. av. Res tel Asp. 1990.

Dunn, John Randall CSB (teacher) for mail only. 385 Commonwealth av.

Dunn, Mrs Katherine Wasson CS for mail only, 385 Commonwealth av.

Eaton, Miss Mary E. CSB (teacher) 22 Evans way. Tel Rox. 7106.

Edgett, Frederic W. CS 9-1 45 Milk st. Tel Main 1606.

Eveleth, Miss NeHie M. CS 9.30-12 except Sat 60 Charlesgate, E. Tel B. B. 8030.

Ewald. Miss Ann CS 18 Batavia st. Tel B. B. 6318.

Farr, Mrs Grace Tenney CS Hotel Minerva.

Farrington, Mrs Lucia E. CS 9-12 Mon Thurs Fri 220 Clarendon st. Tels B. B. 1524; res W. Newt. 372.

Fletcher. Mrs Emma Willcutt CS 9.30-1.30 Mon Wed Fri 535 Little blg. Tels Beach 6718; res Brook. 4108.

Forman. Mrs Ella E. CS 191 Huntington av. Tel Cop. 1287 J.

BOSTON

Gale, Burt S. CSB 9.30-2 248 Boylston st. Tels B. B. 7239; res Ken. 968.

Gale, Mrs Hattie S. CSB 514 Audubon rd. Tel.

Gilmore, Albert F. CSB see Watertown.

Gongaware, Mrs Mary W. CS 180 Huntington av. Tel Cop. 4025 M.

Gorham, Miss Jessie CS 10-2 Hotel Minerva. Tel B. B. 6350.

Graham, Andrew J. CSB (teacher) by appointment 236 Huntington av.

Green, Mrs Sarah V. CSB (teacher) 10-1 Mon Wed Fri 100 Boylston st. Tels Beach 406; res Brook. 5042.

Gross, Mrs Mary A. CSB 960 Little blg.

Gross, Willis F. CSB (teacher) 960 Little blg.

Hackett, Charles F. CSB (teacher) 58 Fenway. Tel B. B. 7972.

Hackett, Mrs Rosemary Baum CS 58 Fenway. Tel B. B. 7972.

Haddock, George Silas 9 Crawford st, 21. Tel Rox. 1600.

Hall, Miss Lena M. CS 9.30-12.30 Tues Sat 220 Clarendon st. Tels B. B. 1524; res Newt. N. 481 M.

Hann, Mrs Annie S. CS 9-12 except Sat Hotel Lenox. Tel B. B. 2680.

Haslett, Mrs Alice L. CS by appointment 452 Audubon rd. Tel Cop. 3104 W.

Hathaway, Miss Evangeline CS 9-12.30 except Mon Sat 420 Boylston st. Tel B. B. 1917. Res 15 Norway st. Tel B. B. 6599.

Hayes, Mrs Neal Heely CS Trinity ct, 175 Dartmouth st. Tel B. B. 4030.

Heidelberg, Mrs Bettie Ellerbe CS 87 St Stephen st. Tel Cop. 6013 J.

Hendrickson, Mrs Alice D. CS 54 Falmouth st. Tel Cop. 5584 W.

Hepworth, Mrs Alma CS 8.30-1 Little blg. Tels Beach 4664; res Kenmore 1040.

Hering, Hermann S. CSB (teacher) Postal address P. O. Box 22, Back Bay. Cable "Hermhering."

Hering, Mrs Marian White CSB 1127 Commonwealth av. Tel Brighton 3057.

Herrick, Miss Emily CS 115 Hemenway st. Tel Ken. 0494.

Hill, Calvin C. CSB (teacher) 9-12 310 Pierce blg, Copley sq. Tel B. B. 1429. Res 466 Audubon rd. Tel B. B. 3023.

Hoag, Mrs Ella W. CSD (teacher) Hotel Puritan. Class and Association held in Toledo, O.

Hollis, Arthur S. CS by appointment 215 Huntington av. Tel B. B. 1963.

Hooper, Mrs Lina M. CS 1.30-4 except Wed Sat 100 Boylston st. Tels Beach 406; res Somerville 181. Cable "Linahooper."

Horstman, Miss Elise CS evenings 28 Wabon st, 21. Tel Rox. 4239 W.

Houghton, Mrs Florence Henry CS 10-12.30 Tues Thurs Sat 1117 Little blg. Tels Beach 283; res Jam. 397 R.

Howe, Mrs Alice Pyke CS 1-4 except Wed Sat 80 Boylston st. Tels Beach 7123; res Hay. 493.

Howe, Mrs Edna H. CS 2-5 Mon Tues Thurs Fri 6 Acorn st. Tel Hay. 2095.

Hume, Mrs Janet CS 1-5 except Wed 513 149 Tremont st. Tels Beach 1190; res Weymouth 177.

Ingalls, Mrs Matilda Ada CS 10-3 100 Gainsboro st. Tel Cop. 3066 M.

Jacobs, Mrs Grace C. CS 2-5 Mon Fri 535 Little blg. Tels Beach 6718; res Cop. 5773 W.

Jarvis, Mrs Jennie Hibben CS 10-2 except Sat Hotel Hemenway. Tel B. B. 8654.

Johnson, Miss Flora Belle CS 10-4 Tues Thurs Sat 501 Little blg. Tel Beach 6567.

Keach, Edward H. CSB (teacher) 9-12.30 817 Little blg. Tels Beach 4378; res Newt. N. 1284.

Ker Seymer, Miss Violet CS 9-12 Mon Wed; 2-5 Fri 115 Hemenway st. Tel Ken. 0494.

Kilby, Mrs Irma G. CS 10-1 2 Westland av. Tel B. B. 1501.

King, Miss Ida M. CS 2-4 43 Hemenway st. Tel Cop. 2621 W.

King, Mrs Marguerite Bradbury CS 1-6 80 Boylston st. Tel Beach 6921.

Kitchin, Miss Mary P. CS 10-12 104 Gainsboro st. Tel Cop. 2747 M.

Knott, Mrs Annie M. CSD (teacher) 106 Gainsboro st, 17. Class and Association held in Detroit, Mich.

Knox, Mrs Madie R. CS 220 Clarendon st. Tel B. B. 579.

Knox, William R. CSB mornings 220 Clarendon st. Tel B. B. 579.

Landy, Mrs Mary E. CSB (teacher) 10-1 except Wed Sat 248 Boylston st. Tels B. B. 8689; res B. B. 894.

Lane, Benjamin L. CS 108 Jersey st, suite 6. Tel Cop. 4382 M.

LeClair, Mrs Marie E. CS Hotel Kempton, 237 Berkeley st.

Leighton, Benjamin H. CS 9-1 Little blg. Tels Beach 4909; W. Newt. 205.

Leighton, Miss Margaret E. CS 1-4 Little blg. Tels Beach 4909; W. Newt. 205.

Le Page, Mrs Adela CS 9.30-11.30 76 Gainsboro st. Tel Cop. 2206 M.

Lewis, Mrs Adeline E. CS 2-5 Tues Thurs Sat 535 Little blg. Tels Beach 6718; res Brookline 913.

Linnell, Mrs Alice E. CS 76 Alban st, 24. Tel Dor. 132.

Lloyd, Mrs Annette CS 10-12 22 Medfield st. Tel B. B. 7007.

Lloyd, William CS 9-12 except Sat 22 Medfield st, 17. Tel B. B. 7007.

Lucas, Mrs Mabel C. CS 10-3 Mon Wed Fri 820 Little blg. Tel Beach 495. Res Hotel Hemenway. Tel B. B. 7961.

Lucy, Mrs Archie Della CS 25 Queensberry st. Tel Cop. 4539 M.

Lutz, Miss Alma CS 9-12 Tues Thurs Sat 551 Boylston st. Tel B. B. 0169. Summer months Jamestown, N. D.

Lyman, Mrs Clara F. CS 10-5 20 Hemenway st. Tel B. B. 6257.

Macdonald, Miss Margaret CS 1-5 644 Little blg. Tels Beach 0472; res B. B. 8522.

Mann, Frederick CSB 448 Beacon st.

Marble, Mrs Mary Flowers CS 1-4 except Sat 42 Mt Vernon st. Tel Hay. 0302.

Marsh, Miss Harriette S. CS evenings 31 Audubon rd. Tel B. B. 8515.

McAllister, Miss Harriet L. CS Tues Thurs Sat mornings 1247 Little blg. Tels Beach 7123; res Cop. 9579 W.

McCord, Mrs Anna B. CS 9.30-12.30 1139 Little blg. Tels Beach 6921; res B. B. 7189.

McFarland, Mrs Carrie A. CS 3 Ruthven st, 21. Tel Rox. 4895.

McKee, Mrs Clara Knox CS 2-4 except Thurs Sat 372 Boylston st. Tel B. B. 5163; res Brookline 6337.

McKee, David Newton CSB (teacher) 10-1 372 Boylston st. Tels B. B. 5163; res Brook. 6337.

McLennan, Roderick CS 9.30-12.30 12 Huntington av. Tel B. B. 6124. Res 37 Norway st. Tel B. B. 8313.

McMullin, Mrs Jeannette W. CS 96 Chestnut st. Tel Hay. 1507.

Merritt, Edward A. CSB (teacher) 236 Huntington av.

Miller, Mrs Printhia T. CSB see Newton Center.

Morse, Mrs Florence E. CS 10-2 Tues Thurs Sat 535 Little blg, 80 Boylston st. Tels Beach 6718; res Brook. 732.

Mortimer, Miss Louise CS 12.30-5 316 Berkeley blg. Tel B. B. 587.

Nash, Mrs Mary A. CS 237 Berkeley st. Tel B. B. 1251.

Nixon, Mrs Helen Andrews CSD (teacher) see Brookline.

Norton, Mrs Elizabeth CSB (teacher) 1-4.30 Mon Wed Fri 375 Marlborough st. Tel B. B. 5345.

Norwood, Mrs Elisabeth F. CSB (teacher) 10-12 Mon Thurs 927 Colonial blg. Tel Beach 4614. Res 11 Hawes st, Brookline. Tel 5767.

Nunn, Mrs Cora Reeves CS 1-4 except Sat 400 Boylston st. Tel B. B. 3113.

Owen, Mrs Dora Hale CS The Braemore, 464 Commonwealth av. Tel B. B. 9010.

Patch, Mrs Ella Bosworth CS 146 Massachusetts av. Tel B. B. 3040.

Patton, James E. CS by appointment 705 Little blg. Tel Beach 6871.

Patton, Mrs Margaret Stokes CS 1-4 except Wed Sat 705 Little blg. Tel Beach 6871. Res 33 Powell st, Brookline.

Pearce, Mrs Beatrice CS Hotel Savoy, Columbus av. Tel B. B. 8043.

Peebles, Mrs Henry CS 46 Westland av.

Plumer, Mrs Ruth CS 29 Norway st. Tel Cop. 3634 W.

Pree, Mrs Adelaide M. CS 300 Seaver st, 21. Tel Rox. 3590.

Prescott, Mrs Effie D. CS 9-5 except Sat 2 Westland av. Tels B. B. 5192; Granite 3030.

Prescott, Sherburne Usher CS 9-12.30 100 Boylston st. Tel Beach 3438. Res 72 Powder House rd, Medford. Tel Mystic 634.

Priest, Mrs Willa Trent CS 464 Huntington av. Tel Rox 271 R.

Putnam, Mrs Grace M. CS 32 Queensberry st. Tel Ken. 1667.

Rathbun, Mrs Saidee B. CS 1-4 2 Westland av. Tel B. B. 9580.

Rathvon, William R. CSB (teacher) 236 Huntington av. Class and Association held in Denver, Colo.

Rice, Miss Bertha L. CS Hotel Hemenway. Tel.

Rider, Mrs Leilia Yates CS 87 St Stephens st. Tel Copley 7899 W.

Robinson, Mrs Helen Friend CS 10-1 except Wed Sat 929 Colonial blg. Tels Beach 3857; res Ctr. Newt. 311 R.

Rockefeller, Mrs Susan T. CS 26 Museum rd. Tel Rox. 8483 R.

Romery, Miss Ethel Claire CS 464 Commonwealth av. Tel B. B. 9010.

Sargent, Mrs Myra B. CS 19 Norway st. Tel B. B. 6882.

Scheidecker, Mrs Margaret CS 2-5 390 Riverway. Tel Brook. 3628 J.

Scholfield, Miss Margaret A. CS 10-1 705 Little blg. Tel Beach 6871. Res Hotel Beaconsfield, Brookline.

Scott, Mrs Minnie A. CS 10-1 Mon Wed Fri 28 Wabon st, 21. Tel Rox. 4239 W.

Seeley, Elisha B. CSB (teacher) by appointment 1117 Little blg. Tels Beach 283; res Ctr. Newt. 905.

Seeley, Mrs Lillie E. CS 10.30-12.30 Mon Wed Fri 1117 Little blg. Tel Beach 283.

Shipman, Miss Emma C. CSB (teacher) 9.30-12.30 Mon Wed Fri 551 Boylston st. Tels B. B. 169; res B. B. 3328.

Shipman, Miss Helena B. CS 64 Charlesgate East. Tel B. B. 8030.

Sinclair, Duncan CSB (teacher) Mail 86 Commonwealth av, Chestnut Hill. Class and Association held in Glasgow, Scotland.

Slocumb, William W. CS 1.30-4.30 959 Little blg. Tels Beach 5290; res Ocean 1490.

Smith, Mrs Ella N. CS See Auburndale.

Smith, Mrs Nellie Laura CS 104 Hemenway st. Tel Cop. 7804 W.

Snyder, Mrs Ida Zoe Burr CS 390 Riverway. Tel Brook. 3809 M.

Stall, Mrs Maude C. CS 10-12.30 except Sat 644 Little blg Tels Beach 472; res Cop. 1499 W.

Stewart, Mrs Elsie M. CS 10-4 507 Little blg. Tel Beach 420; res Hotel Hemenway.

BOSTON

Stewart, Mrs Nellie G. CS mornings except Sat 15 Norway st. Tel B. B. 0918.
Stone, Mrs Marcia CS 2 Westland av. Tel Cop. 9514 R.
Stow, Mrs Leslie Taylor CS 1-4.30 Mon Thurs 929, 100 Boylston st. Tels Beach 3857; res Rox. 3091 W.
Strang, Lewis C. CSB (teacher) mornings except Wed 551 Boylston st. Tels B. B. 4185; res Weymouth 110.
Strang, Mrs Martha L. CS 9.30-12.30 551 Boylston st. Tel.
Strathern, Miss Olivia E. G. CS 10-1 Mon Wed Fri 15 Norway st. Tel B. B. 476.
Sutton, Miss Ruth CS 9-11 46 Westland av. Tel Cop. 2959 R.

Thomas, Mrs Nellie S. CS 83 Gainsboro st. Tel B. B. 4942.
Thompson, John H. CSB (teacher) 11-5 372 Boylston st. Tel B. B. 3273.
Till, Mrs Marguerite Scott CS 191 Audubon rd, suite 33. Tel Ken. 0839.
Tomlinson, Mrs Elizabeth Cadwell CS Mon Wed afternoons; Fri mornings 1247 Little blg. Tel Beach 7123.
Tomlinson, Irving C. CSB (teacher) Mon Wed Fri 1249 Little blg, 80 Boylston st. Tel Beach 7123. Cable Irvton.
Tournier, Miss Alice B. CS 11 Queensberry st. Tel B. B. 7351.
Townsend, Mrs Mabel M. CS 10-3 Tues Thurs Sat 820 Little blg. Res 38 Everett av, Winchester. Tels Beach 495; Win. 880.
Treat, Miss Esther E. CS 2-4 Fri 927 Colonial blg. Tels Beach 4614; res Win. 1472.
Turner, William Bradford CS 1-4 except Thurs Sat 619, 100 Boylston st. Tels Beach 1933; res Hay. 4950.

Van Patten, Mrs Grace White CS 1127 Commonwealth av. Tel Brighton 1676.

Wallander, Miss Emma A. CS Tues Fri morning 927 Colonial blg. Res 14 Rockville Park, Roxbury. Tel Rox. 683 W.
Waterman, Charles Dyer CS 10-2 45 Milk st. Tels Main 1606; res Granite 789.
Welch, Mrs Carolyn S. CS 2-5 except Sat 96 Gainsboro st. Tel B. B. 6605. Cable Gainswelch.
Welch, Charles H. CS evenings except Wed Sat 96 Gainsboro st. Tel B. B. 6605.
Weschkolofsky, Herman CS 2-5 9 Elm Hill pk, 21. Tel Roxbury 183.
Weston, Amos CS by appointment 7 Haviland st. Tel Cop. 5419-W.
Whitcomb, Miss H. May CSB 34 Maple st, 21. Tel Rox. 598.
Whitcomb, Miss M. Ethel CSB (teacher) 34 Maple st, 21. Tel Rox. 598.
White, Miss Bessie CS evenings 46 Westland av. Tel Cop. 6188 W.
Williams, Mrs Ella E. CSD Wed afternoon 817 Little blg. Res 70 Waban Hill rd, Chestnut Hill. Tel Ctr. Newt. 178.
Woods, Mrs Bertha H. CS 386 Commonwealth av. Tels Ken. 2263. Summer months Sagamore 65-4.
Wright, Mrs Mabel Rogers CS 551 Boylston st. Tel B. B. 3406.
Wyman, Mrs Violet R. CS 10-12.30 Wed 100 Boylston st. Res Sharon. Tel 98.

Young, Mrs Millie F. CSB Hotel Hemenway, Westland av. Tel B. B. 3180.
Young, Walter E. CS 2-5 except Sat 1038 Little blg. Tels Beach 91; res B. B. 3180. Cable Walyoung.

Zahler, Miss Rosanne H. CS evenings Hotel Hemenway. Tel B. B. 3180.

BOSTON (EAST)

Burnham, Mrs Abbie E. CS 121 Princeton st.

BRAINTREE

Kohler, Mrs Mary Lovinia CS 375 Washington st. Tel 620.

BRIGHTON

Hashaw, Mrs Marie CS 9-12 6 Colon st.
Hogg, Mrs Lillian R. CS 54 Lake st. Tel Brighton 1962.

BROCKTON

Doe, Mrs Lucy E. CS 2-4 except Sat 8 White av. Tel 1843.
Hoyt, Mrs Margaret CS 55 Belcher av. Tel 1946.
Sturtevant, Mrs Annie L. CS 89 Walnut st. Tel 5716 M.
Tannatt, Mrs Jessie B. CS 62 Weston st. Tel 1318 M.
Winner, Mrs Mary N. CS 2-5 except Sat 310 Kennedy blg. Tel 3240 W. Res 28 Allen st. Tel 3240 R.

BROOKLINE

Bacon, Mrs Elizabeth A. CS mornings Brandon Hall. Tel 1480.
Ball, Mrs Lucy Riggs CS 1571 Beacon st. Tel 3594.
Barr, Mrs Gertrude CS mornings Hotel Coolidge. Tel 6956.
Bartholomew, Mrs Mary Selene CS See Boston.
Beasley, Mrs Mary CS mornings 204 Babcock st. Tel 867.
Benner, Mrs May Winchester CS by appointment 18 Englewood av. Tel 3905.
Binley, Mrs Sallie Lee CS mornings 145 Aspinwall av. Tel 3690.
Bradish, Mrs Fannie L. CS 31 Cypress st.
Brock, Mrs R. Lillian CS 1470 Beacon st. Tel 5656.
Bruce, Mrs Sarah Aimee Mon Tues Thurs Fri mornings 160 Clark rd. Tel Brook. 1766 M.

DeVold, Mrs Bertha Rhodes CS 1248 Beacon st. Tel 3220.
Dewey, Mrs Frances Lorejoy CS 8 Cypress pl.
Driscoll, Mrs E. Fredericka 9 Corey rd. Tel 4057 W.

Furbeck, Mrs Lillian Keller CS 9-1 31 Westbourne ter. Tel 3958 M.

Glenn, Miss Margaret M. CSB (teacher) by appointment 56 Egmont st. Tel 1795.
Grover, Mrs Linnie H. 10-12 134 Davis av. Tel 6834 W.

Hamilton, Mrs Kate C. CS 10-1 62 Egmont st. Tel 8754 R.
Harvie, Miss Edith CS 9-12 1352 Beacon st. Tels 5941 W; res 7589.
Hatten, Thomas W. CSD 112 Fuller st.
Hornbeck, Miss Edith M. CS 194 Rawson rd. Tel 7385 W. Office 100 Boylston st, Boston 1-5 Tues Fri. Tel Beach 3857.
House, Mrs Annie Wheeler CS 101 St Paul st. Tel 5440.

Johnstone, Mrs Gertrude Hardee CSB 16 Brewster ter. Tel 4695 W.
Judd, Mrs Estelle D. CS postal address Hotel Beaconsfield.

Knapp, Bliss CSB (teacher) by appointment 7 Chatham st. Tel 2556.

Lathrop, John C. CSB (teacher) postal address 87 Colchester st. Tel 253.
Lewis, Miss Hortense W. CS 9-12.30 except Tues Sat 56 Egmont st. Tel 1795.
Linnell, Miss Vesta N. CS 104 Strathmore rd.
Lord, James F. CS 281 St. Paul st. Tel 6860.

Merritt, Mrs Elizabeth D. CSB 1080 Beacon st. Tels Brook. 8314; res Concord 411.
Messinger, Mrs Eliza J. CS 85 Frances st.
Miller, Mrs Grace Kingsbury Marsh CS Mon Wed Fri 1878 Commonwealth av. Tel Brook. 279.

Neal, James A. CSD (teacher) by appointment 1080 Beacon st. Tel 6055.
Newhall, Mrs Minnie L. CS mornings 109 Winchester st. Tel 3197.
Nixon, Mrs Helen Andrews CSD (teacher) 10-5 except Mon Fri. 48 Englewood av. Tel 6635.
Norwood, Mrs Elisabeth F. CSB see Boston.

Palmer, Mrs Artie K. CS 36 Claflin rd. Tel 3973.
Palmer, Ezra W. CSB (teacher) 36 Claflin rd. Tel 3973.
Phelps, Mrs Lucy Dayton CS 95 Sutherland rd. Tel 353.
Puffer, Miss Katherine CS 5 Irving st. Tel.

Rathvon, Mrs Ella S. CSB 59 Alton pl.
Remington, Mrs Pauline CS 47 Garrison rd. Tel 8827.
Robertson, Mrs Annie Louise CSB (teacher) mornings except Sat. 74 Amory st. Tel Brook. 1920.

Smith, Clifford P. CSB (teacher) 16 Corey rd.
Smith, Mrs Myrtle Holm CSB 16 Corey rd. Tel Brook. 3354.
Stewart, Mrs Ida G. CSB (teacher) Hotel Beaconsfield. Tel Brook. 1370. Winter months Miami Beach, Fla.

Veazey, Mrs Addie Wentz CSB (teacher) 49 Gorham av. Tel 4417 M.

Winans, Mrs Maude A. CS 106 Strathmore rd.
Wood, Miss Daisy Cynthia CS Hotel Beaconsfield. Tel 1370.

CAMBRIDGE

Carter, Miss J. Louise CS 10-1 except Wed Sat 5 Boylston st, Harvard sq. Tel.
Harlow, Mrs Carrie E. CS 1-5 except Sat 10 Sacramento st. Tel 4272 R.
Jones, Mrs Myrtle D. CS 2 Prescott st. Tel Univ. 3589 M.
McKenzie, Mrs Daisette D. S. CSB Mon afternoons 10 Concord av. Tel Univ. 1585.
McKenzie, William P. CSB (teacher) by appointment 10 Concord av, Arsenal sq.
Milligan, Mrs Effie F. C. CS 16 Vincent st.
Sedman, John Ellis CS 2-5 Mon Wed Fri 5 Boylston st. Tel Univ. 0650.
Syer, Miss Julia Alberta CS 10-1 except Mon Fri 146 Lexington av. Tel Univ. 4880.
Turner, Mrs Sara B. CS 379 Harvard st. Tel Univ. 3554 M.
Tuttle, Mrs Annie Dugdale CS 10 Remington st. Tel 4683 W.
Wright, Miss M. Rosamond CS 6-8 Tues Thurs Fri 50 Mass. av. Tel Univ. 5029 M.

CENTERVILLE

Dunn, Mrs Caroline R. CS Postal address.
Jamerson, Mrs El Louise W. CS mornings except Sat.

CLINTON

Field, Mrs Hattie M. CS 91 Water st. Tel 87.

CONCORD

Wheeler, Miss Mary CS 9-12 Colonial Inn. Tel 395.

COTUIT

Dottridge, Mrs Lizzie A. CS Main st. Tel 128-3.

DANVERS

Robie, Mrs Mary Abbie CS 3 Trask st. Tel 257 M.

DEDHAM

Marsh, Mrs Adèle Meserve CS 150 Court st. Tel 170.

DEERFIELD

Wright, Mrs Jane Atherton CS Tel 687 W.

DENNISPORT

Feld, Miss Anne CS postal address.
Feld, Miss Birdie CS postal address.

DORCHESTER

Blish, Mrs Lauretta Wheelock CS 16 School st. Tel 7368 R.
Carlisle, Mrs Millie V. CS 20 Mt Bowdoin ter. Tel Dor. 0290.
Crosby, Mrs Eva M. CS 21 Ashmont st. Tel Dor. 1262 W.
Magee, Mrs Helen L. CS 17 Windermere rd. Tel Col. 9586 M.
Parker, Mrs Caroline A. CS 21 Cushing av. Tel Col. 8913 W.
Rice, Mrs Addie E. CS 40 Aspinwall rd. Tel 3789.
Smith, Mrs Clara M. CS 2-5 1 Aspinwall rd. Tel Dor. 1377 W.
Stephens, Mrs Alice E. CS 147 Ashmont st.
Stephens, Miss Dora W. CS 147 Ashmont st. Tel.
Wilde, Mrs Annie M. CS 22 Upland av. Tel Dor. 840.

EVERETT
Corbin, Mrs Mary E. CS 108 Chestnut st.
Johnson, Mrs Mertina H. CS 42 Liberty st. Tel 960.
Norcott, Mrs Ada L. CS 41 Walcott st. Tels 2796 W; res Hull 931 M.
Smith, Mrs Maud M. CS 241 Belmont st. Tel 2787 M.
Weeks, Mrs Susan A. CS 14 Orchard st. Tel 325.

FAIRHAVEN
Hillman, Mrs Ella F. CS 49 Walnut st.

FALL RIVER
Anthony, Mrs Mary P. CS 594 Walnut st. Tel 2677 R.
Hover, Mrs Nellie B. CS 236 Grove st. Tel 4097 M.

FITCHBURG
Cross, Mrs Ruth Crosby CS 242 Blossom st.
Cross, Walter S. CS 323 Safety Fund blg.

FRAMINGHAM
Portmore, Miss Elizabeth N. CS 1.30-5 Mon Thurs Fri 8 Richardson ct. Tels 842 M; res Newt. N. 3036 W.

GLOUCESTER
Perkins, Mrs Emma F. CSD (teacher) 26 Washington sq. Tel.
Smith, Miss Effie Pearl CS 17 Procter st. Tel 1803 M.

GREENFIELD
Baggs, Mrs Addie E. CS 10-2 61 Garfield st. Tel 446-X.
Cornell, Mrs Julia E. CS 53 High st. Tel 82.

GROTON
Bridgman, Mrs Helen B. CS Tel 27-12.

HAMILTON
Davidson, Mrs Grace Tolman CS Highland st. Tel Ipswich 330.

HAVERHILL
Harrison, John M. CSB 10-3 Haverhill Nat bnk blg. Tel 2208.

HOLLISTON
Hosmer, Mrs Edith C. CS Church pl. Tel 120.

HOLYOKE
Atherton, Herbert W. CS 316 High st. Tel 299.
Atherton, Mrs Katie B. CS 316 High st. Tel 299.

HUDSON
Wetherbee, Mrs Lucy Ella CSB 102 Lincoln st. Tel.

HYDE PARK
St. Clair, Mrs Lettie M. CS 114 Gordon av. Tel 360.

IPSWICH
Johnson, Mrs Nettie A. Richardson CS.

JAMAICA PLAIN
Armington, Mrs Frances CS 57 Peter Parley rd. Tel 2444.
Burda, Mrs Louise M. 10-1 213 Lamartine st. Tel 1044 M.

LAWRENCE
Prescott, Lewis CS 2-4, 7-8 Bay State blg. Tel 348.
Tirrell, Mrs May F. CS 1-3 285 Broadway, Methuen. Tel 3188 R.

LEXINGTON
Emery, Mrs Grace H. CS 5 Stetson st. Tel 420.
Rowse, Mrs Ada Holt CS 17 Winthrop rd. Tel 110.
Willard, Mrs Florence L. CS 1 Eustis st. Tel 736.

LOWELL
Brown, Mrs Helen E. CS 400 Walker st. Tel 3019.
Glidden, Mrs Edna M. CS 8 Glidden av. Tel 1059 J.
Honig, Mrs Lillian E. CS 405 Westford st. Tel 1861.
Kimball, Mrs Lillian J. CS 78 Appleton st. Tel 3941.
Marshall, Mrs Florence D. CS 35 Varnum av. Tel 2235 M.
Perkins, Mrs Josephine L. CS 15 Oliver st. Tel 4606.
Pierce, Mrs Marcia Nichols CS 88 Tyler park. Tel 6127 M.

LYNN
Dillon, Miss Annie Merrill CS 1-5 except Sat Security Trust blg, 23 Central av. Tels 3544; res 8178-2.
Nazro, Mrs Ella M. CS 81 Lakeview av. Tel 1085 J.
Schafer, Mrs Lily Rodgers CS 5 Bassett st. Tel 1922 W.

MALDEN
Bemis, Mrs Nellie A. CS 40 Spruce st. Tel.
Childs, Mrs Lena D. CS 107 Summer st. Tel 930.
Cooper, Mrs Grace Knox CS 275 Fellsway, E. Tel 865.
Dyer, Mrs E. Maude CS 60 Lincoln st. Tel 1058 M.
Fernald, Miss Flora M. CS 63 Spring st.
Hawke, Mrs Rosetta CS 10-5 53 Gould av. Tel 2140.
Kennedy, Mrs Mary E. CS 34 Spruce st.
Müller, Louis R. CS 21 Vista st. Tels 2080, 2661 M.

MARLBORO
Wright, Mrs Aurilla Allyn CS Postal address.

MARSHFIELD (NORTH)
Hall, Mrs Janet W. CS Tel Norwell 52. Office 927 Colonial blg, Boston 9-1 Tues.

MEDFORD
Bailey, Mrs Bertha M. CS 264 Riverside av. Tel Mystic 29.

MEDFORD HILLSIDE
Sewall, Mrs Harriet CS 2-4 303 Boston av. Tel.
Stevens, Mrs Clara B. CS 87 North st. Tel Mystic 850. Office 927 Colonial blg. Boston. 2-4 Mon Thurs.

MEDFORD (WEST)
Appleton, Mrs Clara J. CS. Tel Arl. 1960.

MELROSE
Coxson, Mrs Marjorie A. CS 74 Myrtle st. Tel.
Fenton, Mrs Minnie F. CS 40 Wyoming av, E. Tel 820.
Gould, Mrs Clara A. CS Tues Wed Fri 32 Adams st. Tel 199.
Potter, Mrs Maud G. CS mornings except Wed Sat 294 Upham st.

MIDDLEBORO
Harlow, Mrs Fannie B. CS 12 Benton st. Tel 341.
Knox, Mrs Alice Roberts CS 19 Webster st.

NEEDHAM
Whitmore, Mrs Gertrude Ashton CS 751 Webster st. Tel 119 M.
Wood, Mrs Jessie F. CS Tel 778.

NEW BEDFORD
Brierly, James E. CSD (teacher) 9-10, 2-4, 7-8 948 Kempton st. Tel 2093-2.
Macy, Mrs Louise R. CS 74 Bay st. Tel 3128 W.
Taber, Mrs Alice B. CS 93 Ash st. Tel 595.

NEWBURYPORT
Morrill, George Clement CSB 118 High st. Tel 759 M.
Prime, Miss Sarah T. CSD (teacher) 82 Bromfield st. Tel 1115.

NEWTON CENTER
Holden, Mrs Lily L. CS 60 Crescent av. Tel Ctr. Newt. 109.
Miller, Mrs Printhia T. CSB mornings except Sat 25 Bothfield rd. Tel Ctr. Newt. 220.

NEWTONVILLE
Ferrin, Mrs Ethel Keach CS 16 Walker st. Tel W. Newt. 1207.
Ferrin, William F. CS 16 Walker st. Tel W. Newt. 1207.

NORFOLK DOWNS
Loan, Mrs Margaret A. CS 22 Flynt st. Tel Granite 3872 W.
Robinson, Mrs Elizabeth W. CS 2-4 Thurs 91 Billings rd. Tel Granite 2445.
Winchester, Mrs Nellie L. CS 47 Flynt st.

NORTH ADAMS
Orr, Mrs Alice L. CS 29 Holbrook st. Tel 70.

NORTHAMPTON
Atwood, Mrs Martha Miner CSB 113 Prospect st. Tel 695.
Clark, Miss Miriam B. CS 39 Fort Hill ter. Tel 570.
Crosier, Mrs Helen E. CS 65 New South st. Tel 520.
Farnum, Marlin D. CS 12-4 211, 78 Main st. Tel 348.
Kinney, Mrs Harriet L. CS 23 Massasoit st. Tel 1005.
St John, Mrs Mabel S. CS 55 Washington av. Tel 791 M.
Tucker, Miss Mary P. CS 9.30-12.30 2 West st. Tel 805.

NORTH WEYMOUTH
Durkee, Mrs Cora Mable CS 208 North st. Tel 0812 W.

ORANGE
Davis, Mrs Henrietta M. CS 30 Summer st. Tel.

PEABODY
Sturgeon, Mrs Rosa Adelia CS 42 Washington st. Tel 587 M.

PITTSFIELD
Dutton, George D. CS See Seabreeze, Fla.
Merrick, Miss Edith CS 9.30-12.30 except Tues Fri 65 Berkshire Co. Sav bnk blg. Tels 2635; res 3267.
Van Ostrand, Archie E. CSB (teacher) 2-5 65, 24 North st. Tel 2635.
Van Ostrand, Mrs Ellen N. CSB 9.30-12.30 Tues Fri Berkshire Co. Sav bnk blg, 24 North st. Tels 2635; res 78.

PLYMOUTH
Stockbridge, Mrs Nellie F. CS 7 Lothrop st. Tel 571.

QUINCY
Merrick, Mrs Minnie Schuyler CS 32 Greenleaf st. Tel.

RAYNHAM CENTER
Jones, Mrs Susan K. CS 113 Pleasant st. Tel 1786 W.

READING
Adams, Mrs Mattie Frances CS 5 Kingston st. Tel 303.
Jackson, Mrs Abbie Estelle CS 35 Copeland av. Tel 720.
Prescott, Mrs Julia E. CSD (teacher) 1-3 except Fri. 21 Pleasant st. Tel 130.

REVERE
Blackmar, Mrs Lelia E. CS 129 Proctor av. Tel 193 M.
Newcombe, Mrs Minnie C. CS 120 Florence av. Tel.

ROCKLAND
Bowden, Mrs Charlotte D. CS 12-2 20 Vernon st. Tel 898 W.
Hood, Mrs Laura W. CS Tel 514 R. Fri 10-1 927 Colonial blg, Boston. Tel Beach 4614.

ROSLINDALE
Clark, Mrs Mary L. CS 25 Conway st. Tel Pkwy. 1567 J.
Sargent, Mrs Mattie A. 68 Cohasset st. Tel 2226 W.

SALEM
Bonney, George Peck CS 9-8 except Mon 60 Wash. st. Tels.
Keith, Mrs Mary Irving CS 113a Federal st.
Miles, Leon G. CS 187 North st. Tel 305.
Perkins, Mrs Elizabeth B. CS 25 Beach av. Tel 56.
Stoddard, Hatherley Alonzo CS 20 Loring av. Tel 480.

SHARON
Wyman, Mrs Violet R. CS see Boston.

SOMERVILLE
Dorr, Miss Jessie Emma CS 7-9 37a Central st. Tel 7007 W.
Eastaman, Mrs Mary F. CSD (teacher) 111 Summer st. Tel 559. Summer months tel Beverly 964 W.
Keeler, Miss G. Florence CS 152 Summer st. Tel 1227.

SOMERVILLE
McCully, Mrs Helen M. CS 75 Avon st. Tel 5495.
Thacher, Mrs Nellie Merritt CS 96 Oxford st. Tel 7550.
Woodard, Mrs Helen Keeler CS 152 Summer st. Tel 1227.

SOMERVILLE (WEST)
Edwards, Mrs Elsie E. CS 14 Leonard st. Tel 5247.
Smith, Mrs Ida Bennett CS 11 Whitfield rd. Tel 2910.

SPRINGFIELD
Adams, Mrs Carolyn E. CS Hotel Victoria.
Bolton, Mrs Grace M. CS Wed Sat 512 Besse blg, Besse pl. Res tel.
Caughey, Cassius M. CS 318 Main st.
Collins, Mrs Minnie Marion CS 318 Main st. Tels River 1812; res River 6200.
Davison, Mrs Emma E. CS 158 Walnut st.
Ferris, Mrs Mary E. CS 1.30-4.30 508, 318 Main st. Tels River 1812; res Wal. 2852.
Gardner, Mrs Elizabeth H. CS 224 Besse blg, Besse pl.
Loar, William C. CS 317 Besse blg.
McIntire, Mrs Alberta H. CS 512 Besse blg.
Perkins, Guy S. CSB (teacher) 320 Besse blg, Besse pl.
Perkins, Mrs Lillian Foss CS 320 Besse blg. Besse pl.
Powell, Mrs Henrietta J. CS 222 Besse blg.
Powell, Thomas D. CS 222 Besse blg. Tel River 1321.
Richmond, Mrs Hattie M. CS 318 Besse blg. Tel River 1096.
Scott, Mrs Florence Snow CS 318 Main st. Tels River 6297; res River 7725.
Smith, Harry C. N. CS 10-4 211 Besse blg. Tel River 1213 W.
Stilson, Mrs Linnie Dana CS 10-1 318 Main st. Tel Wal. 994.
Taylor, Henry Church CS 205 Besse blg.
Terry, Mrs Emogene H. CS 20 Scott st. Tel Wal. 4306 W.
Way, Mrs Alice E. CS 216 Besse blg. Res tel Wal. 2232.
Wesson, Mrs Edith K. CS 44 Lakeside av. Tel W. 4718 W.
Wickman, Irving Gillman CS 10-1 Mon Fri; 1-4 Tues 512 Besse blg. Res tel.

STERLING JUNCTION
Tyler, Mrs Grace A. CS Tel Clinton 298 W.

STOUGHTON
Blaisdell, Mrs Josephine C. S. CS 1778 Wash. st. Tel.

SWAMPSCOTT
Lowe, Mrs Mary M. CS 22 Beach av. Tel 3252 M.
Prescott, Mrs Emma F. CS 15 Lawrence ter.
Woodworth, Mrs Jennie A. CS 30 Claremont ter. Tel Lynn 3654.

TAUNTON
Crossman, Mrs Amelia M. CS 25 Trescott st. Tel 1297.
McKenney, Mrs Alma R. CS 18 Jefferson st. Tel 1698 W.

VINEYARD HAVEN
Small, Mrs Maud L. CS West Chop.

WABAN
Ayer, Mrs Alice M. CS 39 Pine Ridge rd. Tel Ctr. Newt. 598.

WAKEFIELD
Wiggin, Miss Annie B. CS 314 Main st. Tel Crystal 314 J.

WALTHAM
Dyer, Miss Mary E. CS 30 Clark lane. Tel 1926 W.
Read, Miss Mabel Lucy CS 148 Alder st. Tel 114 M.

WATERTOWN
Gilmore, Albert F. CSB (teacher) by appointment 84 Garfield st. Class held in Brooklyn, N. Y.

WELLESLEY
Porter, Mrs Hattie E. CS 10-1 24 Linden st. Tel 417 J.
Selfe, Mrs Clara CS 2-5 Fri 32 Cottage st. Tels 208 J; res Newt. N. 3036 W.

WELLESLEY HILLS
Dillaway, Mrs Annie S. CS Bradford rd. Tel 668.
Dillaway, Miss Laura G. CS 46 Cliff rd. Tel 652.
Harrington, Miss J. Isabel CS 243 Wash. st. Tel 635.

WESTBORO
Seeley, Mrs Margaret CS 14 West st. Tel 83.

WESTFIELD
Herrick, Mrs Loiva A. CS 28 Shepard st. Tel.

WESTON
Platt, Mrs Ada White postal address Wellesley st.

WEST ROXBURY
Campbell, Mrs Ruth F. CS 37 Oriole st. Tel Park. 94.
Perkins, Mrs Sophie H. CS afternoons 1 Meredith st. Tel Park. 628.
Robinson, Mrs Irene B. CS 12 March av. Tel Park. 790. Office Colonial blg, 100 Boylston st, Boston; Tues afternoons.

WEYMOUTH HEIGHTS
Locke, Miss Agnes Celia CS Tel 0110.

WHITMAN
Goding, Dana Elmer CS 1078 Washington st. Tel 62 M.
Goding, Mrs Lottie A. CS 1078 Washington st. Tel 62 M.

WINCHENDON
Green, Miss Alice M. CS. Tel 345.

WINCHESTER
Adams, Mrs Grace A. CS 76 Church st. Tel 595.
Ainsworth, Mrs Nellie B. CS 131 Forest st.
Blaisdell, Mrs Alice May CS 3 Lewis rd. Tel 569.
Davis, Mrs Frances M. CS 37 Fletcher st. Tel 93.
Gendron, Mrs Florence A. CS 22 Calumet rd. Tel 635.
McNeill, Mrs Annie L. F. CS 39 Grove st. Tel 611 W.
Morrill, Mrs Myra E. CS 38 Cabot st. Tel 1425.
Squires, Mrs Grace CS 75 Church st. Tel 329 W.
Townsend, Mrs Mabel M. CS See Boston.
Wiswall, Mrs Minnie K. CS 21 Park av. Tel 452 R.

WINTHROP
Furber, Mrs Mabel M. CS 1 Washington ter. Tel Ocean 1770.
Garrett, Mrs M. Etta CS 60 Cottage Park rd. Tel Ocean 602.
Morse, Mrs Cecelia I. CS 52 Cottage Park rd. Tel 839 J.
Smith, Mrs Bertha M. CS 37 Floyd st. Tel Ocean 1260.
Smith, Mrs Katherine G. CS 90 Terrace av. Tel Ocean 20.
Turner, Mrs Ella J. CS 151 Pleasant st. Tel 213 M.

WOBURN
Mendum, Mrs Sara Clark CS 16 Arlington rd. Tel 73 W.
Wyer, Mrs Alice Champney CS Postal address 40 Pleasant st.

WOLLASTON
Buchanan, Mrs Alexie F. CS 133 Grand View av. Tel Granite 1240.
Roberts, Mrs Fanny E. CS mornings 187 Belmont st. Tel Granite 811 R.
Sprague, Mrs Anne J. CS mornings 346 Belmont st. Tel Granite 636.
Walker, Mrs Fannie L. CS 40 Vassall st. Tel.

WORCESTER
Allen, Mrs Carrie S. CS 10-1 Tues Fri; 1-6 Thurs 1006 Park blg.
Bush, Mrs Nellie Blodgett CS 32 Maplewood rd.
Cather, Herbert E. CS mornings except Tues Fri; Tues afternoon 1006 Park blg. Tels Park 522; res Park 5060.
Cooke, Mrs Alice C. CS 5 La Grange st. Tel.
Crossman, Mrs Flora E. CS 22 Channing st.
Cummins, Mrs Mary H. CS 23 Hollywood st. Tel Park 7333 W.
Hassard, Miss M. Lillibridge CS 26 Shattuck st. Tel Cedar 1789 J.
Irvine, Mrs Anna G. CS 10-2 Tues; 2-5.30 Thurs 805 Park blg. Tels Park 4344; res Cedar 5684.
King, Miss Helen M. CS 11 Montague st. Tel Cedar 4122.
Knowles, Mrs Evelyn Sylvester CS 1.30-5 Mon Wed Fri 1006 Park blg. Tel Park 522. Res The Bancroft. Tel Park 2147.
Merritt, Mrs Stella T. CS 2-5.30 Fri 805 Park blg. Tel. Res 444 Chandler st. Tel Cedar 2277 M.
Miller, Mrs Dorothy McTaggart CS 2-5.30 Mon; 10-2 Thurs 805 Park blg. Tels Park 4344; res Park 3150.
Putnam, Mrs Louise F. CS 1 Dix st. Tel Cedar 1638.
Render, Mrs Bertha Johnson CS 13 Beaver st. Tel.
Rich, Mrs Elizabeth C. CS 56 Howland ter. Tel Cedar 963.
Smith, Miss Louise E. CS 55 Channing st. Tel Cedar 2624.
Torrey, Mrs Edith Newton CS 10-2 Mon Sat; 2-6 Wed 805 Park blg. Tels Park 4344; res Cedar 2879.
Vickery, Mrs Aliene Mather CS 290 Highland st. Tel Cedar 4907.
Walker, Miss Kate M. CS 25 William st. Tel Cedar 4186 W.
White, Mrs Josephine F. CS 3 Dudley pl. Tel Cedar 4438 R.

MICHIGAN

ALBION
Farley, Mrs Frances M. CS 913 S Superior st.
Sturtevant, Mrs Elizabeth CS Brockway pl.

ANN ARBOR
Hessler, Mrs Clara V. CS 8-12 308 Thompson st. Tel 828.
Seeley, Miss Orel F. CS Postal address 809 Hill st.

BATTLE CREEK
Benedict, Mrs Cora CS 14 Frelinghuysen av. Tel 1392.
Fisher, Mrs Jennie CS 3-5 130 Post av.
Ketchum, Mrs Alice E. CS 567 Lake av.
LaQuay, Mrs Clara E. CS 47 South av. Tel 2687 W.
Robertson, Mrs Clara B. CS Post blg. Tel 2574.
Sawyer, Robert Lynden CS 9-5 311 City bnk blg. Res 238 Fremont st.
Stebbins, Mrs Adelia W. CS 92 Orchard pl.

BAY CITY
Archambault, Mrs Frances CS 1506 McKinley av.
Bousfield, Mrs Nellie B. CS 816 Sheridan st.
Cash, Mrs Laura E. CS 221 N Van Buren st.
Miller, Mrs Minerva S. CS 1312 5th st.
Wells, Mrs Ada M. CS 412 Belinda st. Tel Madison 942.

BELDING
Case, Mrs Mary H. CS 9-12 except Sat 123 S Pleasant st. Tel 304.

BENTON HARBOR
Burr, Mrs Ellen Cary CS 225 Bellview st.
Cunningham, Mrs Emily H. CS 441 Maple st. Tel 1028.
Wheaton, Mrs Mary CS 581 Pipestone st. Tel 770.
Wood, Albert A. CS 460 Maple st. Tel 1670.

CADILLAC
Donnelly, Mrs Alice P. CS 606 N Mitchell st. Tel 848.

CHARLEVOIX
Bailey, Mrs Cornelia Erwin CS postal address 211 Clinton st.

DETROIT
Allen, Mrs Florence King CS 27 E Willis av. Tel Glen. 5460.
Bailey, Mrs Lillian A. CS 10-4 424 The Lenox. Tel Cherry 878.
Ball, Mrs Lotta B. CS 151 Winona av. Tel Hem. 2195 M.

DETROIT

Ball, Mrs Lula CS 42 Elmhurst av. Tel Hem. 2908.

Berns, Mrs Ella C. CS 15201 E Jefferson av, E Grosse Pointe pk. Tel Hick. 2153.

Bland, Mrs Jean B. CS 8900 Dexter blv. Tel Gar. 6326.

Boggis, Mrs Cora E. CS 9-1 49 E Willis av. Tel Glendale 2742.

Bogue, Mrs Martha Harris CSD (teacher) 8-11 873 Virginia pk.

Boyle, Mrs Martha Renner CS 81 Lothrop st. Tel Northway 2474.

Brown, Mrs Retta CS 240 Chandler av. Tel Mark. 1659.

Burt, Miss Jennie CS 8-11, 2-5 2560 Woodward av. Tel Cadillac 2797.

Callahan, Miss Grace W. CS 3000 E Grand blv. Tel Market 4911.

Campbell, Francis C. CS 1532 Dime bnk blg. Tel Cherry 5251.

Carr, Mrs Florence Lee CS 434 Book blg. Tels Main 0937; res Northway 5369.

Carr, John R. CS Book blg. Tel Main 937.

Casey, Mrs Lillian V. CS 4730 McGraw st. Tel Wal. 5373.

Church, Mrs Alice A. CS 1959 Cortland av. Tel Hem. 488.

Clarkson, Charles H. CS 9-4 1449 Hotel Tuller. Tel Cherry 6712.

Colton, Mrs Jessie W. CS 92 Peterboro st. Tel Glen. 6146.

Dagg, Miss Lena CS 2205 Harding av. Tel Hick. 1683.

D'Eathe, Mrs Alice CS 1058 Vinewood av. Tel West 2157 W.

Dinning, Mrs Mae L. CS 9-12 644 Calvert av. Tel Hem. 2125.

Doty, Mrs Ella H. CSB (teacher) 49 Willis av, E. Tel Glen. 1329.

Downs, Mrs Minnabelle J. CS 8-12 10334 2d blv. Tel Hem. 4289.

Eichstaedt, Mrs Diana G. CS 3076 W Grand blv. Tel N. 545.

Emmons, Mrs Lottie C. CS 8-11 90 Melbourne av. Tel Empire 1323.

Eyre, Mrs Clara E. CS 3021 W. Grand blv. Tel Mark. 3716.

Fay, Miss Mary Root CS 901 Boston blv, W. Tel Hem. 5504.

Field, Mrs Clara B. CS 3904 Concord av. Tel Mel. 0536.

FitzGerald, Mrs Annie CS 2205 Harding av. Tel Hick. 1683.

Forbush, Mrs Florence M. CS 1121 Van Dyke av. Tel E. 1298.

Garaghty, Mrs Jennie C. CS 9-4 Tues Thurs Sat 1356 Book blg. Tels Main 5949; res Empire 5191.

Griggs, Mrs Priscilla W. CS 313 Piper blv. Tel Hick. 2633 R.

Hawkins, Mrs Anna G. CS 4030 Columbus av. Tel Garfield 795.

Hawkins, Herbert J. CS 656 Book blg. Tel Cad. 2007.

Hearn, Mrs Victoria M. CS 686 Baldwin av. Tel Edge. 1744.

Hess, Mrs Nellie E. CS 1033 Baldwin av. Tel Edge. 659.

Hickman, Mrs Ethel Cook CS 79 Alexandrine av, W. Tel Glen. 2374.

Horne, Mrs Mabelle Denton CS 5034 Ivanhoe av. Tel Gar. 7137.

Houghton, Mrs Susie W. CS 2976 Montclair av. Tel Hick. 81.

Hovey, Mrs Lydia MacKenzie CS 9-4 1835 Dime bnk blg. Tel Cherry 7624.

Johnson, Mrs Lillian Carter CS 2576 Bewick av. Tel Hick. 2393.

Kelkenney, Arthur Allen CS 9-3 Tues Thurs Sat 1159 Book blg. Tel Cherry 3983.

Kelkenney, Mrs Mary Weeks CS 3272 Gladstone av. Tel Gar. 2349.

Kempthorne, Mrs Rose A. Lilly CS 1356 Book blg. Tels Main 5949; res Hem. 1103.

Kilpatrick, Mrs Lucy Lee CS postal address 1235 Book blg.

Kilpatrick, William Duncan CSB (teacher) postal address 1235 Book blg.

King, Miss Nona E. CS 4417 Second blv. Tel Glen 9200.

Kitto, Mrs Janie E. CS 91 Elmhurst av. Tel Hem. 5915.

Knapp, Mrs Hannah C. CS 2156 Cadillac av. Tel Hick. 5597.

Latta, Mrs Jenne CS 5025 Brooklyn av. Tel Glen. 4585 W.

Leigh, Mrs Elizabeth L. CS 9-12 127 Willis av, W. Tel Glen. 764.

Lilly, Vernon J. CS 9-4 1356 Book blg. Tel Cherry 4291.

Macklem, Miss Frances CS 1716 Dime bnk blg. Tels Cherry 1440; res Mel. 6464.

Macklem, Miss Ida A. CS 1716 Dime bnk blg. Tel Cherry 1440.

Mayberry, Mrs Frances J. CS (colored) 250 Morrell st. Tel Laf. 3556.

McCutcheon, Mrs Mary CS 120 Gladstone av. Tel Mark. 2139.

McDonald, Mrs Adella E. CS The Addison. Tel Cad. 790.

McFern, Mrs Charlotte H. CS 5841 2d blv. Tel Northway 4182.

McGill, Mrs Stella S. CS 215 E Grand blv. Tel Edge. 1575.

MacPhail, Mrs Jennie B. CS 249 Palmer av, E. Tel Market 5859.

Mead, Mrs Caroline L. CS 1228 25th st. Tel West. 2220.

Miller, Mrs Estelle P. CS See Chicago, Ill.

Miller, Mrs Lena S. CS 509 Kenilworth av. Tel Hem. 7157.

Moore, Mrs Katherine Reynolds CS 19995 Yacoma av.

Mulock, Mrs Marjorie C. CS Tues Thurs mornings 111 Moss av. Tel Hem. 4816.

Munson, Mrs Minnie S. CS 3361 Hogarth av. Tel Gar. 850.

Nebe, Mrs Alice Thrall CSB (teacher) 731 Van Dyke av. Tel Edge. 1996.

Nichols, Mrs Nettie G. CS 610 Blaine av. Tel Mark. 2738.

Noblin, Mrs Irma L. CS 160 Elmhurst av. Tel Hemlock 6778.

O'Dell, Mrs Edna CS 8-12 1764 Calumet av. Tel Glen. 6623.

Paton, Mrs Caroline H. CS 8-11 1450 Atkinson av. Tel Hem. 894.

Pease, Mrs Nellie E. CS 4263 Larchmont av. Tel Gar. 3409.

Peck, Mrs Anna Allen CS 27 Willis av, E. Tel Glendale 3387.

Peck, Luzerne Hayden CS 27 E Willis av. Tel Glen. 3387.

Pellman, Mrs Pearl B. CS 8-12 4031 Scovel pl. Tel Gar. 2473.

Pellman, W. Baldwin CS 9-4 1233 Book blg. Tels Main 9170; res Gar. 2473.

Prophet, Edward Percival CSB (teacher) 9-4 1234 Book blg. Tel Cherry 2199.

Prophet, Mrs Magdalene M. CSB 35 Owen av. Tel Empire 6465.

Ray, Samuel A. CS 1836 E Grand blv. Tel Melrose 3833.

Rixford, Mrs Emma A. CS 190 E Grand blv. Tel Edge. 3809.

Schreiber, Mrs Hattie CS 395 Manistique st. Tel Hick. 2911 J.

Schuster, Mrs Vivia Harvey CS 5332 Ivanhoe av. Tel.

Scott, Mrs Jennie Purcell CS 8717 Arcadia av. Tel Wal. 3594 R.

Seefred, Mrs Alice C. CS Hotel Tuller. Tels Cherry 5907 and 5200.

Seidel, Mrs Elizabeth CS 4529 Trumbull av. Tel Glen. 2083.

Smith, Mrs Mary L. CS 8-12 1703 Virginia Park. Tel Empire 2920.

Starr, Miss Bertha E. CS 1835 Dime bnk blg.

Starr, Miss Jessie Douglas CS 10-4 Book blg. Tels Cherry 1086; res Northway 1003.

Steel, Robert G. CS 1236 Book blg. Tel Cherry 5366.

Storm, Mrs Bertha Helena CS 1526 Van Dyke av. Tel Edge. 1029.

Stowe, Mrs Belle W. CS 3049 E Grand blv. Tel Market 3520.

Strunk, Mrs Carrie Goodrich CS 1155 Webb av. Tel Hem. 5992.

Sutton, Mrs Ethel Morea CS 9-12 489 Peterboro st. Tel Glen. 2315 M.

Toupalik, Mrs Marjorie C. CS 211 Frederick st. Tel North. 647.

Tryon, Mrs Marion G. CS 123 W Canfield av. Tel Glen. 3165.

Vallade, Louis F. CS 2537 Second blv. Tel Glen. 3971.

Wallace, Miss Sue L. CS 57 Owen av. Tel Mark. 1338.

Webster, Mrs Florence Harris CS 125 W Palmer Park blv. Tel Hem. 1146.

Weckesser, Mrs Lucy E. CS 2-5 3049 E Grand blv. Tel Mark. 3520.

West, Mrs Alice CS 10-4 except Thurs Sat 1159 Book blg. Tel Cherry 3983.

West, Mrs Edith Kenyon CS 9-12 136 Elmhurst av, H. P. Tel Hem. 0835 M.

Whitaker, Mrs Ella K. CS 34 Waverly av. Tel Hem. 4336.

Wilk, Mrs Mabelle O. CS 635 W Forest av. Tel Glen. 5029.

Wilson, Victor T. CS 1362 Book blg. Tels Cad. 4697; res Edge. 4420.

Woodall, Mrs Blanche G. CS 1652 Penobscot blg. Tel Main 4776.

Woodall, Charles J. CS 1652 Penobscot blg. Tels Main 4776; res Mt. Clemens 326 J.3.

Woods, Mrs Margaret CS 4221 Seebaldt av. Tel Gar. 282.

Yokom, Mrs Bertha L. CS 2490 Helen av. Tel Meir. 1486.

Zahn, Mrs Annie M. CS 4331 W Philadelphia av. Tel Gar. 6871.

FLINT

Browning, Mrs Belle CS 10-4 111 Patterson blg. Tel 5475. Res 501 E 8th st. Tel 4328.

Dewstoe, Mrs Helen J. CS 627 Stone st. Tel 833.

Frise, Mrs Suzanna CS Apt 6, 225 Kearsley st, E. Tel 3845.

Schouman, Mrs Martha Stoddard CS 910 Avon st. Tel 2432 M.

GRAND RAPIDS

Alden, Mrs Isabel CS 317 Washington st. Tel Cit. 51262.

Besancon, Mrs Lillian CS 305 N Division av. Cit. tel 62002.

Brower, Mrs Katherin Stiles CS 68 Ransom av. Tel 51376.

Burrows, Mrs Ada Clifford CS 4th Nat bnk blg.

Chalmers, Miss Agnes F. CSB (teacher) 10-5 903 G. R. Sav bnk blg. Both tels. Res 1222 Lake dr. Both tels. Cable Chalmers.

Cooper, Mrs Elsie CS 9-12 400 Union av, SE. Cit. tel 69188.

Dawley, Mrs Kate L. CS 306 Cherry st, SE. Cit. tel 62599.

Dewey, Harlow H. CS 115 Waverly av. Both tels.

Field, Mrs Henrietta A. CS 520 The Loraine blg. Both tels.

Field, Luman A. CS 520 The Loraine blg. Both tels.

Frost, Mrs Cora O. CS 316 Assn. of Commerce blg.

Garsed, Mrs Ethelyn Cherryman CS 230 E Fulton st. Both tels.

Johnson, Mrs Margaret CS 32 Rose st, SW. Tel Cit. 36131.

Keasey, Mrs Helena C. CS mornings 16 Jefferson av. Tel Cit. 62728.

Keeney, Mrs Anna R. CS 9-3 622 Thomas st, SE. Tels Cit. 68955; Bell M. 2021 R.

Mason, Mrs Minnie H. CS 4th Nat bnk blg. Both tels.

Robertson, Mrs Caroline M. CS 11 Union av, NE. Tel Cit. 68636.

Studley, Miss Helen E. CS Postal address 802 G. R. Sav bnk blg. Tels Cit. 51744; res Bell Main 1902, Cit. 21755.

GRAND RAPIDS
Taylor, Mrs Cora J. CS 443 Franklin st, SE. Tel Cit. 65708.
Van Dam, Mrs Mina L. CS 617 Livingston av. Tel Cit. 69797.

HASTINGS
Goodyear, Mrs Effie P. CS 420 W Center st.

HOUGHTON
Hillegass, Mrs Josie CS 1.30-4.30 except Tues Thurs 23 Citizens bnk blg. Tel 202.
McRae, James CS 2-5 Rice blg. Tel 1110.

IRONWOOD
Cole, Mrs Maude E. CS 242 S Mansfield st.

JACKSON
Bolhuis, Jacob J. CS 9-11; 2-5 706 Greenwood av. Tel 1221.
Dilla, Mrs Edna M. CS 1610 4th st. Bell tel 2348.
Dowsett, William J. CS 808 Peo Nat bnk. Tel 4024 F 1.
McCain, Miss Helen CS Royal apts, Wash. av. Bell tel 1862.
Wesch, J. Frederick CS 306 Carter blg. Bell tel 361.
Wesch, Mrs Mary Knolls CS 201 4th st. Bell tel 1150.
Whaley, Mrs Frankie J. CS 10-3 700 N Blackstone st. Tel Bell 3003.

JONESVILLE
Wolcott, Miss Maud CS Chicago st. Rural tel 3103.

KALAMAZOO
Blood, Mrs Mary L. CS mornings 435 Woodward av. Tel 1178.
Fair, Frank L. CS 9-12, 2-4 409 Hanselman blg. Tel 3767.
Loveland, Mrs Irene C. CS 812 Nat bnk blg. Tel 2528.
Ring, Charles H. CS mornings 412 Kalamazoo Nat bnk blg.
Ring, Mrs Marion Capwell CS 2346 Plymouth lane.
Ross, Mrs Esther D. CS 123 Catherine st. Tel 4251.

LANSING
Chittenden, Mrs Ida F. CS 1222 Mich. av, E.
Field, Mrs Sarah C. CS 322 E Hillsdale st.

LESLIE
Layton, Mrs Pearl CS.

LUDINGTON
Treat, Miss Louise M. CS 9-4 305 E Filer st.

MARQUETTE
Mathews, Mrs Nellie L. CSB (teacher) Bluff st.

MARSHALL
Cortright, Mrs Alice A. C. CS 116 E Prospect st. Tel 215.

MASON
Lyon, Mrs Anna C. CS Box 210.

MT CLEMENS
Stewart, Arthur W. CS Tel 305-W 6.

MT PLEASANT
Mosher, Mrs Annie E. CS 1016 S Normal av. Tel 520.

MUSKEGON
Creekbaum, Mrs Rebecca CS 60 Harrison st. Tel 5012.
Howden, Mrs Ethel I. CS 191 Clay av. Tel 2274.
Merrifield, Mrs Lauretta CS 9-12 129 W Muskegon av. Tel 2315.
Middleton, Mrs Ella P. CS RR 3. Tel 2761.

NILES
Knott, Mrs Lulu CS 309 Pokagan st. Tel 551.
Mitchell, Mrs Carrie CS (colored) 1419 Oak st. Tel 287 W.
Pierson, Mrs Jessica W. CS 198 N 4th st. Tel 267 J.

OTSEGO
McClellan, Mrs Margery B. CS 239 W Allegan st. Tel. 39.

OWOSSO
Greenman, Mrs Frank H. CS 9-12 423 N Washington st. Tel 622.

OXFORD
Bronson, Mrs Minnie L. CS Tel 55.

PENTWATER
Grant, Mrs Elizabeth CS.

PETOSKEY
Chichester, Mrs Jeanne A. CS 619 E Lake st. Tel 70.

PLYMOUTH
Baker, Mrs Hattie A. CS 363 Main st. Tel 206.

PORT HURON
Aiken, Mrs Edith Kenney CS 2833 Gratiot av. Tel 442 R.
Lamkin, Mrs Ida B. CS 734 Pine st. Tel 2003.
Wilson, Lorenzo D. CS 10-4 531 Water st. Tel 45 F 1. Res 830 Tunnel st. Tel 45 F 2.

ROYAL OAK
Cawker, Wilfred E. CS 9-4 108 Tribune blg, Washington av, S. Tel 552.
Heck, Mrs Quinnie V. CS 128 Oakdale st. Tel 400.
Maneck, Mrs Ella L. CS N Main st and Potawatomi blv. Tel 294.

SAGINAW
Anderson, Miss Carrie E. CS 411 S Warren av.
Lepper, Mrs Emma C. CS postal address 213 Cherry st.
Lepper, Myron E. CS 12 Mason blg. Tels River. 1134; res River. 621.
Luneburg, Mrs Frances L. W. CS 418 S 4th av.
Symons, Mrs Mary Smart CS 9-12 730 S Warren av. Tel River. 1229.

ST JOSEPH
Fashbaugh, Mrs Alice CS 1406 Lake View av. Tel 333.

SAULT STE MARIE
Kibby, Mrs M. Ida CS 3 Gage blk. Tel 197.

SOUTH HAVEN
Chatfield, Mrs Florence W. CS Tel 240.

TRAVERSE CITY
Albright, Mrs Mary E. CS 348 State st.

YPSILANTI
Erdridge, Mrs Bertha M. CS 32 S Summit st. Tel 286 R.

MINNESOTA

AUSTIN
Green, Mrs Mary E. CS 800 Oakland av.
Ousley, Mrs Etta M. CS 606 N Lansing av.

DAWSON
Ruf, Mrs Evelina D. CS 9-3. Tel 75.

DULUTH
Gaskill, Mrs Carrie CS 602 E 3d st.
Hamilton, Mrs Helen E. CS 9-1 Arlington apt, E Superior st. Tel Hem. 1040.
Jones, Mrs Edith Stafford CS 9-12 731 E 1st st. Tel Hem. 3476.
Kennedy, Edward C. CS 9.30-12.15 208 Glencoe blg. Tels.
Klock, Mrs Elizabeth M. CS 929 E 5th st. Tel Hem. 3704.
La Vaque, Mrs Emma CSB (teacher) 1-4 632 Manhattan blg. Tel Mel. 6923.
Nelson, Mrs Amanda CS 1431 Jefferson st. Tel Hem. 912.
Roecker, Mrs Edith CS 2118 E 2d st.
Sanborn, Mrs May Ella CS 1-5 316 Glenco blg, 26 3d av, W. Tel Mel. 867.
Sherwood, Miss Marion R. CS mornings 1116 Fidelity blg.
Williams, Mrs Lucy A. CS 1-5 526 Manhattan blg.

EAST GRAND FORKS
Williams, Mrs Louise P. CS. Tel 1766 W.

EXCELSIOR
Wright, Mrs Hattie L. CS.

FERGUS FALLS
Loomer, Roy G. CS 418 Broadway Tel 545 J.

HIBBING
Lippman, Mrs Anne Juliet CS 1st Nat bnk blg. Tel 609.

MANKATO
Smith, Mrs Emily CS 3d st. Cit. tel. 425.
Wigley, Mrs Helen CS 710 S 2d st. Tel 1466.

MINNEAPOLIS
Andrews, Mrs Helen CS 205 Barnam blg. Tel.
Atwood, Mrs Stella L. CS 3908 Aldrich av, S.
Baldwin, William L. CS 809 Palace blg.
Bell, Mrs Bertha Mills CS 1435 W 31st st. Tel Col. 7050.
Blond, Mrs Inez Dayton CS 2312 Girard av, S. Tel Ken. 0732.
Bogert, William E. CS 706 Palace blg.
Cave, Mrs Rosette CS 2648 5th av, S. Tel South 1265.
Chapin, Mrs Nancy Brewster CS 538 Plymouth blg.
Chapman, Mrs Louise W. CS Hotel Maryland.
Cleveland, Mrs Emma Harkness CS 2549 Clinton av.
Collier, Austin C. CS 816 Nicollet av. Tel Geneva 1720.
Cranmer, Mrs Emma A. CS 2431 Hennepin av. Tel Ken. 3824.
Crisman, David C. CS 3105 Humboldt av, S. Tel Colfax 6857.
Cunningham, Miss E. Berta CS 225 Walker blg.
Davis, Miss Emma H. CS 1786 Hennepin av. Tel Ken. 3106.
Day, Miss Ada CS 1127 4th av, S. Tel Atl. 1414.
DeGroodt, Miss Mabel CS Plymouth blg.
Dickey, Mrs Anna C. CS 339 Plymouth blg.
Emerson, Mrs Amy CS 2601 Humboldt av, S. Tel Ken. 2373.
Fielder, Mrs Anna L. CS 9.30-12.30 816 Nicollet av. Tel Atlantic 3379.
Foley, John Francis CS Palace blg.
George, Mrs Genevieve L. CS 503 Essex blg.
Gibbs, Mrs Alice A. CS 2741 3d av, S. Tel South 0752.
Giddings, Mrs Laura E. CS 3644 Nicollet av, apt. 203. Tel Colfax 4919.
Gift, Miss Phoebe E. CS Hampshire Arms hotel. Tel Main 4103.
Gilbert, Miss Emilie W. CS 1300 W 27th st.
Gilbert, Miss Mary E. CS 1300 W 27th st. Tel Ken. 3401.
Goddard, Harry C. CS 840 Plymouth blg.
Grant, Mrs Clara I. CS 337 Plymouth blg.
Grant, William H. CS 337 Plymouth blg.
Graves, Mrs Mellie M. CS 10-1 except Sat 1822 10th av, S. Tel South 2458.
Green, Mrs Emma Johnston CS 706 W 26th st.
Greenwald, Mrs Emma D. CS 10-4 2648 Humboldt av, S. Tel Ken. 4435.
Gujer, Mrs Orell E. CS 611 Oak st, SE. Tel Dins. 1417.
Harrison, Mrs Alta Muse CS 520 5th av, SE.
Harvey, Mrs Myrtle Phelps CS 1715 Lagoon av. Tel Ken. 3358.
Hewitt, Frank Woodruff CS 601 Plymouth blg.
Himmelrich, Mrs Belle CS 3340 3d av, S. Tel Colfax 4602.
Hollis, Mrs Florence McMillan CS 3035 Irving av, S.
Holton, Miss M. Adelaide CSB (teacher) 404 Hampshire Arms. Tel Atlantic 4168.
Howe, Miss Grace A. CS Essex blg. Tel Main 9207.
Humphreys, Mrs Eugénie CS Ritz apt.
Jackson, Mrs Nettie W. CS Hampshire arms.
Keatley, Mrs Kate V. CS 3116 19th av, S.
Kramer, Mrs Theresa CS 2525 5th av, S.
Krudop, Miss Anna Margarethe CS 351-352 Plymouth blg.
Leighton, Mrs Emma S. CSB (teacher) West hotel.
Lewis, Mrs Katharine G. C. CS 1930 Emerson av, S.
Linnell, Miss Caroline E. CS Meyers arcade.
Marquis, Mrs Bertha CS 2610 Central av, NE. Tel Dins. 3671.
McCray, Mrs Adele R. CS 538 Plymouth blg. Tels Geneva 3114; res Dins. 2494.
McIntyre, Mrs Mary E. CS 2201 Bryant av, S. Tel Ken. 2905.
McNeill, Mrs Margaret CS 10-5 4028 Lyndale av, S. Tel Colfax 3823.
Mixter, Mrs Lena Davis CS 1433 W 31st st. Tel Col. 8642.
Munson, Mrs Nora Churchill CS 2933 Oakland av. Tel So. 3171.

MINNEAPOLIS
Niven, Miss Margaret J. I. Plymouth blg.
Nortvedt, Olaf T. CS 339 Plymouth blg. Tel Main 3241.
Page, Mrs Mina Holton CS 306 Barnam blg. Tel. Geneva 1720.
Partridge, Miss Anna M. CS 350 Plymouth blg.
Pasko, Mrs Cora E. CS 3552 Colfax av, S. Tel Col. 0210.
Perkins, Mrs Maude A. CS 917 Chicago av. Tel Atlantic 2457.
Reid, Mrs Daisy Chadwick CS mornings 1709 Irving av, S.
Robinson, Edward G. CS 537 Plymouth blg.
Robinson, Mrs Helen CS 2402 Nicollet av. Tel S. 1476.
Rose, Mrs Rebecca W. CS 512 Delaware st, SE. Tel N. Dins. 2494.
Seale, Mrs Emma S. CS Postal address 2300 Nicollet av.
Shepard, Mrs Bertha L. CS 770 Curtis hotel.
Smith, Mrs Kittie L. CS 602 Palace blg. Tels Atlantic 7808; Colfax 0490.
Smith, Mrs Mabel L. CS 10-4 123 Belmont apts. 1000 W Franklin st. Tel Ken. 7020.
Spring, Mrs Daisy C. CS 4108 Sheridan av, S. Tel Wal. 0974.
Stevens, James M. CS 337 Plymouth blg. Tel Atlantic 4395.
Taylor, Miss Anna R. CS 615 5th av, SE. Tel Dins. 2456.
Taylor, Miss Mary H. CS 615 5th av, SE.
Taylor, Mrs Nellie CS 920 Nicollet av.
Tenney, Mrs Maud A. CSB 9-12 Sat 214 Oak Grove st.
Thompson, Miss Abigail Dyer CSB (teacher) Plymouth blg.
Tollefson, Ingebrigt C. CS 4214 5th st, NE. Tel Dins. 0606.
Waldron, Mrs Grace E. CS 909 W Franklin av. Tel Dy. 2731.
Warner, Mrs Alice B. CS 404 Essex blg.
Wartenbe, Mrs Virginia Dixon CS The Leamington.
Welsh, Mrs Donna CS 339 Plymouth blg.
White, Miss Jennie CS Hampshire Arms.
Wilde, Mrs Melvina CS 3032 James av, S. Tel Ken. 7708.
Winter, Mrs Jane Becker CS 623 New York Life blg. Tel Atlantic 1138.
Winter, John W. R. CS 623 N. Y. Life blg.
Young, Mrs Harriet T. CS 2708 Bryant av, S.

MONTEVIDEO
Starbeck, Mrs Henrietta A. CS 202 S 7th st. Tel 193.

ORTONVILLE
Shumaker, Mrs Kate E. CS Shumaker blg.

RED WING
Thoburn, Miss Genie CS 411½ 3d st.
Thoburn, Miss Grace CS 10-5 411½ 3d st. Res 748 West av.

REDWOOD FALLS
Paton, Mrs Lottie Culbert CS 276 W 4th st. Tel 469.

ROCHESTER
Johnson, Mrs Jennie CS 308½ S Broadway. Tel 2684.

ST CLOUD
Bennett, Mrs Rosalie Flournoy CS 300 3d av. Tel 109.

ST PAUL
Allen, Mrs Carrie M. CS 11-3 except Fri 409 Pittsburgh blg. Tels Cedar 8142; res Mid. 0373.
Baker, Mrs E. Dorothy CS 11-4 except Sat 583 Endicott blg. Tel Cedar 3407.
Beardslee, Miss Nelle B. CS 703 Fairmount av.
Berryhill, Mrs Margaret Porter CS Pittsburgh blg.
Coffers, Mrs Magdalena CS 69 N Milton st. Tel Elk. 4876.
Eurist, Mrs Rebecca J. CS 123 S Lexington av, apt. 1.
Fockens, Cornelius CS 10-5 582 Endicott arcade. Tel Cedar 2595.
Gunderson, Miss Mary S. CS 616 Lincoln av. 101.
Joslin, Mrs Laura R. CS 10-4 633 Hamm blg. Tels Cedar 4564; res Mid. 0311.
Knoche, Henry W. CS 12-4 648 Endicott blg. Tels Gar. 1237; res Tower 1182.
Konantz, Adolph CS 10-5 601 Pittsburgh blg.
Le Fevre, Mrs Anneceline CS 10-4 193 Mackubin st. Tel N. Dale 1279.
Logan, Mrs Anna B. CS 1453 Goodrich av. Tel Mid. 0357.
Olin, Bent E. CS 1561 Lincoln av.
Oswald, Mrs Lillian CS 141 N Cretin av.
Parnell, Mrs Edith H. CSB (teacher) 11-3 except Thurs 400 Pittsburgh blg. Res 1325 Goodrich av.
Reed, Miss Agnes E. CS 33 S Avon st.
Schrader, Mrs Margaret CS 716 Selby av. Tel Dale 1959.
Stocker, Mrs Grace E. CS 705 Pittsburg blg. Tel Cedar 6020.
Toltz, Mrs L. Elizabeth CS 9-1 36 Kenwood Parkway. Tel Dale 8922.

VIRGINIA
Barton, Mrs Margaret Parthenia CS (colored) 323 8th st, S. Tel 622.
Biederman, Mrs Johanna CS 414 1st st, S. Tel 596.

WILLMAR
Tollefson, Ingebrigt C. CS See Minneapolis.

MISSISSIPPI

BILOXI
D'Alemberte, Mrs Carrie A. 1102 W Howard av. Tel 426.

HEIDELBERG
Gatlin, Mrs Nannie E. CS.

JACKSON
Evans, Mrs Julia B. CS 189 Minerva st. Tel 2323.
Rollins, Miss Mary A. CS 638 N West st. Tel 1101.

McCOMB
King, Mrs Bettie C. CS 127 Caston st. Tel 846.

MERIDIAN
Galarneau, Mrs Lilian CS 1810 10th st. Tel Cumb. 1087.

WEST POINT
Foster, Mrs Ella Roberts CS 9-12. Tel 481.

MISSOURI

BOLIVAR
Melton, Mrs Lucy L. CS 10-5 105 Farmers State bnk blg. Tel 40.

BRANSON
Bonsteel, Mrs Minnie A. CS

CARTHAGE
Blakeney, Mrs Frances M. CS 816 Clinton st.
Mitchell, Mrs Mary V. CS 1205 S Main st. Tel res 226.
Moore, Mrs Mamie B. CS 718 Lyon st. Tel.

COLUMBIA
Baumgartner, Mrs Bessie CS 1620 E Broadway. Tel 1070.
Scott, Mrs Mary A. CS 10-12, 1-5 1316 Anthony st. Tel 328.

HAMILTON
Glick, Mrs Alvin Lee CS.

HANNIBAL
Munckton, Mrs Sue M. CS Holmes blg, 100 N 6th st. Tel 747.
Pew, Mrs Alta Pledge CS 8.30-1 410 Center st. Tel 1103.
Pledge, Mrs Elizabeth A. CS 410 Center st. Tel 1103.

INDEPENDENCE
Izzard, Mrs Cora CS Englewood sta. Tel River. 795.
Stevenson, Mrs Ella Mary CS 112 S Union st.
Wagner, Mrs Alice CS Bristol station. Tel River. 839.

JEFFERSON CITY
McClanahan, Mrs Alice Eubank CS 321 Madison st.

JOPLIN
Irwin, Mrs Edna CS 10-5 604 Frisco blg. Res 1621 Connor st. Tel 2397.
Lipscomb, Mrs Mary A. CS 710 Moffet av. Tel 523.
Sergeant, Mrs Anna M. CS 10-4 119 N Byers av. Tel 3352 R.

KANSAS CITY
Affleck, Mrs Emma V. CS 601a Commerce blg. Tel Main 3010.
Agnew, James S. CS 718 Bryant blg. Tels Grand 4494; Jackson 0607.
Allen, Mrs Virginia M. CS 3000 Campbell st.
Bachman, Miss Helen S. CS 3429 Morrell av. Tels Home Benton 359; Bell Clifton 4486.
Bain, Miss Eleanor Bishop CS 9-4 4 W 37th st. Tel H. P. 1056.
Bassar, Mrs Alice H. CS 4201 Locust st. Tel 0672.
Bendit, Mrs Emily Tupper CS 3324 Virginia av.
Biggar, Mrs Annie Elizabeth CS 406 E 43d st.
Black, Mrs Effie Merrill CS mornings 3844 Wyandotte st.
Borron, Mrs Hattie CS 1817 E 76th st ter. Tel.
Chase, Mrs Nora W. CS 714 E 54th st ter. Tel Hiland 1668.
Clark, Mrs Martha Metzler CS 222 Bryant blg.
Colton, Mrs Phebe B. CS 5915 Lexington av.
Cook, Mrs Louise Knight Wheatley CSB (teacher) mornings except Sat Rockhill Manor. Tel Westport 2474.
Cooper, Mrs Jessie B. CSB (teacher) 1-4 4 W 37th st. Tel H. P. 1056.
Curl, Mrs Anna Alberta CS 940 W 33d st ter. Tel West. 0460.
Dickey, Miss Florence M. CS Rochambeau hotel.
Dixon, Mrs Emma E. CS Postal address 3441 Montgall av.
Dobbins, Fred E. CS 1-5 705 Sharp blg.
Edwards, Mrs Annie CS 9-2 3606 Forest av. Tel H. P. 2138.
Eppstein, Miss Jennie E. CS 1113 Waldheim blg.
French, Mrs Eunice M. CS 5707 Oak st. Tel Jackson 1222.
George, Francis C. CS 322 Bryant blg.
George, Mrs Lydia CS 4134 Montgall av. Tel Wabash 1325.
Gershman, Morris CS 601 A Commerce blg.
Goodnow, Mrs Cora A. CS 5103 Forest av. Tel H. P. 5963.
Greenwood, Mrs Josephine CS 2825 Troost av.
Halsey, Miss Mary Emma CS 501 Commerce blg.
Hendrickson, Mrs Mary B. CS 5310 Virginia st. Tel High. 1095.
Herider, Mrs Zoe S. CS 3627 Wyandotte st.
Hersh, Mrs Alma C. CS 3924 Warwick blv.
Hill, Mrs Mildred Barnes CS 9-12 611 W 63d st. Tel Jackson 1495.
Hinchman, Mrs Grace Sanger CS 419 E 36th st.
Holman, James Harlow CS 10-4 1513 Waldheim blg. Both tels.
Hommel, Mrs Alma CS Broadlands hotel. Tel H. P. 5063.
Householder, Mrs Emily CS Rochambeau hotel. Tel Westport 5132.
Howlett, Mrs Margaret S. CS 200 W 53d ter. Tel High 0384.
Hunt, Alphonso Lamartine CS 2219 E 8th st.
Hunt, Miss Mayme Frances CS 1020 Olive st.
Hurlev, Mrs Louise M. CS 3749 Washington st. Tel H. P. 5107.
Irwin, Mrs Edith R. CS 503 Commerce blg. Tel Harrison 2866.
Ives, Robert F. CS 1122 Commerce blg. Tel Main 3987.
Jacoby, Mrs Helen Ludlow CS 322 Bryant blg.
Jeserich, Mrs Carrie CS 9-12 2406 Bellfontaine av. Tel Benton 2579.
Kinney, Mrs Jessie Knowles CS 4331 Tracy av. Tel H. P. 6923.
Kinney, Miss Julia Salome. 406 E 43d st.
Knapp, Miss Dora M. CSB See Los Angeles, Cal.
Lauer, Mrs Marie CS 518 Maple blvd. Tels Clifton 2194. 2193.
Lawson, Mrs Grizell Page CS Hotel Tattershall. Both tels.
Lindsey, Mrs Lucy Ballinger CSB (teacher) 3289 Oak st. Tels H. P. 3482 and 3483.

KANSAS CITY

Lockwood, Mrs Ida Nelson CS 3813 Central st. Tel H. P. 0201.

May, Mrs Amanda Wilson CS The Lorraine, 1014 Broadway. Tel Har. 6670.
May, Mrs Annie C. CS 6014 Brookside blv.
McBride, Albert L. CS 4119 Walnut st. Tel West. 2093.
McIntyre, Mrs Jennie P. CS 9-9 2532 Kensington av. Tel Linwood 3750.
Metzler, Miss Elida CS 222 Bryant blg. Res tel.
Michael, Mrs Winnie J. CS 4400 Campbell st. Tel Westport 5631.
Morgan, Mrs May S. CS postal address.
Morrison, Mrs Prudence CS 1-4 Inez hotel. Tel Victor 0522.

Nevel, Mrs Mary E. CS 1405 E 10th st.
Newell, Mrs Jennie A. CS 6000 McGee st.
Nofsinger, Mrs Lizzie K. CS 2 W 37th st. Tel Westport 0936.
North, Mrs Stella G. CS 9-1 705 Sharp blg.
Norton, Mrs Annah T. CS 3334 Harrison st. Tel Westport 4097.
Nourse, Mrs Fannie E. CS 9-1 Hotel Broadlands. Tel H. P. 8232.

O'Brien, Miss Harriet CS 3539 Central st. Tel Westport 5021.

Paddock, Mrs Gertrude B. CS 516 Knickerbocker pl. Tel H. P. 1432.
Peeke, Mrs Loretta May CS 6020 Brookside. Tel High. 1795.
Peeke, Oscar Graham CS 722 Bryant blg. Tel Har. 9135.
Perry, Leonard, Jr. CS (colored) 2122 Woodland av. Bell tel E. 1615 W.
Phillips, Miss Ella M. CS 3034 Forest av.
Pickell, Archie B. CS 1122 Commerce blg.

Ratzlaff, Cornelius B. CS 9-4 420 Commerce blg. Both tels; res tel Jack. 0186.
Richardson, Mrs Louisa J. CS 3429 Morrell av. Tels Home Benton 0359; Bell Clifton 4486.
Ringo, Mrs Dorcy Ford CS 3508 Highland av.
Rowell, James G. CS 9-12 503 Commerce blg. Tel.
Rowley, Mrs Ida M. CS 4031 Main st.

Saunders, Mrs Sallie A. CSB (teacher) 9-12 3700 Valentine rd. Tel Westport 1081.
Sawyer, Mrs Leonora CS 3210 Independence blv. Tel Benton 3388.
Sawyer, Lewis B. CS 718 Bryant blg. Tels. Harrison 4494; res H. P. 3235.
Schooley, Mrs Jennie Baird CS 1014 W 37th st. Tel H. P. 4922.
Seely, Mrs Bird de Galleford CS 7-9 3733 Broadway.
Simpson, Mrs Lillian I. CS 3671 Belleview av.
Sleek, Mrs Marie C. CS 137 Linwood av.
Smith, Mrs Mary G. CS 3527 Woodland av.
Stone, Mrs Ella P. CS 222 E Brush Creek blv. Tel H. P. 8534.

Thorpe, Mrs Georgeanna CS 10-1 3310 Euclid av. Tel Linwood 1225.
Tutt, John M. CSB (teacher) 503 Commerce blg.

Van Buren, Mrs Luella CS 3631 Euclid av.

Warner, Mrs Eldred Haines CS 9-1 3537 Central st. Tel Westport 2867.
Way, Mrs Amanda E. CS 2435 Chelsea av.
Wheat, Mrs Louisa J. CS 3840 Olive st.
Wheeler, Mrs Genevieve Thomas CS 3874 E 63d st. Both tels.
Wheeler, John H. CSB (teacher) 3874 E 63d st.
Whisner, Mrs Addie L. CS 603 Commerce blg.
Whisner, Bertram M. CS 603 Commerce blg.
White, Mrs Erma E. CS 213 W Armour blvd. Tel H. P. 7197.
Wilcox, Mrs Martha W. CSB (teacher) 10-1 2812 Harrison st. Tel H. P. 5060.
Williams, Miss Martha L. CS 502 Commerce blg.
Williams, Mrs Vina L. CS (colored) 1-5 1608 Cottage av. Tel Clifton 5983.
Wing, Mrs Rosamond P. CS 4439 Troost av. Tel H. P. 7523.

KIRKSVILLE

Gibson, Miss Minnie CS 512 E Pierce st.

LEE'S SUMMIT

Miller, Mrs Harriet L. CS Tel 72.

LEXINGTON

Kriehn, Mrs Olive F. CS 812 Highland av.
Morath, Miss Charlotte CSB Tel 414.
Morath, Miss Emma CS Tel 414.

MARSHALL

Herndon, Mrs Annie R. CS 314 E North st.

MARYVILLE

Moore, Mrs Mary Wyatt CS 120 E Edwards st.

MEXICO

Franklin, Mrs Hattie L. CS Central blg. Tels 59; res 468.
Morey, Mrs Ella I. CS 814 S Union st. Tel 54.

NEOSHO

Buesch, Mrs Jane M. CS 325 St. John. Tel 583.
Coyle, Mrs Nettie Yates CS 640 W McCord st. Tel 459.

NORTH KANSAS CITY

Norman, Mrs Anna CS 2023 Cherry st. Tel Rand. 1137.

POPLAR BLUFF

Frank, Mrs Katherine M. CS 641 N Main st. Tel 216.
Woerth, Mrs Caroline L. CS 348 North B st. Tel 677.

RICH HILL

Barrows, Mrs Elizabeth CS.

ST JOSEPH

Bauman, Oscar G. CS 918 Corby-Forsee blg.
Harrison, Mrs Alice M. CS 112 N 12th st. Tel 6-6534.
Howe, Mrs Mary Powell CS 703 Corby-Forsee blg.
King, Mrs L. Irene D. CS 2212 Mitchell av. Tel 6-5640.
Knechtenhofer, Mrs Susanna CS 2903 St Joseph av.
Wallace, Mrs Emma Noble CS 317 Corby-Forsee blg.

ST LOUIS

Andrews, Mrs Fannie Abbott CS 11-4 C 18 Railway Exchange blg. Res 5264a Waterman av. Tels Olive 5729; Forest 1663.
Ashcroft, John CSB (teacher) 10-4 1324 Syndicate Trust blg. Res 4954 McPherson av. Bell tels.
Bartholomew, Mrs Nancy C. CS 12-3 B 18 Railway Exchange blg. Bell tels.
Bartlow, Mrs Jennie B. CS 5022 Maple av. Tel Forest 4162.
Bown, Mrs Mary L. CS mornings 6010 Pershing av.
Brooks, Mrs Catherine J. CS 3 S Euclid av. Tel Forest 6967 R.
Burk, Mrs Louise CS 3911 Magnolia st. Tel Grand 4881.
Campbell, Mrs Josephine A. CS 9-3 19, 3109 S Grand av. Bell tel Grand 2116.
Clark, Mrs Fanny Todd CS 4411 McPherson av. Bell tel 810.
Cooley, Mrs Marie L. CS 5555 Vernon av. Tel Cab. 4884 M.
D'Arcy, Mrs Mary B. CS 5884 Bartmer av. Tel Cabany 1917.
De Camp, Mrs Alice CSB 5465 Bartmer av.
De Camp, Arthur P. CSB (teacher) 5465 Bartmer av. Tel Forest 3358.
Dudley, Mrs Juliet W. CS 4940 McPherson av.
Durfee, Mrs Sarah A. CSB (teacher) 11-4 Mon Wed Fri The Odean. Tel Lindell 739.
Fay, Emory CS 10-4 1892 Ry. Exch. blg. Res 720 Westgate. Bell tels.
Felker, Mrs Cordelia A. CS 5793 Westminster pl. Tel Cab. 5537 W.
Friederich, Mrs Alice A. CS 5018 Page blv. Tel Forest 976.
Geary, Mrs Della Haun CS 6644 Washington av. Tel Cab. 246.
George, Mrs Emma L. CS 5584a Page blg. Tel Cab. 6107.
Heath, Mrs Sara C. CS 5103 Maple av.
Helmrich, Mrs Stella M. CS 3619 Shenandoah av. Bell tel.
Herminghaus, Mrs Louise CS 10-3 A 18 Railway Exchange blg. Tels Olive 5332; res Grand 2749 J.
Hodges, Mrs Belle Goodyear CSB 5542 Page blv.
Hoffinger, Mrs Alma CS 5074 Cates av.
Hoffinger, Carl F. L. CS 5074 Cates av. Tel Forest 6050.
Hoover, Mrs Rosalie CS 10-5 D 18 Railway Exchange blg. Bell tel Olive 4375.
Jacobs, Mrs Amalia Wili CS 1-3 except Sat 3541 Grace av. Tels Bell Sid. 4873; Kinloch Victor 1976 L.
Johns, Frederick D. CS 10-12, 3-5 The Odeon. Bell tel.
Johnson, Mrs Jennie Chandler CS 1354 Belt av. Tel Forest 8922.
Kayser, Mrs Magdalena CS 5536 Page blv. Tel Cabany 7107 J.
Larrance, Mrs Minnie Lee CS 10-12 5412 Cabanne av. Tel Forest 6471.
Martin, Mrs Sophronia CS 1234a Shawmut pl. Tel Cab. 1228.
Mayne, Mrs Bertha L. 6645 University drive. Bell tel.
Merrick, Mrs Carolyn McArthur CS 11-4 1417 Syndicate Trust blg. Res 5358 Cabanne av.
Morgan, William E. CSB 9-11, 3-5 5539 Page av. Tel Forest 3652.
Morris, Mrs Cora Peyton CS 5548 Page blv. Tel Cab. 2068.
Nirdlinger, Miss Maude Louise CS 10-4 1884 Railway Exchange blg. Tel Olive 1523.
Obear, Mrs Margaret D. CS 1322 Belt av. Tel Forest 507.
Ochterbeck, Henry C. CS Suite A.B., Odeon blg. Bell tel.
Peabody, Mrs Lorena A. CS 1-4 1870 Railway Exchange blg. Tels Olive 786; res Forest 9262.
Peters, Mrs Christina CS 10-4 E 18 Railway Exchange blg. Tel Olive 426.
Pfeil, Mrs Mary A. CS 3314 Shenandoah av. Tel Grand 1422.
Priesmeyer, Mrs Marguerite Dyer CS 2005 S Grand av. Bell tel Grand 498.
Putcamp, Mrs Lida M. CS 5532 Page blv.
Rebsamen, Mrs Nettie CS 5238 Paulian pl. Tel Forest 2708.
Rottweiler, Lawrence E. CS 5364 Geraldine av. Tel Colfax 316 J.
Schaper, August C. CS 10-5 G 18 Railway Exchange blg. Tel Olive 6775.
Scheckner, Mrs Emelia CS 3925a Lafayette av.
Skidmore, Mrs Ellen Jobe CS 824 Goodfellow st. Tel Cab. 1843.
Stranghoener, Mrs Anna D. CS 10-2 1209 Hebert st. Tel Tyler 1656 J.
Steinhauser, Mrs Emilie CS 4541a Fair av.
Swantees, Samuel Frederick CS 10-4 2093 Railway Exchange blg. Tel Olive 2206.
Taylor, Mrs Eliza CS 1875 Railway Exchange blg. Tel.
Thomson, Mrs Elizabeth McArthur CS 12-4 1417 Syndicate Tr blg. Tels M. 1791; res Forest 3678.
Thomson, John Grey CS 10-4 1875 Railway Exchange blg. Tels Olive 434; Cent. 998 L; res Forest 764.
Tuckerman, Mrs Katharine M. CS 11-4 The Arcade blg. Tel Olive 3339.
Voney, Mrs Norma Boehm CS 2933 Sullivan av. Tels Tyler 616 J; Cent. 9581 J.
Walker, Mrs Jane H. CS mornings Westmoreland hotel. Tel Forest 3100.
Walker, Mrs Myrtle H. CS 10-4 1827 Railway Exchange blg. Tels Olive 5699; res Forest 433.
Wilhite, Mrs Goldie B. CS 1359 Burd av. Tel Forest 7630.
Wilson, Miss Katherine Stokely CS 4912 McPherson av.
Wiss, Mrs Jennie CS 5223 Terry av. Tel Forest 2563 W.
Worcester, Mrs Sara K. CS 6317 Wydown blv. Tel Cabany 87.

SEDALIA
Stephens, Newton C. CS 610 S Lamine av. Tels 1345; res 367.

SPRINGFIELD
Kilpatrick, Mrs Julia D. CS 1028 Landers blg.
Orr, John M. CS 9-5 946 Landers blg. Tel.
Orr, Mrs Sarah CS 858 N Jefferson st.
Saunders, Mrs Emma B. CS 830 E Walnut st. Tel 1553.

UNIVERSITY CITY
Piatt, Mrs Minnie K. CS 7001 Wash. blv. Tel Cabany 3167.

WEBB CITY
Nixon, Mrs Ida Ellen CS 316 N Tom st. Tel 208.

WEBSTER GROVES
Lacy, Mrs Maude H. CS 651 Oakwood av. Tel Webster 59.

MONTANA

ANACONDA
Gorr, Mrs Maude Sunderland CS 208 Maple st. Tel 166 W.
Rule, Mrs Mina Holley CS 211 E 3d st.
Wellcome, Mrs Katharine E. CS 700 Hickory st.

BILLINGS
Crow, Mrs Harriet L. C. CS 315 N 23d st. Tel 1830.
Keyes, Miss Eva May CS 3324 3d av, N. Tel 1245.
Moss, Mrs Mattie Woodson CS Division st. Tel 1174.

BOZEMAN
Davis, Mrs Virginia Spain CS 1007 S Grand av. Tel 631.

BUTTE
Branan, Mrs Lucy Grannis CS 637 W Park st. Tel 2583.
Gieser, George F. CS 1-5 123 Penn. blk. Tel 2797.
Grimes, Mrs Charlotte CS 740 Maryland av. Bell tel 2374.
Linz, Mrs Laura E. CS 2-5 224 S Mont. st. Tel 5997.
Malsbury, Mrs Georgie T. CS 1012 W Silver st. Tel 2432.
Murray, Mrs Irene CS 1034 W Gold st. Tel 2557.
Tracey, Mrs Anna CS 8 S Jackson st. Tel 1239.

GREAT FALLS
Coffman, William C. CS 713 1st Nat bnk blg. Tels 4340; res 6068.
Erickson, Mrs Grace CS 37 Leland apts. Tel 6046.
Howard, Mrs Josephine CS Woodworth apts. Tel 9409.
McCune, Mrs Alma Beckmann CS 1825 3d av N.
MacKay, Mrs Agnes CS Leigland apts.

HAVRE
Blough, Mrs Nora D. CS 925 4th av. Tel 537.

HELENA
Davis, Mrs Flora A. CS P O Box 94.
Ide, Mrs L. June CS 39 S Rodney st. Tel 1945.
Nelson, Mrs Clara M. CS 527 Broadway. Tel 860 J.

KALISPELL
Jaekel, Mrs Crescentia A. CS Wininger blk. Tel 51.

LEWISTOWN
Schilling, Mrs Mary C. CS postal address 807 Corcoran st.

LIBBY
Hillis, Mrs Maie B. CS Cedar st. Tel 466.

LIVINGSTON
Falk, Mrs Florence CS 113 N C st. Tel 351 J.
Wales, Mrs Margaret A. CS 202 E 8th st. Tel 208 J.

MILES CITY
Eichhorn, Miss Alda Terese CS 504 S Sewall av. Tel 508 W.

MISSOULA
Lister, Mrs Lutie Lee CS 403 S 4th st, W. Tel 716.
Morison, Mrs Anne H. CS 515 University av. Tel 115.
Walters, Mrs Lucy CS W Greenough pk. Tel 1225.

NEBRASKA

AINSWORTH
Rodwell, Mrs Minnie B. CS. Tel 226.

ALLIANCE
Berry, Mrs Minnie S. CS 936 Laramie av. Tel 424.

BEATRICE
Emmert, Mrs Mina CS 810 Grant st. Tel 949.
Thorp, Mrs Mary CS 1024 Ella st.

BRIDGEPORT
Sense, Mrs Sarah CS 537 N st. Tel 1.

CENTRAL CITY
Hughes, Mrs Minnie D. CS 1711 14th av. Tel 365.

EXETER
Craven, Mrs Mary E. CS.

FREMONT
Anderson, Mrs Abbie J. CS 524 Main st. Tel L. 1042.

GRAND ISLAND
Fehrenkamp, Mrs Hazel CS 20 McAllister blg. Tel 994.
Jones, Mrs Grace A. CS 805 W 2d st. Tel Red 1121.

HASTINGS
Brownell, Mrs Georgiana L. CS 807 W 6th st. Tel 799.
Emmert, Leonard A. CS L M L A blg. Tel 110.

HOLDREGE
Lundberg, Mrs Anna L. CS 519 Morton st. Tel 307.

KEARNEY
Shahan, Miss Florence CS 2-5 512 W 25th st. Tel 844.
Wilson, Mrs Carrie B. CS 2-5 109 W 28th st. Tel 393.

LEXINGTON
Hull, Mrs Elizabeth S. CS 7th and Harrison sts. Tel 296.

LINCOLN
Blackman, Miss C. Lulu CSD (teacher) 8 The Orlo, 14th and K sts. Tel B. 3642.
Burgen, Mrs Mamie E. CS 2-5 2515 Washington st. Tel F. 2424.
Clinton, Mrs Josephine D. CS 728 S 15th st.
Davis, Mrs Mary M. CS 1920 A st. Tel F. 2323.
Greene, Mrs Maude M. CSB (teacher) 421 1st National bnk blg. Tels B. 2817; res F. 2422.
Gregory, Louis A. CSB (teacher) See Los Angeles, Calif.
Howard, Mrs Effie J. CS 9-4 319 Funke blg. Tel B. 1251.
Jones, Percy G. CS 9-5; Wed Sat 9-12 424 Funke blg. Tels B. 4119; res B.O.H. 183.
Korner, Mrs Ella M. CS 1435 B st. Tel.
Lautzenheiser, Mrs Emma J. CS RR 2, Box 102. Tel Rural 5921.
Leonard, Mrs Kate B. CS 1937 F st. Tel F. 4212.
McVicker, Mrs Lauretta H. CS 1302 D st. Tel B. 2864.
Murtey, Mrs Eva Worrell CS 109 Lindell hotel.
Nelson, Mrs Sybil I. CS 10-4 421 1st Nat bnk blg. Tels B. 2817; res F. 2226.
Pyle, Mrs Lillia B. CS Grand hotel.
Sheldon, Mrs Mary F. CS 346 N 29th st. Tel B. 3562.
Unkefer, Mrs Lizzie R. CS 1542 O st. Tel B. 4845.
Woods, Mrs Haidee CS 2311 S 14th st. Tel F. 2098.

McCOOK
Emerson, Mrs Madge CS 9-2 212 E 2d st. Tel 176 J.

NEBRASKA CITY
Hohaus, Mrs Jennie D. CS 324 S 9th st. Tel 472.

NORFOLK
Fleming, Mrs Evelyn G. CS 1010 S 5th st. Tel 421.
Hartzell, Mrs Helen F. CS 9-12 1218 Norfolk av. Tel 241.

NORTH PLATTE
Cohagen, Mrs Ella Mae CS 214 S Willow st.

OMAHA
Atkinson, Mrs Sadie E. CS 10-4 except Thurs 116 S 30th st.
Bates, Miss Emma A. CS 172 Drake ct. Tel Jack. 3433.
Beeson, Mrs Mabel M. CS 406 Securities blg. Tel At. 3868.
Chadwick, Clarence W. CSB (teacher) postal address 124 N 33d st. Tel Harn. 2367.
Chadwick, Mrs Ida Fleming CSB 124 N 33d st. Tel Harn. 2367.
Chapman, Mrs Laura A. CS postal address 3068 S 34th st. Tel Harn. 7727.
Cleland, Mrs Effie R. CS 12-5 306 Securities blg. Tel At. 2742.
Clute, Mrs Aggie V. CS 1322 S 25th av. Tel Atlantic 4118.
Cook, Mrs Adah E. CS 3209 N 24th st.
DeLong, Mrs Al-Freddie CSB (teacher) 721 1st Nat bnk blg.
DeLong, Claude L. CS 721 1st Nat bnk blg. Tels Jack. 0991; res Wal. 5023.
Draggoo, Mrs Minnie CS 60 L st. Tel Market 4323.
Dunker, Henry P. CS 1201 City Nat. bnk blg.
Dunker, Mrs Theresa K. CS 1201 City Nat bnk blg.
Eddy, Mrs Lillian P. CS 10-4 204 S 37th st. Tel Harn. 2893.
Engstrom, Mrs Josephine CS 302 Austin apts, 38th and Davenport sts. Tel Harn. 7784.
Finlayson, Mrs Margaret CS 11-4 except Tues 5006 Nicholas st. Tel Wal. 3847.
Gamlen, John C. CS 842 Omaha Nat. bnk blg. Tel.
Harris, Mrs Mary J. CS 106 S. 38th st. Tel Harn. 3401.
Heckman, Mrs Edith CS 857 Omaha Nat bnk blg. Tel Atlantic 9052.
Herring, Mrs Annah M. CS 9-1 1001 City Nat bnk blg. Tel Doug. 4535.
Howes, Mrs Mary J. CS 1-5 818 1st Nat bnk blg. Tel Wal. 2293.
Hudspeth, Mrs Clara M. CS 6326 N 33d st. Tel Ken. 4594.
Johnson, Miss Nellie M. CS 9-11 114 S 38th av. Tel Harn. 0699.
Jones, Mrs Harriet B. CS 1126 City Nat bnk blg. Tels At. 3481; res Harn. 4751.
Jones, Jay Ernest CS 1126 City Nat bnk blg. Tels At. 3481; res Harn. 4751.
Larimer, Mrs Luella Ora CS 42 Drake ct. Tel Jack. 2571.
Loomis, Mrs Evelyn CS 3105 Dewey av. Tel Harn. 4217.
Low, Mrs Jessie E. CS postal address 3426 Lincoln blv.
Magney, George A. CS 1-5 842 Omaha Nat bnk blg. Tel Jackson 4218.
Mathews, Mrs Ella D. CS 406 Securities blg. Tel At. 3868.
McCandless, Mrs Ethel M. CS 948 Omaha Nat bnk blg. Tel At. 5875.
McCoun, Lester B. CS 857 Omaha Nat bnk blg. Tel Atlantic 4023.
Meade, Mrs Virginia T. CS 2923 Leavenworth st, apt 1. Tel Harn. 1544.
Schuneman, Mrs Mary Sarber CS 1-5 1001 City Nat bnk blg. Tel Doug. 4535.
Skriver, Mrs Marie CS 10-4 2451 Fontenelle blv. Tel Wal. 1465.
Tangeman, George H. CS 525 Paxton blk. Tels At. 5187; res Ke. 4830.
Tangeman, Mrs Mae D. CS 5011 N 23d st. Tel.
Tippery, Mrs Henrietta CS 818 1st Nat bnk blg. Tel Atlantic 1626.
Wagner, Miss Elizabeth CS 2222 Howard st. Tel Atlantic 8259.
Wakeley, Mrs Fanny D. CS 526 S 31st st.
White, Mrs Nancy E. CS 9.30-4 1422 1st Nat bnk blg. Tel Harn. 2153.

OMAHA
Wilcox, Mrs Kate M. CS 202 S 29th st. Tel Harn. 6928.
Willeberg, Aage Svend CS Blackstone hotel, 36th and Farnam sts. Tel Harn. 0945.
Wood, Mrs Kittie CS 7717 N 39th st. Tel Kenwood 3134.

STELLA
Overman, Mrs Lucinda Marie CS Tel 151.

WOOD LAKE
Leader, Mrs Olive M. CS.

YORK
Alden, Mrs Alice Eloise CS 427 Blackburn av. Tel 652.

NEVADA

LAS VEGAS
Ogle, Mrs Kathryn H. CS. Tel 139.

RENO
Gale, Mrs Blanche CS 1-5 except Thurs 202 Gazette blg. Tel 1438. Res 519 Humboldt st. Tel 509.
Long, Augustus CS 9-1 except Tues Gazette blg. Tel 1438.
Parker, Mrs Pearl L. CS 227 W Liberty st. Tel 646.

SPARKS
Ellithorpe, Mrs Mary A. CS 2-6 1640 County rd. Tel 17 W.
Perry, Mrs Ruth L. CS 2-5 Tel 75 J.

WINNEMUCCA
Ott, Miss Lena CS W 4th st.

NEW HAMPSHIRE

CLAREMONT
Hatch, Mrs Marion C. CS 18 Bailey av. Tel.
Severance, Mrs Marion A. CS 24 Severance st.

CONCORD
Barker, Mrs Kate C. CS 137 S Main st, Penacook. Tel Penacook 10.
Haskins, Mrs Ruth Runyon CS 3 Elm st. Tel 1282 W.
McCoy, Miss Harriette E. CS 67 Pleasant st. Tel 228.
Plumer, Mrs Laura E. H. CS 34 Kimball st. Tel 183 W.
Rice, Miss Mary D. CS 2-5 66 N State st. Tel 331.

DOVER
Henderson, William C. CS 101 Portland st. Tel 238.
Merrow, Mrs Florence G. CS 45 Elm st. Tel 857 M.
Rutter, Miss Annie CS 2 Ham st. Tel 107.

FRANKLIN
Buck, Edwin C. CS by appointment 254 S Main st. Tel 336.

LACONIA
Edwards, Miss Lillian P. CS 1.30-5.30 5, 613 Main st. Tel 320-3.
Gorrell, Mrs Frances M. CS mornings 613 Main st. Tel 320-2.
Page, Mrs Emma L. CS 151 Court st. Tel.

LAKEPORT
Colby, Mrs Carrie G. CS RR 5. Tel 572-22.

LEBANON
Messer, Mrs Lizzie B. 10 Green st. Tel 133-3.
Paddleford, Mrs Jennie C. CS North Park, Lincoln blk. Tel 153.
Slayton, Mrs Martha A. CS 10-3 Hildreth blg. Tel 76-2. Res 28 Slayton st. Tel 76-3.

LISBON
Lucas, Mrs L. Etta CS Armstrong av. Tel 25-14.

LITTLETON
Eldridge, Ervin E. CS 7 Jackson st. Tel.
Smith, Mrs Mabelle E. C. CS 19 Union st. Tel 306.

MANCHESTER
Barndollar, Mrs Fannie Elizabeth CSB (teacher) 10-5 419 Bell blg. Tels 4955; res 1726.
Butterfield, Mrs Belle K. CS 142 Sagamore st. Tel 5275.
Everett, Mrs Lela Elliott CS 188 Walnut st. Tel 1807.
Hawley, John F. CS 11-5 except Mon 609 Amoskeag bnk blg. Tels 6433; res 6186 W.
Shurtleff, Mrs Eunice Lula CS Pond rd. Tel.
Stickney, Mrs Rosa H. CS 1448 Elm st. Tel 1892 M.

MILFORD
Lewis, Jesse C. CS Mt Vernon st. Tel 173.
MacCrillis, Mrs Sara B. CS 24 South st. Tel 106.

NASHUA
Smith, Mrs Lillie Parker CS Hudson Center. Tel 1123 W.

PORTSMOUTH
Varrell, Mrs Lillian L. CS 12-2 54 Bridge st. Tel 1411.
Wyatt, Mrs Grace Allan CS 390 Bartlett st. Tel 560.

NEW JERSEY

ASBURY PARK
Cresswell, Mrs Charlotte CS 506 2d av.
Hooper, Mrs Elizabeth CS 10-5 710 Grand av. Tel 1799.
Lusk, Mrs Elizabeth Stewart CS 86 Grassmere av. Tel 1886.
Mason, John G. CS 9-2 610 3d av. Tel 1292 W.
Reisdorff, Mrs Thekla Concord, 608 5th av.
Roe, Mrs Barbara C. CS 1-9 Tues Thurs Sat Interlaken. Tel Allenhurst 476.

ATLANTIC CITY
Acheson, Miss Margaret A. CS Reed apt. Tel 3697 R.
Clark, Mrs Elma S. CS 10-3 except Sat 935 Boardwalk at Virginia av. Tel 2090.
Clark, Hugh L. CS 935 Boardwalk at Virginia av. Tel 2090. Cable Huclark.
Dimmock, Mrs Ellen CS 2-4 935 Boardwalk. Tel 2925. Res 6 N Bartram av. Tel 8315.
Kempner, Mrs Elizabeth CS 10-1 519 Pacific av. Tel 99 W.
Kuppinger, Miss Amelia CS 204 Pacific av. Tel 4515 J.
McPherson, Mrs Katharine T. CS 839 N Mass. av. Tel 1972.
Post, Mrs Bernice M. CS 3810 Ventnor av. Tel 4088 J.
Reed, Mrs Fannie M. CS 10-12 935 Boardwalk. Tel 2925. Res 107 S Boston av. Tel 629.
Reimel, Mrs Ida McCombs CS 7 N Rumson av, Margate Park. Bell tel 8095.
Rogers, Mrs Etta S. CS Reed apt. Tel 312.
Samples, Mrs May Brownell CS 10.30-12.30 935 Boardwalk. Tel 1988 J. Res 107 S Virginia av. Tel 1317.
Sligo, Mrs Florence L. M. CS 2-6 Apt A2. 106 S Maryland av. Tel 3158 M.
Svenson, Miss Elin M. CS 116 N Vt. av. Bell tel 1970.
Turner, Mrs Elvira CS 9-2 The Sadonia. 624 Atlantic av. Tel 1695 J.
Wootton, Mrs Mary D. CS 3810 Ventnor av. Tel.

BELLEVILLE
Cozzens, Mrs Margaret Ella CS 9-2 87 Overlook av at Bremond st. Tel 5371.

BLOOMFIELD
Whiting, Mrs Grace L. CS 10 Park av. Tel 4769.

CAMDEN
Bodine, Mrs Edith CS Hotel Camden.
Kirby, Mrs Abbie S. 455 Carteret st. Bell tel 2263 J.
Larsen, Mrs Lida S. CS 206 Cooper st. Bell tel 2672.

CRANFORD
Belden, Mrs Corinne C. CS 1 Hamilton av. Tel 524.
Peck, Mrs Ella W. CS 10 Pittsfield st. Tel 523.

EAST ORANGE
Bernard, Mrs Bergithe CS 94 Lenox av. Tel 6654.
Bertschinger, Mrs Margareta CS 571 Central av. Tel Orange 5080.
Canfield, Mrs Elisabeth Lorenz CS 8 Grove pl. Tel 3390.
Cary, Mrs Anne Knox CS 68 Lenox av. Tel 576.
Hendrick, Mrs Lucy A. CS 2 S Maple av. Tel Orange 4319.
Holtzman, Miss Linda Hitchcock CS 62 Harrison Tel Orange 2576.
Kates, Mrs Elisabeth CS See Wiesbaden, Germany.
Mayno, Mrs Vivien A. CS 10-3 except Sat 77 S Munn av. Tel Orange 4986.
Richards, Miss Annette CS 1.30-5.30 16 Wilcox pl. Tel Orange 9864.
Sayre, Mrs Margaret S. CS 310 Dodd st. Tel Orange 6605.
Severance, Mrs Hattie S. CS 33 S Grove st. Tel Orange 2953.
Starkweather, Mrs Mignonette C. CS 63 N Munn av. Tel Orange 7136.
Stewart, Mrs Helen A. CS 15 Nassau pl. Tel Orange 3769.
Thumm, Mrs Adrienne CS 24 Carleton st. Tel Orange 8336.
Wilkinson, Mrs Fannie S. CS 72 New st. Tel 4613.

EDGEWATER PARK
Fromhagen, Mrs Mary C. CS 2-5 Mon Thurs Summer rd. Tel Beverly 180 J.
Terry, Mrs Elizabeth G. CS Park lane. Tel Beverly 72.

ELIZABETH
White, Mrs Ida Crary CS 1-4 310 Vine st. Tel 7823 W.

ENGLEWOOD
Cooley, Miss Agnes E. CS 27 Dean st.
Drake, Mrs F. Mae CS 122 Engle st. Tel 1116.
Thompson, Mrs Jessie W. CS 42 Central av. Tel 350.

GLASSBORO
Norlander, Mrs Dagmar A. CS 716 Union st. Tel 128 W.

GLEN RIDGE
Mason, Mrs Eugenia L. CS 6 Wildwood ter. Tel 2243 W.

HACKENSACK
Lembeck, Mrs Mary A. CS Hackensack Trust blg. Tel 3007.

HADDONFIELD
Wilson, Mrs Amelia M. CS 100 Washington av. Tel 216.

HADDON HEIGHTS
Mackintosh, Mrs Pearl Church CS 404 White Horse pike. Bell tel 792 R.

HAMMONTON
Wilson, Mrs Mildred Elder CS Bellevue av. Tels 736; Bell 18.

HOBOKEN
Nettleton, Miss May E. CS 12-4 95 River st. Tels Hoboken 2677; res Hoboken 2412.

JERSEY CITY
Edwards, Mrs Helen F. R. CS mornings 27 Jones st. Tel Bergen 1401.
French, Mrs Gertrude Amelia CS 1.30-3 188 Claremont av. Tel Bergen 4233.
Gearhart, Mrs Pearl CS 10-12 21 Morton pl. Tel Bergen 5570.
Shaver, Miss Ora B. CS 3-5 328 Arlington av. Tel Bergen 5152.

LAKEWOOD
Dann, Mrs Mary W. CS 236 Main st. Tel 104 R.

MAHWAH
Tatham, Mrs Saidee B. CS Tatham av. Tel Suffern 52.

MAPLEWOOD
Weilert, Mrs Clara E. CS 103 Baker st. Tel S Orange 384.

MERCHANTVILLE
Starn, Mrs A. Clara CS 8 W Walnut av. Bell tel 415 J.

MILLBURN
Duganne, Mrs Grace Evelyn CS Millburn av. Tel 613.

MONTCLAIR
See also UPPER MONTCLAIR
Binning, Mrs Nellie Soule CS 10-4 460 Bloomfield av. Tel 5702. Res Hotel Montclair.

MONTCLAIR
Gage, Mrs Eleanor B. CS mornings 12 Wilde pl. Tel 6025.
Lord, Mrs Mary CS 157 Alexander av. Tel Mont. 3284.
Raabe, Charles H. CS 40 Forest st. Tel 1423 M.

MORRISTOWN
Kahl, Mrs Elsie M. CS 10-2 Tues Thurs Sat 188½ Speedwell av. Tels 529 W; res Rockaway 115 F 4.

MOUNTAIN LAKES
Schmalz, Mrs Julia Moody CS 153 Morris av, W. Tel 682 W.

NEWARK
Cairns, Mrs Karoline Ruhland CS 445 Mt Prospect av. Tel B. B. 5236.
Eder, Mrs Maud V. CS 168 Clinton av. Tel Waverly 5371.
Gillan, Mrs Helen M. CS 10-2 156 Johnson av. Tel Bigelow 0706.
Heflinger, Mrs May CS 375 Belmont av. Tel.
Lacy, George Edgar CS 246 Broad st. Tel.
Lee, Mrs Rose B. CS 1007 Broad st. Tel Mark. 1632.
Macdonald, Samuel J. CS by appointment 738 Broad st. Tels Mark. 4730; res B. B. 7017.
MacIntosh, Mrs Helen R. CS 765 De Graw av. Tel B. B. 5244.
Oneill, Mrs Emily CS 15 Humboldt st. Tel B. B. 3371.
Osborne, Miss Bessie Parker CS mornings 632 High st. Tel Mitchell 2432.
Potter, John F. CS 161 Shephard av.
Potter, Mrs Mary CS 161 Shephard av.
Robinson, Miss Isobel Lillian CS 10-12, 2-5 168 Delavan av. Tel Branch Brook 0191.
Sigler, Mrs Agnes Green CS 35 Broad st. Tel B. B. 7773.
Smith, Mrs Lillian Milton CS 459 High st. Tel Mark. 7618.
Southworth, Miss Mary E. CSB 16 James st.
West, Mrs Alice Hynes CS 22 Camp st. Tel Market 0765.

OCEAN GROVE
Douglass, Miss Fannie CS 1-4 115 Asbury av. Tel Asbury Park 1937.
Faraday, Mrs Mabel B. CS 88 Lake av. Tel Asbury 2365.

ORADELL
Loucks, Mrs Elizabeth D. CS Midland rd. Tel 190.

ORANGE
Hening, Carrington CS 8.30-12, 2-3.30 308 Main st. Tel 3899. Res 79 Lloyd rd, Montclair. Tel 35.
Johnson, Miss Florence Josephine CS 209 Highland av. Tel 1071.
Robertson, Miss Nemi CSD (teacher) 209 Highland av. Tel Orange 1329.
Tracey, Mrs Idah E. CS 373 Lincoln av. Tel Orange 2772.

PASSAIC
Lord, Mrs Lillian C. CS 108 Lincoln st.

PATERSON
Modemann, Mrs Catherine CS 185 Hamburg av. Tel 2085.
Pierce, Miss Jennie E. CS 385 Ellison st. Tel Lambert 5922.
Turpan, Mrs Alice Ford CS 2-5.30 except Thurs 122 Market st. Tel Lambert 8718.

PLAINFIELD
Crawford, Miss Jean CS 9-12 except Fri 217 E 7th st. Tel 563.
French, Mrs Ernestine N. CS 1334 Watchung av. Tel 2539.
Mast, Miss Emily CS 36 Woodbine av. Tel 1839.
Zerega, Miss Bertha V. CS 447 W 7th st. Tel 1190.

PRINCETON
Barmore, George CS 1st Nat bnk blg. Tels 102; res 272 W.

RED BANK
Richardson, Mrs Lucy Stewart CS 25 Harding rd. Tel 856.

RIDGEFIELD PARK
Vrooman, Mrs Elizabeth N. CS 112 Union pl. Tel Hack. 2272.

RIDGEWOOD
Coyle, Mrs Della Munson CS mornings 135 Prospect st. Tel 265.
See, Mrs Annie CS 168 Ridgewood av. Tel.

RIVERTON See EDGEWATER PARK

RUTHERFORD
Kahlstrom, Mrs Louise CS 42 Walnut st. Tel 766.
Peck, Mrs Dora Hazard CS 115 Mountain way. Tel 333 R.
Phelps, Mrs Ella Prentice CS 244 Montross av.

SUMMIT
Greene, Mrs Angenora S. CS 14 Linden pl. Tel 1252.
Stephenson, Mrs Ethel R. CS 14 Franklin pl. Tel 444.
Tiffany, Mrs Helen Carter CS 2-5 except Thurs Sat Mantel blg. Res 43 Oak Ridge av. Tel.

TABOR
Kahl, Mrs Elsie M. CS See Morristown.

TRENTON
Milne, Miss Saidee Vere CS 10-12, 1-4 137 E State st. Tels 1481; res 3440.
Truex, Miss Althea J. CS 215 Highland av. Tel 5287 W.

UPPER MONTCLAIR
Burbank, Mrs Fannie Yeomans CS 35 Warfield rd. Tel 491.
Smith, Mrs Alice B. CS 207 Cooper av. Tel 2082 W.

VINELAND
Hotchkiss, Mrs Emma Francis CS 421 Erin st. Tel 909 R 12.

WAYNE
Weyers, Mrs Susan P. CS Tel Little Falls 3 F 23.

WESTFIELD
McGlasson, Mrs Lucy Potts CS 4-6 545 Broad st, E. Tel 341.

WEST HOBOKEN
Eugster, Albert J. CS 1-5 815 Walnut st. Tels Union 5335; res 4580.

WEST NEW YORK
Eugster, Mrs Paulina 1-5 13 Fairview ter. Tel Union 4580.

WOODCLIFF-ON-HUDSON
Lange, Mrs Amelia Florence CS Broadway and 34th st. Tel Union 5267.

New Mexico

ALBUQUERQUE
Barnes, Mrs Fanny I. CS mornings by appointment 1801 E Silver av. Tel 381 J.
Michener, Mrs Cora M. CS 420 W Lead av. Tel 718.
Olson, Mrs Minnie CS 1419 W Central av. Tel 728 J.
Taylor, Miss Cora A. CS 8.30-11.30 except Sat 421 W Copper av. Tel 1709.

BAYARD
Robertson, Mrs Katharine CS 12-4.

GALLUP
Jarvis, Mrs Ingo Mary CS 300 E Coal av.

ROSWELL
Richardson, Mrs Nina T. CS mornings Hotel Gilkeson.

SILVER CITY
Ashenfelter, Mrs Jennett A. CS 702 Bayard st. Tel 247.

New York

ALBANY
Halsey, Miss Florence May CS 355 State st. Tel.
Halsey, Miss Jane CS 355 State st. Tel. Cable "Jansy," Albany, N. Y.
Lindheimer, Mrs Mary K. CS 24 Terrace av. Tel West 4074.
Ross, Mrs Mary Killip CS 664 Hudson av. Tel West 3520.
Turner, Mrs Jane Hall CS 38 Terrace av. Tel West 2618.
Van Note, Mrs Clara Percy CS 297 Hamilton st. Tel Main 6308.
Wainwright, Mrs Sara B. CS 10-1 645 Myrtle av. Tel West 3890 J.

AMSTERDAM
Bunn, Mrs Kate R. R. CS 26 Pearl st.

AUBURN
Boulter, Mrs Bertha CS 9-1; 5-8 29 Hamilton av. Tel 1216.
Covert, Mrs Emily Bemis CS 17 Court st. Tel 634.
Morgan, Mrs Alice CS 9 South st. Tel 2299.

BATAVIA
Brockway, Mrs Mabel A. CS 108 W Main st. Tel 865 J.

BAY SHORE, L. I.
Dykstra, Mrs Hilda CS 10-4 76 Union st.

BAYSIDE, L. I.
Kirby, Mrs Louise B. CS Bell av. Tel Bayside 1142.

BELLEROSE, L. I.
Lohman, Mrs Isabella H. CS 1-5 20 Mich. rd. Tel 404 M.

BINGHAMTON
Davis, Mrs Lula S. CS 131 Murray st. Tel 4208 J.
Ferris, Mrs Mary E. CS 41 North st. Tel 4809.
Nash, Mrs Talitha E. CS 58 North st. Tel 438.
Post, Mrs Elizabeth S. CS 40 North st. Tel 4196 W.
Rudolph, Mrs Sarah Elizabeth CS 26 Howard av. Tel 2108.
Struppler, Mrs Minnie A. CS Congdon hotel. Tel 2521 J.
Williams, Mrs Rose CS 12-5, Sat 12-8 27 Exchange blg. Tels 2123 W; res 2824.

BRONXVILLE
Aurada, Mrs Elise CS 44 De Witt av. Tel 3978 W.
Burt, Mrs Grace W. CS Sagamore Park. Tel 3548.
Fertig, Mrs Alice C. CS 10 Maple st. Tel 214.
Iselin, Mrs Clara CS 94 Parkway rd. Tel 1268 W.
Thompson, Joseph Lowes see New York.

BROOKLYN
Adae, Mrs Clara S. CS Hotel Bossert.
Aiken, Miss Emma J. CS 168 Winthrop st. Tel Flat. 4985.
Baker, Mrs Gertrude A. CS 325 E 21st st, Flatbush. Tel Flat. 7963.
Berwick, Miss Bessie CS mornings 194 Columbia heights. Tel Main 5318.
Bowker, Miss Carolyn T. CS 2-5 Tues Thurs 274 Lafayette av. Tel Pros. 4862.
Boyd, Mrs Maude F. CS 820 Nostrand av. Tel Lafayette 10483.
Burckett, Mrs Lillie Olin CS mornings 62 Pierrepont st. Tel Main 3498.
Calvin, Mrs Lois A. CS 2017 Caton av. Tel Flat. 5780.
Carr, Mrs Helen Fanshawe CSB (teacher) mornings except Sat 903 Sterling pl. Tel Laf. 0195.
Carter, Miss Isabelle D. CS 9-3 309 Temple Bar blg. Tel Main 1662. Res 13 Greene av. Tel Pros. 1941.
Collier, Mrs Clara G. CS 708 Ocean av. Tel Flat. 1460.
Dorsett, Miss Ida M. CS mornings except Sat 665 Westminster rd. Tel Mans. 3898.
DuBois, Louis J. CS See New York.
Fanshawe, Mrs Mary CS mornings except Sat 903 Sterling pl. Tel Lafayette 0195.
Fay, Mrs Madge Stewart CS 9-12 St George hotel, Clarke st. Tel Main 10000.
Ferguson, Mrs Jennie CS 980 E 14th st.
Fletcher, Mrs Martha T. CS 102 Lincoln pl. Tel Sterling 3783.
Frank, Miss Florence Louise CS 1-4 except Mon 215 Montague st. Tels Main 2113; res Tri. 7436.
Griffiths, Mrs Josephine L. CS 221 Putnam av. Tel Laf. 6669.
Grimes, Miss Agnes E. CS 427 Dean st. Tel Sterling 0864.

BROOKLYN

Hammond, Miss Camilla F. CS 253 Parkside av. Tel Flat. 7424.

Hammond, Mrs Harriet R. CS 735 Putnam av. Tel Bush. 0699 W.

Hasbrouck, Miss Marion CS mornings except Sat 1372 Pacific st. Tel Decatur 3825 M.

Hill, Miss Clara S. CS 2-5 50 Court st. Tels Tri. 6553; res Laf. 4098.

Holcombe, Mrs Alberta S. CS 1268 Pacific st. Tel Lafayette 7049.

Holcombe, Charles D. CS 1268 Pacific st. Tel Lafayette 7049.

Hotchkiss, Mrs Helen E. CS 1333 Pacific st. Tel Laf. 9476.

Hulin, Mrs Emilie B. CSD See New York.

Iremonger, Mrs Carrie B. CS 5 Revere pl.

Jacobs, Miss Elizabeth A. CS 219 E 17th st. Tel Flat. 4520 W.

John, Miss Sarah Celesta CS 10-4 99 St Marks av. Tel Sterling 0561.

Kroger, Mrs Mary Philes CS 85 Clarkson av, Flatbush. Tel Flat. 8519.

Leffler, Mrs Wilhelmina CS mornings 79 Prospect pk, SW. Tel S. 4249.

Lyon, Mrs Francese C. CS See New York.

Magill, Mrs Ida B. CS 356 Eastern pkway.

Moller, Mrs Mary C. CS 611 Ocean av. Tel Flat. 8569.

Nylund, Mrs Carrie Matilde CS 837 59th st. Tel Berk. 3373 R.

Phipps, Mrs Anna B. CS 407 E 18th st. Tel Flat. 4178.

Ployer, Mrs Elsie M. CS 1267 Pacific st. Tel Laf. 3845.

Pool, Mrs Lydia H. CS mornings 6830 Ridge blv. Tel Shore Road 3494.

Ramsey, Mrs Margaret P. CS mornings 1244 Pacific st. Tel Lafayette 4598.

Remington, Mrs Jessie L. CS 10-1 except Sat 215 Montague st. Tels Main 2113; res Decatur 9425.

Roe, Albert CS 9-9 426 75th st. Tel Shore Road 9752.

Roe, Mrs Lucy J. CS 426 75th st. Tel Shore Road 9752.

Sellew, Mrs Fannie L. CS 3-6 44 Court st. Tels Main 1662; res Pros. 0216 M.

Sherman, Mrs Louise L. CS mornings 170 N. Y. av. Tel Laf. 5624 J.

Sowden, Edmund CS 287 Kingston av. Tel Laf. 1490.

Spurge, Mrs Hettie Kern CS 1392 Bedford av. Tel Pros. 7248.

Striker, Mrs Christina A. CS mornings 2230 82d st. Tel Bensonhurst 1304.

Symes, Mrs Esther CS 423 Lincoln pl. Tel Pros. 3078 M.

Thomas, Joseph M. CS 50 Court st. Tel Tri. 6737.

Turner, Miss Frances S. CSB mornings 1454 Glenwood rd. Tel Mans. 2548 M.

Vincent, Mrs Harriet S. CS 901 Sterling pl. Tel Laf. 7717.

Waessel, Mrs Ida Th. CS 30 Linden av. Tel Flat. 9700.

Walter, Mrs Caroline M. CS 734 Lincoln pl. Tel Laf. 3345 M.

West, Mrs Anna M. CS 216 Kingston av. Tel Dec. 2552.

White, Miss Annie C. M. CS 134 Monroe st. Tel Lafayette 7472.

Wiggins, Miss Mary Ida CS 10-2 except Sat 50 Court st. Tel Triangle 6553. Res 168 Winthrop st. Tel Flat. 4985.

Wood, Miss Jessie CS 10-5 44 Court st. Tel Main 1662. Res 96 Hicks st.

Worthington, Mrs Margaret A. CSB 366 E. 28th st. Tel Flat. 4923.

BUFFALO

Abrams, Mrs Annie E. CS 12-8 424 Herkimer st. Tel Bidwell 3425.

Allingham, Mrs Ida C. CS 18 Cornell av. Tel.

Arend, Mrs Mary L. CS 113 Anderson pl. Tel Tup. 5060 M.

Armstrong, William E. CS 2-5 except Sat 688 Auburn av. Tel Bidwell 2501.

Blanchard, Mrs Lucy D. CS 377 Elmwood av.

Crawford, Miss A. Myrtilla CS 228 Summer st. Tel Tup. 1189 R.

Dance, Joseph H. CS 9.30-4.30 724 Brisbane blg. Tels Sen. 2345; res Bid. 4272.

Dayton, Mrs Elena R. CS 572 Potomac av.

Dimmick, Mrs Grace V. CS 9-1 349 Crescent av. Tel Cres. 2907.

Dudley, Mrs Edith Bullard CS 38 Richmond av. Tel Tup. 1917.

Erland, Miss Hilda T. CS 12 Colonial circle.

Fay, Miss Adella F. CS 270 Highland av. Tel.

Forrester, Mrs Annie E. CS 9-1 373 Bryant st. Tel Tupper 0950.

Franklin, Mrs Bertha D. CS 335 Landon st.

Haas, Christian CS 28 Brown st.

Hagarty, Miss Laura Dunbar CSB (teacher) The Stuyvesant, 245 Elmwood av.

Hardy, Mrs Mary E. CSD (teacher) postal address 538 Humboldt parkway. Res tel E Aurora 199 F 3-1.

Hodgson, George L. CS 10-2 408 Iroquois blg. Tel.

Hodgson, Mrs Myra W. CS 542 Bird av. Tel.

Johnston, Peter S. CS 457 W Delavan av.

Larsen, Mrs Anna S. CS 1-5 202 Auburn av. Tel.

More, Mrs Nettie Newell CS 83 14th st.

Nenno, Mrs Carrie M. CS 146 Anderson pl.

Ransley, Mrs Addie L. CS 2-6 except Sat Lyndhaven apts, 49 Johnson pk. Tel Tup. 2910.

Read, Charles G. CS 9-3 B5 Carlton ct.

Roberts, Mrs Arelene Palmer CS Stuyvesant apts.

Roesser, Charles J. CSB (teacher) 9-2 408 Iroquois blg. Tel Seneca 3507.

Schuler, Christian CS 182 Woodlawn av.

Tanner, Mrs Mary W. CS 219 Ashland av.

Trow, Mrs Alice M. CS 368 Norwood av. Tel Tup. 1577.

Trow, Charles C. CS 368 Norwood av. Tel Tup. 1577.

Voorhees, Mrs Grace S. CS 9-1 except Sat 572 Elmwood av, apt 16. Tel Tup. 6608.

Wade, Burton H. CS 228 Summer st. Tel Tup. 1137.

Wade, Mrs Minnie Norton CS 228 Summer st.

Will, Mrs Lillie C. CS 274 North st. Tel Tup. 1547.

Will, William E. CS 274 North st. Tel Tup. 1547.

Williamson, Eli S. CS 293 Hoyt st. Tel Bidwell 0433 W.

CANAJOHARIE

Shaper, Miss Helena Lenora CS 14 Walnut st. Tel 180 M.

CATSKILL

Plusch, Mrs Christine CS 11-4 except Sat Catskill Nat bnk blg. Tels 242; res 91.

CORTLAND

Hayes, Mrs Cora B. CS 30 Charles st. Tel 1497.

DUNKIRK

Main, William C. CS 111 W 2d st. Tel 405 R.

EAST AURORA

Burt, Mrs Mary E. CS 133 Paine st. Tel 471.

ELMHURST

Robinson, Mrs Edith CS 10 Ithaca st. Tel Newtown 3149.

ELMIRA

Bally, Mrs Mary CS Pinehurst, 610 Maple av. Tel 2141.

Beardsley, Mrs Grace P. CS 517 W Church st. Tel 78.

Nichols, Mrs Anna Waggett CS 408 W 2d st. Tel 3310.

FAR ROCKAWAY

Franken, Mrs Hannah M. CS 2516 Bessemund av. Tel 3545.

Freedlander, Mrs Jean S. CS 1219 Greenport rd. Tel 3468.

Palow, Miss Celia CS Tel 3868.

FLUSHING

Dunk, Mrs Rose CS 33-51 162d st. Tel 781.

Rowland, Mrs Edna Vose CS 110 N 13th st. Tel 0233 W.

Thompson, Mrs Olive May CS 142 Barclay st. Tel 1026.

FOREST HILLS, L. I.

Elder, Mrs Emma Aydelotte CS Forest Hills inn. Tel 6290.

Nachman, Mrs Nettye CS 9-4 34 Harvest st. Tel Boul. 6402.

Schiffer, Mrs Marie C. CS 10-2 52 Ibis st. Tel Boul. 6209.

FREEPORT

Turner, Mrs Mabel Henly CS See Roosevelt.

FULTON

Braun, Mrs Bertha S. CS 366 S 5th st. Tel 291 M.

GENEVA

Gates, Mrs Ida M. CSB 52 Hamilton st.

GLOVERSVILLE

Olzendam, Mrs Mary B. CS 76 N Main st. Tel 2077.

Van Brocklin, Mrs Emma CS 36 Beaver st. Tel 2818 J.

GRANVILLE

Staples, Mrs Jennie CS 10 Irving av. Tel 271 W.

HAMILTON

Sperry, Mrs Adella Cross CS Main st. Tel 77.

HANCOCK

Myers, Mrs Elizabeth S. CS. Tel 108.

HEMPSTEAD, L. I.

Geer, Mrs Bertha D. CS 9-12, 1-3 except Sat. 45 Hilton av. Tel 285.

O'Hara, Mrs Anna CS 8.30-12 79 Lincoln blv. Tel Hemp. 672.

HERKIMER

Crandall, Mrs Nellie CS 425 E German st. Tel 320 R.

HUDSON FALLS

Richards, Miss M. Catherine CS 214 Main st. Tel 11 R.

ITHACA

Dennis, Mrs Ethel Wasgatt CS 506 Mitchell st. Tel 7705.

Gibb, Mrs Henrietta Collins CS 2-4 except Sat 10, 214 E State st. Tel 2238. Res 1024 Stewart av.

Gowling, Mrs Phebe A. CS 209 W State st.

Hitchcock, Miss Mary CS 211 Eddy st.

Todd, Mrs Garrie N. CS 301 Elm st. Tel 4120.

JAMAICA, L. I.

Brown, Mrs Bertha H. CS 31 Alsop st. Tel Jam. 5878 M.

Gibson, Mrs Marie A. CS 10-4 Mon Thurs 177 Shelton av. Tel Jam. 3026.

Goodman, Mrs Ethel CS 4 4th st. Tel Laurelton 2155 R.

Sondheim, Mrs Helen CS 43 Alsop st. Tel Jam. 2311.

JAMESTOWN

Cadwell, Mrs Jeanette H. CS 11-4 Wellman blg. Tels 749; res Lakewood 61 W.

Vernon, Frank S. CS 413 Wellman blg. Tel 1359.

JOHNSTOWN

Burt, Mrs Emma J. CS 100 2d av. Tel 250.

KENMORE

Dake, Mrs Alice I. CS 25 Warren av.

KINGSTON

Shaw, Mrs Elizabeth W. CS 2-5 165 Fair st. Tel 1107.

LARCHMONT

Lutz, Mrs Barbara CS 9-5 6 Chatsworth av. Tel 219.

LEVANNA
Rolfe, Miss Jessie E. CS Jane Bryant cottage. Tel Aurora 49 F 3.

LITTLE FALLS
Broughton, Mrs Julia E. CS 35 Arthur st. Tel 193 J.

LOCKPORT
Johnson, Mrs Jennie CS 6 Wilson parkway.

LONG ISLAND CITY
Larsen, Mrs Beth CS 710 8th av. Tel Astoria 0770.

LOWVILLE
Abell, Mrs Sarah C. CS 350 State st.

MANHATTAN BEACH
Smith, Mrs Mabel Prentice CS 115 Dover st. Tel Coney Island 3150. Mail Ave. U, Flatbush.

MASSAPEQUA, L. I.
Staats, Mrs Eleanor Burnap CS

MIDDLETOWN
Williams, Mrs Marion E. CS 149 Wisner av. Tel 859.

MT VERNON
Brown, Mrs Eva Steen CS 34 S High st. Tel 2210.
Brown, Mrs Grace Lamkin CS 408 Warwick av. Tel Hillc. 3618.
Conner, Mrs Alice B. 47 Mersereau av. Tel Hillc. 2132.
Marquand, Edwin CS 392 S Columbus av. Tel 2748.
Robbins, Miss Ellen S. CS 46 Sidney av. W. Tel 2118 J.

NEWBURGH
Easman, Mrs Estella CS 9 Central av. Tel 1417.
Wood, Miss Melvina CS 107 Montgomery st.

NEW ROCHELLE
Barnard, Mrs Nina N. CS 170 Elm st. Tel 489.
Cohen, Mrs Amelia CS 76 Treno st. Tel 787.
Confield, Mrs Lulu Parsons CS 96 Locust av.
Erkins, Mrs Mary P. CS 75 Echo av. Tel 4173.
Palmer, Lyman R. CS 135 Coligni av. Tel 3827.
Twohey, Mrs Lulu C. CS 10-4 Mon Wed Fri 542 Main st. Tels 4434 N. R.; res 4953.
Wood, Mrs Jennie M. CS 40 Willow drive. Tel 2589.

NEW YORK
Adams, Mrs Marie Jenks CS 29 E 83d st. Tel Rhine. 1660.
Adler, Mrs Charlotte CS 925 West End av at 105th st. Tel Academy 3207.
Allen, Mrs Kathryn W. CS 10-1, 7-10 25 St Nicholas ter. Tel Morn. 7059.
Amory, Mrs Minna R. CS 728 W 181st st. Tel Wads. 12.
Andrews, Mrs Effie CSB Tues Fri mornings 270 Park av. Tel M. H. 1486.
Armstrong, Mrs Blanche G. CS 10-1 617 W 113th st. Tel Cath. 9639.
Ashcom, Miss Ada A. CS evenings except Mon Wed 629 W 115th st. Tel Cath. 2535.
Ayers, Mrs Minny M. H. CS 33 W 42d st. Tels Long. 9020; res Pel. 1547 W.
Bach, Mrs Lillie CS 610 W 116th st. Tel Cath. 4367.
Bailey, Mrs Margaret L. CS 4 W 92d st. Tel River. 1925.
Bain, Mrs Abbie J. CS 44 W 96th st. Tel River. 6464.
Baker, Mrs Alice P. CS 10-2 452 Fort Washington av at 180th st. Tel Wads. 2295
Baker, Miss Ella M. CS 511 W 112th st. Tel Cath. 7938.
Baldwin, Miss Kathryn CS 1-5 33 W 42d st. Tel Long. 9175.
Bandman, Mrs Helen CS 250 W 103d st. Tel River. 2171.
Barras, Mrs Madeleine Duncan CS 17 E 42d st. Tels M. H. 0493; res Cir. 4708.
Barrett, Mrs Fanny T. CS 720 W 181st st. Tel Wads. 4828.
Barris, J. Allen CS 610 W 152d st. Tel Aud. 6782.
Bartlett, Frank Sargent CS 10-4 Hudson Terminal bldgs, 30 Church st. Cable Teltrab, Newyork.
Basye, Mrs Vie H. CS 1-5 68 E 88th st. Tel Lenox 9454.
Beckert, Mrs Susan Elizabeth CS 9-11 530 West End av. Tel Schuy. 6863.
Benedict, Miss Lulu Estelle CS 200 Claremont av. Tel Morn. 211.
Benjamin, Mrs Amelia F. CS 1.30-5 33 W 42d st. Tel Long. 9765.
Benson, Joel Harry CS (Chaplain U. S. N.) U. S. S. Denebola, care of Postmaster.
Bergquist, Mrs Grace C. CS 11-3 except Wed Sat 512 5th av. Tel Long. 8723. Res 290 Park av. Tel Vandb. 1438.
Best, William R. CS 204 W 81st st. Tel Schuy. 4452.
Bird, Miss Carro A. CS 1-5 Aeolian hall, 33 W 42d st. Tels Long. 8852; res Bill. 2107.
Blackmar, Mrs Bertha M. CS 10-2 22 E 177th st. Tel Bingham 0872.
Blake, Mrs Drusilla P. CS P O Box 243, Grand Central station.
Blaschke, Mrs Anna CS 402 E 136th st. Tel Mott Haven 5438.
Bond, Mrs Lora A. CS 9.30-1 1740 Aeolian hall, 33 W 42d st. Tel Long. 8117.
Bonnekamp, Miss Carolyn CS 331 Madison av. Tels M. H. 7499; res Col. 9395.
Bookstaver, Mrs Louisa E. CS 10-1 except Sat 30 E 128th st. Tel Harlem 1283.
Bourke, Mrs Nenda DeLacy CS Hotel Seymour, 50 W 45th st. Tel Vandb. 2610.
Bourke, Thomas DeLacy CS 350 Madison av. Tel Vandb. 7380.
Boyce, Mrs Carolyn D. CS 160 Wadsworth av at W 181st st. Tel Wads. 9683.
Boyce, Mrs Mary E. CS 1-5.30 17 E 42d st. Tels M. H. 7792; res Chel. 5785.
Brewster, Mrs Ruth Wells CS 2.30-6 914, 342 Madison av. Tel Vandb. 8453.
Brittingham, Mrs Sarah E. CS 508 W 114th st. Tel Cath. 7650.
Brown, Charles F. CS 9-6 320 5th av at 32d st. Tel Penn. 1455. Res Hotel Netherland.
Brown, Miss Charlotte L. CS 10-5 730 Fifth av. Tel Circle 4768.
Brown, Miss Georgien Hill CS 10-6 406 Flatiron blg. Tel Ash. 7684.
Burdell, Miss Julia A. CS 9-6 1 W 34th st. Tels Fitz Roy 1618; res River. 9933.
Bush, Mrs May H. CS 9-1 507 5th av. Tel Vandb. 3253. Res Westwood, N. J. Tel 9 R.
Caldwell, Mrs Marie Clifford CS 10-6 500 5th av. Tel Long. 7644.
Campbell, Mrs Anna M. CS 10-5 1036, 33 W 42d st. Tel Long. 9081.
Carmody, Mrs Lucy Baird CS 25 W 42d st. Tel.
Cassidy, Mrs Elizabeth Cooley 159 W 80th st. Tel Schuy. 9224.
Catchings, Mrs Fermine B. CS 10-2 except Sat Room 1603, 505 Fifth av. Tel Vandb. 8136.
Chapin, Mrs May Sealy CS 38 Fort Washington av at 160th st. Tel Wads. 6032.
Chappell, Mrs Sara CS 55 W 95th st. Tel River. 6621.
Chase, Dwight D. CS 12-3 1443 Aeolian hall, 33 W 42d st. Tels Long. 8593; res Circle 6181 and 8690.
Childs, Mrs Laura Glessner CSB (teacher) 10-3 except Thurs Sat Aeolian blg, 33 W 42d st. Tels Long. 8324; res Cath. 7728.
Clark, Miss Anna E. CS 1-6 331 Madison av. Tels M. H. 8269; res Wads. 7592.
Clarkson, Mrs Hilah Reeder CS Hotel Biltmore.
Clinton, Laurence J. CS 1-5.30 1133, 33 W 42d st. Tel Long. 8209.
Colby, Mrs Ada D. CS 2-10 Tues Thurs Sat 2025 Broadway, near 70th st. Tel.
Colby, Mrs Grace Merwin 10-1 390 West End av, cor 79th st. Tel Schuy. 9300.
Cole, Mrs Agnes Young CS 9-5 1844 Aeolian hall, 33 W 42d st. Tel Long. 8219.
Cole, Miss Grace CS 251 W 81st st. Tel Schuy. 5256.
Cole, Montague Berkeley CS 1-5 507 5th av at 42d st. Tels M. H. 3119; res Plaza 3308 and 6070.
Cole, Willis Vernon CS 730 Fifth av at 57th st. Tels Circle 4767; res Plaza 1288. Cable address Vernonwill.
Commerford, Mrs Ethel Sanor CS 1-4 Aeolian blg, 33 W 42d st. Tel Long. 8145.
Commerford, Zelotus Wesley CS 9-1 33 W 42d st. Tels Long. 8145; res Col. 8700.
Constant, Mrs Laura CS 206 W 95th st. Tel River. 6180.
Conwell, Mrs Ella M. CS 2-5 33 W 42d st. Tels Long. 9164; res Newtown 1108.
Cook, Mrs Eliza J. CS 9.30-3.30 except Sat 417 Hudson Terminal blg, 30 Church st. Tels Cort. 3941; res Orange 858.
Cooper-Cushman, Mrs Florence CS Hotel Majestic.
Coryell, Mrs Grace E. CS mornings except Wed Sat 1457 Broadway at 42d st. Res S Orange, N. J. Tels.
Coryell, Miss Lucy A. CS postal address 1457 Broadway at 42d st.
Crosier, Winfield C. CS postal address 15 Park row.
Cross, Mrs Nellie Hall CS 206 W 99th st. Tel River. 8105.
Crowninshield, Mrs Margaret CS 10-5 Mon Wed Fri 19 E 48th st. Tels M. H. 2176; res Plaza 8841.
Curry, Mrs Sarah J. CS 33 W 42d st. Tels Long. 7578; res Morn. 5060.
Dame, Mrs Lorna Maude CS 33 W 42d st. Tels Long. 8058; res Col. 9719.
Daum, Mrs Grace M. CS 9-1 except Sat 1097 Wash. av, Bronx. Tel Mel. 6975.
Davis, Miss Margaret Jane CS 10-4 33 W 42d st. Tels Long. 9020; res Morsemere 561. Cable "Davigaret" New York.
de Festetics, Countess Elsie H. CS 46 W 92d st. Tel River. 7980.
Dellano, Mrs Jennie M. CS See St Albans.
Deming, Miss Eva B. CS 10.30-3.30 except Sat Aeolian hall, 33 W 42d st. Tels Longacre 8326; res Schuy. 6272.
Dewey, Mrs Linna S. CS 11-4 St James hotel, 109 W 45th st. Tel Bry. 3247.
Dickson, Mrs Clara B. CS 1-5 342 Madison av.
Dixon, Mrs May Perry CS 10-5 Hotel Majestic. Tels Col. 1900 and 4753.
Draeger, Miss Ella Marie CS 501 Fifth av. Tel Vandb. 2619.
Drake, Mrs Almeda CS Hotel Majestic. Tel Col. 6449. Cable Aldrake.
Drew, Mrs Anna J. CS 2-8 966 Lexington av at 70th st.
Dreyer, Mrs Ada Revere CS 11-4 830 7th av. Tel Cir. 2490.
DuBois, Louis J. CS 2-5 Tribune blg, 154 Nassau st. Tel Beek. 7081.
Dunn, Mrs Cora May CS 210 W 96th st at Broadway. Tel River. 6314.
Dutton, Mrs E. Caroline 332 Riverside drive. Cable "Australis."
Ehrich, Mrs Ida CS 60 W 68th st. Tel Col. 7760.
Eichengreen, Mrs Minnie H. CS 10-2 except Wed 708 E 175th st. Tel Trem. 3627.
Elkins, Mrs Ellen J. CS 489 5th av. Tel.
Emery, Mrs Ora Carle CS mornings 51 E 42d st. Tel M. H. 2430.
Emmons, Miss Myra CS 9.30-2 56 Pine st. Tel John 5335. Res 804 W 180th st. Tel Wads. 8624.
Emmons, Miss Zelle CS 9-12 804 W 180th st. Tel Wads. 8624. Office 56 Pine st 2-4.30. Tel John 5335.
Estes, Guy Parkhurst CS 1-5 342 Madison av at 43d st. Tels M. H. 0550; res Plaza 8990.
Fabricant, Myron CS 502 W 143d st. Tels Aud. 9947 and 1180.
Farnsworth, Mary King CS 10-5 except Wed Aeolian hall, 33 W 42d st. Tels Long. 8324; res Col. 7760.
Fehrmann, Mrs Cecilia CS 321 W 118th st. Tel Uni. 2449.
Fischer, Emil CS 422 E 178th st. Tel Tremont 0418.

NEW YORK

Forsyth, Mrs Mary V. CS 1014, 135 Broadway. Tels Rector 3378; res Aud. 9300.

Foss, Miss Harriet C. CS 51 E 42d st. Tel.

Foster, Mrs Alma J. CS 1-5 except Sat 342 Madison av. Tels Vandb. 5223; res Plaza 1510.

Frames, John H. CS 1-5.30 707, 10 E 43d st. Res 4241 Broadway.

Francis, Mrs Sally C. CS 11-5 10 E 43d st. Tel M. H. 1618.

Fraser, Miss Matilda A. CS 1-5 33 W 42d st. Tels Long. 8325; res Vandb. 8395. Cable Matfra.

Freund, Frederick Theodore CS 10-6 303 Fifth av. Tel Lex. 3393. Res Hotel Netherland.

Gale, William Henry CS 1-5 1819 Broadway at Columbus circle. Tel Col. 8865.

Gans, Nathan CS postal address 102 W 80th st.

Garland, Mrs Viola H. CS 8 W 64th st. Tel Columbus 3181.

Gartner, Mrs Minna C. CS 3-8 10 W 102d st. Tel River. 2850.

Gignilliat, Mrs Floy S. CS mornings 506 W 122d st. Tel Morn. 902.

Glanville, Mrs Evelyn R. CS 508 W 112th st. Tel Cath. 5479.

Goldsmith, Mrs Bertha CS 700 W 179th st. Tel Wads. 3130.

Goldstein, Mrs Bertha CS 10-4 102 W 80th st. Tel Schuy. 9175.

Goodman, Miss Helen CSB 9-2 4241 Broadway at 180th st. Tel Wads. 7269.

Gordon, Mrs Mildred CSB 9-12 except Wed 902, 331 Madison av at 43d st. Tel M.H. 8269. Res Lowerre Summit. Tel Yonkers 3722.

Goulston, Mrs Maizie C. CS 1-5 except Sat 60 W 68th st. Tel Col. 0186. Res Col. 7760.

Gray, Mrs Eva C. CS Hotel Lucerne, 201 W 79th st. Tel Schuy. 8000.

Griffin, Mrs Agnes Hopkins CS 9.30-1 except Wed Sat 342 Madison av. Tels M. H. 0212; res Plaza 5663 and 6070.

Groesbeck, Mrs Helen F. CS 33 W 42 st. Tels Long. 8153; res Morn. 6280. Cable "Lenef."

Gwalter, Miss L. Ivimy CS 10-1 431 Riverside drive. Tel Cath. 9984.

Gyger, Mrs Caroline Foss CSB (teacher) 51 E 42d st. Tels M. H. 2430; res Lenox 0776.

Gyger, Edgar Grant CS 342 Madison av. Tels Vandb. 0076; Lenox 0776. Cable "Gyger, N. Y."

Harbeck, Mrs Emma Grey CS 417 Park av.

Harney, Mrs Theodora CS 9-1 except Sat 33 W 42d st. Tels Long. 8706; res Aud. 5532.

Harstedt, Mrs Mary F. CS 9-4 461 Ft. Wash. av. Tel Wads. 4879.

Hart, Mrs Elsa Timm CS 1-5 914, 342 Madison av. Tel Vandb. 8453. Res 600 W 192d st. Tel Wads. 2423.

Hatch, Mrs Elizabeth CS 718 W 178th st. Tel Wads. 9119.

Haviland, Howard Ross CS 1-5 838 Aeolian hall, 33 W 42d st. Tels Long. 9128; res Pros. 7332.

Haviland, Miss Mary E. CS 540 Manhattan av.

Heitman, Mrs Bessie CS 10-2 Sherman sq hotel, Broadway and 71st st. Tel Col. 8317.

Heitman, Charles E. CSB (teacher) Sherman Square hotel, 71st st and Broadway.

Hensler, Mrs Alice CS 11-4 10 E 43d st. Tel Vandb. 4287.

Hertz, Mrs Jessie CS 255 W 84th st. Tel Schuy. 8726.

Hesse, Mrs Caroline Laura CS 10.30-2.30 except Sat Hotel Bretton Hall. Tel Schuy. 3443.

Hirsch, Mrs Mildred CS Tues Wed Thurs 645 Madison av. Tel Plaza 7483. Res Mountain Lakes, N. J. Tel 499.

Hoffman, Mrs S. Estelle CS 10-5 7 W 108th st. Tel Acad. 1240.

Holem, Miss Emma E. CS 813 Faile st, Bronx.

Hopkins, Mrs Gertrude CS 2481 Creston av. Tel Fordham 7782.

House, Mrs Helen CS 41 St Nicholas ter.

Howe, Mrs Anna CS 11 W 88th st. Tel River. 6541.

Hulin, Mrs Emilie B. CSD (teacher) 2-5 Tues Fri 1130 Aeolian bldg, 33 W 42d st. Tel Long. 9786. Res 73 Herkimer st, Brooklyn. Tel Ster. 8481.

Jackson, Martin F. CSB (teacher) 501 5th av.

Jacobson, Mrs Hattie S. CS 10-1.30 511 W 186th st. Tel Wads. 9456.

Jenkins, Horace C. CS 9-1 except Wed 33 W 42d st. Tels Long. 9128; res Spring 4989.

Jennings, Mrs Elizabeth D. 2-9 704 W 180th st. Tel Wads. 9827.

John, Miss Mary Eva CS 1138 Aeolian hall, 33 W 42d st. Tels Longacre 8453; res Sterling 0561.

John, Mrs May Burns CSB 1138 Aeolian hall.

John, Norman E. CSB (teacher) Aeolian hall, 35 W 42d st. Tel Long. 8453. Cable Nejohn.

Johnston, Charles Maywood 9-5 342 Madison av at 43d st. Tel M. H. 10462. Res 26 E 49th st. Tel Vandb. 2318. Cable Stonjon, N. Y.

Johnston, Mrs Julia M. CSB (teacher) 10-4 Wed Sat 512 5th av. Tels Long. 8723; res Morn. 0790.

Jonson, Mrs Frances Ellery CS 350 Madison av at 45th st. Tel Vandb. 4430.

Kibble, Mrs Alice Mary CS 15 E 35th st. Tel Vandb. 2797.

Kitchen, John R. CS 10-4 33 W 42d st. Tels Long. 9773; res River. 7649.

Klein, Mrs Eudora Jandrew CS 2-5 except Sat 409 Edgecombe av. Tel Aud. 9300.

Klein, Warren Charles CS 9-5 33 W 42d st. Tels Long. 7372; res Vandb. 7272.

Knowles, Mrs Anna C. CS 22 W 77th st. Tel Schuy. 1497.

Kyd, Miss Elizabeth CS 9-4 except Sat 226 W 97th st. Tel River. 7753.

Lamberson, Mrs Ella Vance CS Nevada apts, 2025 Broadway at 70th st. Tel Col. 6441.

Larkin, Mrs Charlotte Burnett CS 10-2 except Sat 260 W 72d st. Tel Col. 9266.

Leavitt, Cecil K. CS 412 W 115th st. Tel Cath. 7052.

Leavitt, Mrs Evelyn G. CS 412 W 115th st. Tel Cath. 7052.

Lee, Mrs M. Eleanor CS Tues Thurs Sat evenings 305 Gotham bldg, 1819 Broadway. Tels Col. 0779; res 2997.

Leffell, Mrs Adelaide CS 1 E 45th st at 5th av. Tel M. H. 2222.

Leonard, Mrs Margaret 11-5 600 W 142d st. Tel Aud. 3096.

Leonard, Miss Winifred CS 150 E 35th st. Tel M. H. 6262.

Lewis, Benjamin Palmer CS 1819 Broadway. Tels Col. 5112; res Cath. 4423.

Lewis, Mrs Phyllis Ashcom CS 1-5 except Sat 33 W 42d st. Tels Long. 9610; res Cath. 4423.

Libby, Mrs Mabelle CS 79 W 12th st. Tel Chel. 10222.

Link, Robert CS 545 W 148th st. Tel Aud. 7615.

Lowy, Louis CS Aeolian hall, 33 W 42d st. Tels Longacre 8965; res Schuy. 0629. Cable Loulowy, New York.

Lyeth, Mrs Dollie Richardson CS 250 Riverside drive. Tel River. 7547.

Lyon, Mrs Francese C. CS except Sat 1031 Tribune bldg, 154 Nassau st. Tel Beek. 7081 Res St George hotel, Clark st, Brooklyn. Tel Main 1342, Cable Fanlyon, N. Y.

Macdonell, Mrs Loraine Hayes CS 332 W 56th st. Tel Circle 8389.

Malden, Mrs Anna G. CS 2040 7th av. Tel Morn. 1962.

Marshall, Miss Anna E. CS 10-5 331 Madison av. Tels Vandb. 10296; res Cir. 9728.

McAdow, Mrs Lillian M. CSB (teacher) 1819 Broadway. Tels Col. 0779; res Cath. 7477.

McClellan, Mrs Anna L. CS 25 Claremont av. Tel Morn. 7443.

McCutcheon, Mrs Marie D. CS postal address 2526 Valentine av.

McLean, Mrs Frances B. CS 9-6 1136 Aeolian hall, 33 W 42d st. Tel Long. 8927.

Meeker, John A. CS 9-1 19 E 48th st. Tels Vandb. 3917; res Mad. Sq. 1640.

Meeker, Mrs May Wilson CS 2-5 19 E 48th st. Tels Vandb. 3917; res Mad. Sq. 1640.

Mehlinger, Mrs May CS 10-4 except Sat 204 W 55th st. Tel Cir. 2000.

Merkel, Mrs Fannie CS 1073 Tiffany st, Bronx. Tel Inter. 6829.

Millar, Mrs Minnie S. CS 718 W 178th st. Tel Wads. 2856.

Mokrejs, Mrs Lillian P. CS 880 W 181st st. Tel Wads. 9212.

Morrison, William A. CS 1-5.30 33 W 42d st. Tels Long. 3594; res Morn. 0211.

Mowbray, Mrs Isabelle P. CS 9-1 Fisk bldg, 256 W 57th st. Tels Cir. 2965; res River. 0148

Mustin, Miss Fannie A. CS 9-1 33 W 42d st. Tel Long. 9765. Res 629 W 115th st.

Nichols, William A. CS 9-1 Aeolian hall, 33 W 42d st. Tels Longacre 9054; res Flatbush 3718.

Niles, Mrs Jeanette Hatch CS 1-5 Mon Thurs Fri Fisk bldg, 250 W 57th st. Tels Cir. 2965; res M. H. 2435.

Nolte, Mrs Evelyn White CS 374 Wadsworth av. Tel Wads. 10153.

Northcroft, Mrs Margaret CS 9.30-1.30 except Sat 125 W 16th st. Tel Chelsea 6600.

Orgain, Mrs Alice L. CS 9-3 Aeolian bldg. Tels Longacre 5317; res Schuy. 4732.

Orrill, Mrs Clara A. CS 32 E 53d st. Tel Plaza 5308.

Osborne, Mrs Harriet F. CS 512 5th av. Tel Long. 8933.

Ostrander, Mrs Clara A. CSB 9-5; Sat until 1 170 W 74th st. Tel Col. 9800.

Parke, Mrs Annie C. CS 11-5 200 W 72d st at Broadway. Tel Col. 8024.

Parke, William H. CS 200 W 72d st at Broadway. Tel Col. 8024.

Parker, Mrs Agnes CS 219 W 80th st. Tel Schuy. 8473.

Paxton, Mrs Lillie S. CS 246 W 129th st. Tel Morn. 5366.

Peckerman, Mrs Saidee W. CS 241 W 108th st. Tel Academy 0782.

Peters, Miss Elizabeth W. CS 1-5 200 W 57th st, suite 8-H. Tels Cir. 6335 and 3560.

Porter, Mrs Lillian M. CS by appointment 33 W 42d st. Tels Long. 8729; res Lenox 6923.

Porter, William W. CSB (teacher) postal address 33 W 42d st. Tels Long. 8729; res Lenox 6923. Cable Wilport, New York.

Post, Mrs Helen Watson CS 1-5 except Sat 300 Central Park, W, at 90th st. Tels River. 0879 and 0534.

Pouder, Stewart M. CS 9-1 840 Aeolian bldg. Tels Long. 8578; res Cath. 3994.

Probst, Mrs Ellen W. CS 1-6 except Sat 28 E 64th st. Tel Rhine 9197.

Ramseyer, Samuel E. CS 33 W 42d st. Tels Long. 9004; res Schuy. 5520

Reichstadt, Miss Louise CS 1-4 203 W 19th st. Tel Chel. 3091.

Rice, Miss Clara CS 10-1.30 Mon Wed Fri 843 Aeolian hall. Tel Long. 8932. Res 12 W 47th st. Tel Bry. 8625.

Richter, Elmer A. CS 1-5 501 5th av at 42d st. Tels Vandb. 2619; res Vandb. 9693.

Rideing, Mrs Ella Berry CS 10-2 33 W 42d st. Tel Long. 9164.

Roberts, Ephraim K. CS 10-2 72 E 190th st. Tel Fordham 5361. Office 33 W 42d st, 3-6. Tel Long. 8593.

Roberts, Mrs Henrietta CS 10-1 727 St Nicholas av, at 146th st. Tel Aud. 1790.

Roberts, Mrs Marie A. CS 10-2 72 E 190th st. Tel Fordham 5361. Office 33 W 42d st, 3-6. Tel Long. 8593.

Robinson, Mrs Carrie Martin CS 11-5 Great Northern hotel. Tel Cir. 1900. Cable Camarson, N. Y.

Robinson, Miss Lillian G. CS Hotel San Rafael, 65 W 45th st. Tel Bry. 7293.

Robinson, Mrs Thora L. CS 3482 Cannon pl. Tel Kings. 3954.

Rockel, Mrs Sue CS 10-4 15 E 40th st. Tels Vandb. 3887; res Cir. 1019.

NEW YORK

Roe, Albert James CS 507 Fifth av at 42d st. Tels M. H. 0211; res Allenhurst 476.

Root, Miss Winifred CS 2 W 67th st. Tel Col. 0027.

Rosenfeld, Mrs Genie H. CS 2-5 438 W 116th st. Tels Cath. 7914 and 7550.

Ross, Miss Emma Nichols CSB (teacher) Tues Thurs Sat 19 E 48th st. Tels M. H. 2176; res Plaza 4368.

Ross, Mrs Katherine CS 10-5 33 W 42d st. Tels Long. 9040; res Lenox 0132.

Ross, Mrs Mary CS Hotel Spencer Arms, Broadway at 69th st. Tels Col. 9857 and 3996. Cable "Rosemary."

Ross, Robert Stanley CS 9-5 33 W 42d st. Tels Long. 9040; res Lenox 0132. Cable Rostanros, N. Y.

Rowley, Mrs Maude A. R. C. W. CS 9-4 90 Pinehurst av. Tel Wads. 6761.

Saville, Mrs Beatrice L. CS 156 W 106th st. Tel Acad. 4458.

Schofeld, Mrs Sophia CS 316 W 95th st. Tel River. 5400.

Scribner, Miss Nina Ely CS 507 5th av. Tels Vandb. 3253; res Bayonne 92 R.

Seal, Mrs Frances Thurber CSB (teacher) postal address 33 W 42d st. Tel Long. 8066. Cable Thurseal.

Sessions, Mrs Beatrice CS Postal address 2005 Madison av.

Seton, Mrs Sara CS 1.30-5.30 Aeolian hall. Tel Long. 8932.

Simon, Miss Estelle V. CS afternoons except Wed Sat Canadian Pacific blg. Tel M. H. 0212. Res Forest Hills. Tel Blv. 8153.

Skinner, Mrs Elizabeth P. CSD (teacher) 314 W 76th st. Tel Col. 3340.

Smith, Mrs Mary Young CS 1-5 1819 Broadway and Columbus circle. Tels Col. 6695; res River. 0534.

Smith, Mrs Nellie Cooper CS 342 Madison av. Tels M. H. 5822; res Clark. 0087.

Smith, Mrs Verona CS Aeolian hall, 33 W 42d st. Tel.

Sommer, Mrs Verna Lee CS 9-1 except Wed 210 Riverside drive. Tel River. 7658.

Sparks, Mrs Nannie R. CS Haven court, 4241 Broadway at 180th st. Tel Wads. 4207.

Spaulding, Claude M. CS 130 E 64th st. Tel Rhine. 4875.

Spaulding, Mrs Marie L. CS 130 E 64th st. Tel Rhine. 4875.

Springer, Mrs Rosella S. CS 10-2 240 Riverside drive. Tel River. 8747.

Stanhope, Mrs Estelle F. CS 9-12 202 Riverside drive; 7-10 33 W 42d st. Tels res River. 3349; Long. 8578.

Stephenson, Mrs Jean B. CS 35 E 30th st. Tel M. Sq. 2774.

Steul, Mrs Mary E. CS 1-5 except Sat 1121 Woodycrest av. Tel Jerome 0831.

Stewart, Mrs Ada CS 816 Carnegie hall, 57th st and 7th av. Tels Circle 1350; Extension 111.

Stilson, Mrs Blanche CS 370 Wadsworth av. Tel. Wads. 9037.

Swainson, Miss Frances E. CS Aeolian hall. 33 W 42d st. Tel Long. 8124.

Taber, Miss Hannah K. CS 9-3 except Sat Hotel St. Andrew, Broadway at 72d st. Tel Col. 4933.

Taliaferro, Mrs Ella T. CS 511 5th av. Tels M. H. 2189; res Plaza 6785.

Thompson, Mrs Clara Willson CS Hotel Thorndyke, 208 W 56th st. Tel Circle 2121.

Thompson, Mrs Ella M. CS Hotel Lucerne, 201 W 79th st. Tel Schuy. 8000. Cable Faith, N. Y.

Thompson, Frank Stayton CS 33 W 42d st. Tels Long. 8367; res Col. 1988.

Thompson, Mrs Ione Revenaugh CSB (teacher) Hotel Somerset, 150 W 47th st. Tel Bry. 947.

Thompson, Joseph Lowes 10-3.30 33 W 42d st. Tels Long. 5158; res Bronxville 1179 J.

Thompson, Mrs Mabel S. CS except Sat 47 W 68th st. Tel Col. 1988.

Tillotson, John Beach CS 1-5 except Sat 33 W 42d st. Tel Long. 8117.

Titus, Miss Ida M. CS afternoons 33 W 42d st. Tels Long. 8127; res Plaza 8841.

Tooker, Mrs Coral Armin CS 11-6 except Sat 25 St. Nicholas ter. Tel Morn. 8420.

Townsend, Mrs Georgiena D. CS 2355 Valentine av. Tel Ford. 0450.

Turner, James Richard CS 9-5 33 W 42d st. Tels Long. 8076; res Flat. 3396 M.

Tweedy, Hugh H. CS 200 W 72d st at Broadway. Tels Col. 8229; res Acad. 2530.

Valentine, Mrs Laura Isabelle CS 1-5 33 W 42d st. Tels Long. 4016; res Bry. 7100.

van Voorhies, Mrs Olive H. CS 33 W 42d st. Tel Long. 8153.

Verrall, Mrs Gertrude Morris CS 507 Madison av at 53d st. Tels Plaza 3447; Plaza 6070.

Verrall, Richard P. CS 10-5 except Sat rm 928, 342 Madison av. Tels Vandb. 4688; res Plaza 3447 and 6070.

Warendorff, Alexander CS 9.30-5.30 33 W 42d st. Tel Long. 9104.

Warner, Mrs Clara CS postal address 38 Fort Washington av.

Weamer, Clinton B. CS 10-4 440 Park av at 56th st. Tel Plaza 6322.

Weamer, Mrs Emma Z. CS 10-4 440 Park av at 56th st. Tel Plaza 6322.

Weaver, Miss Frances S. CS see Olean.

Wentzler, Charles Christian CS 557 W 144th st. Tel Audubon 3267.

Whyte, Miss Margaret Weir CS mornings Aeolian hall, 33 W 42d st. Res 823 W End av. Tels Long. 8593; res River. 2340.

Windell, Mrs Matilda N. CS 10-1 15 Park row. Tels Barc. 8467; res Yonkers 3803.

Winslow, Mrs Estelle B. CS 225 5th av. Tel.

Winslow, Mrs Mary E. CS 490 Riverside dr.

Winslow, Wentworth Byron CS 331 Madison av.

Wood, Mrs Clara Wilson CS 815, 41 E 42d st. Tels M. H. 6681; res Schuy. 6774.

Wood, Franklyn W. CS 41 E 42d st. Tel M. H. 6681.

Woodruff, Mrs Laura C. CS 11-4 1530 Aeolian hall, 33 42d st. Tel Long. 9126.

Worthington, Miss Harriet L. CS postal address 610 W 115th st. Tel Cath. 6576.

Wright, Mrs Agnes CS 515 W 187th st. Tel Wads. 9280.

Wurster, Mrs Amy C. CS 1-5 except Sat 1530, 33 W 42d st. Tels Long. 8975; res Col. 4291.

Young, Mrs Ada CS 381 Central Park, W. Tel River. 7260.

Young, Mrs Bessie Leonard CS 981 Madison av.

Young, Miss Ella Garrison CS 1 W 85th st. Tel Schuy. 8500.

Young, Mrs Helen L. CS 9-5 Hotel Spencer Arms, 69th st and Broadway. Tel Col. 6148.

NIAGARA FALLS

Barber, Mrs Adah CS mornings 1112 Ferry av. Tel 636 J.

Berkinshaw, Mrs Emma C. CS 154 Buffalo av. Tel 818.

Bly, Mrs Carrie A. CS 1358 Michigan av. Bell tel 696 M.

Shirley, Mrs Mary E. CS 1653 Whirlpool st. Tel 1422.

Thibaudeau, Mrs May A. CSB 714 Buffalo av. Tel 185.

NYACK

Crosier, Mrs Florence CS Hillside av, S. Tel 1197.

Patterson, Miss Bessie D. CS 58 Summit st. Tel 853.

OLEAN

Weaver, Miss Frances S. CS 205 N 4th st. Tel 1323.

ONEIDA

Wilson, Mrs Kate E. CS 34 W Walnut st. Tel 770.

ONEONTA

Tillinghast, Mrs Evangeline H. CS 14 Tilton av. Tel 324 W.

Webb, Mrs Florence E. CS 24 Ford av.

OSSINING

Bell, Mrs Josephine CS 46 S Highland av. Tel 324.

Nourse, Mrs Agnes Whitlock CS 27 Linden av. Tel 155 R.

Reynolds, Mrs May CS 22 Wash. av. Tel 825.

OSWEGO

Bush, Mrs Cora E. CS 2-5 30 E Oneida st. Tel 263 W.

OTSELIC

Chambers, Mrs Estelle I. CS.

PATCHOGUE

Koerner, Mrs Florence Marie CS 11-2 except Wed Sat 52 E Main st. Tel 664.

PEEKSKILL

McCoy, Mrs Nellie CS 2-5 except Sat 1028 Howard st. Tel 547 J-2.

PELHAM

Sheldon, Mrs Lucy L. CS 242 Eastland av. Tel 5157.

PELHAM MANOR

Lombard, Mrs Eva S. CS postal address 416 Fowler av.

PIERREPONT MANOR

Bradway, Miss Alice H. CS 10-2.

PORT CHESTER

Hallenbeck, Mrs Eloise CS 10-2 125 N Main st. Tel 1304.

POTSDAM

Fuller, Miss Frances Gracia CS 5 Chestnut st. Tel 159.

POUGHKEEPSIE

Briggs, Miss Florence M. CS 10-12 46 S Hamilton st. Tel 502.

Emery, Mrs Christina CS 106 Thompson st. Tel 1979 M.

Forsyth, Mrs Jenny W. CS 4 Virginia av.

Hodge, Mrs Rebecca G. CS 59 Montgomery st. Tel 951.

Slee, Miss Lina G. CS 10 Hanscom av. Tel 2345.

QUEENS, L. I.

Butler, Mrs Eugenia CS Paulding st. Tel 6366 W. Hollis.

RICHFIELD SPRINGS

Countryman, Mrs Florence Lake st. Tel 102 P. W.

RICHMOND HILL, L. I.

Brittingham, Mrs Sarah E. CS see New York.

Haring, Mrs Mary W. CS 8411 112th st. Tel 3991 W.

Mohr, Mrs Emilie 8512 124th st. Tel 844.

Siegler, Mrs Elizabeth CS 9-11 10439 117th st. Tel 5058.

Stenson, Henry A. CS mornings 9138 111th st. Tel R. H. 5338.

Strom, Miss Ingrid W. CS 7615 91st av. Tel Virginia 0715.

ROCHESTER

Bostwick, Mrs Margaret K. CS 10 Upton Park. Tel Chase 4117.

Brower, Mrs Virginia E. CS 9-2 except Mon Sat 1003 Granite blg. Res 514 Melville st.

Chase, Mrs Anna M. CS 164 Westminster rd. Tel Chase 2984.

Clute, Mrs. Charlotte A. CS 405 Alexander st. Tel Chase 2666.

Coger, William I. CS 126 Sibley blg. Tel Main 1172.

Crane, Miss Adella CS 77 Manhattan st.

Frickey, Charles R. CSB (teacher) 126 Sibley blg. Tel Main 1172.

Gillard, Arthur J. L. CS 273 Alexander st. Tel Chase 3353.

Gillard, Mrs Ethel Nagle CS 273 Alexander st.

Husted, Mrs Ruth T. CS 11-5 2 Gibbs st.

Jeffers, Herbert C. CS 11-5 309 Beckley blg, 27 Clinton av, S. Tels Main 1847; res Glen. 516.

MacKercher, Mrs Nettie B. CS 191 S Goodman st.

Naramore, Charles C. CS 2-5 449 Meigs st. Tel.

Norton, Mrs Myra B. CS 470 Alexander st. Tel Chase 592.

Pine, Miss Mary A. CS 77 Manhattan st.

Stetzenmeyer, Mrs Anna CS 100 Jewel st.

Stowe, Mrs Marcia Eddy CS mornings 211 Edgerton st. Tel Park 557 X.

Vickery, Mrs Anna E. CS 10-4 406 Beckley blg. Tel Stone 442. Res 26 Rowley st. Tel Stone 733.

Wilson, Mrs Luella CS mornings 80 Edgerton st. Tel Chase 2808.

Young, Mrs Carrie CS 435 E Main st. Tel Main 4015.
Young, Miss Sara C. CS 12-5 417 Central blg. Tel M. 7872.

ROCKVILLE CENTER
Wisner, Mrs Diantha Adell 10-3 32 Rockaway av. Tel 183 J.

ROME
Gorton, Miss Mabel A. CS 108 Ft. Stanwix pk, N. Tel 7.

ROOSEVELT, L. I.
Turner, Mrs Maude Henly CS 10-1 22 Lincoln av. Tel Freeport 673 R.

RYE
Billipp, Mrs Pauline F. CS North st. Tel Rye 487.

ST ALBANS, L. I.
Dellano, Mrs Jennie M. CS Central and Fern avs, Addisleigh. Tel Jamaica 5147 J.

SARATOGA SPRINGS
Bailey, Mrs Katherine Blanchard CS 132 Spring st. Tel 1299 J.
Harrison, Mrs S. Isabella CS 125 Phila. st. Tel 843 M.

SCHENECTADY
Boldt, Mrs Ella Freeman CS 101 Wright av. Tel 3269.
Boldt, George F. CS 101 Wright av. Tel 3269.
Brooke, Mrs Mary Davis CS The Alexandra. Tel 3184.
Carpenter, Mrs Elizabeth Baker CS evenings 101 N McClellan st. Tel 3333 W.
MacRae, Mrs Katherine E. CS 9-1 546 Rugby rd. Tel 3368.
Peterson, Mrs Edith A. CS 9-12 except Sat 326, 277 State st. Tel 1794.
Woodin, Mrs Pearl M. CS 1-4 except Sat 277 State st. Tel 4340.

SILVER CREEK
Settzo, Mrs Lillie E. CS.

SPRING VALLEY
Clark, Mrs Eliza L. CS. Tel 168 F2.

STATEN ISLAND
Brant, Mrs Harriet W. CS 76 Harrison av, Port Richmond. Tel P. R. 1320.
DeGroff, Mrs Mary Isabel CS 9-5 42 Bay View av, Rosebank. Tel W. Tompk. 197.
Kammerer, Mrs Adelaide E. CS 433 Bement av. Tel Pt. Richmond 2752.
Nilson, Mrs Lorina Josephine CS 396 Woodstock av. Tompkinsville. Tel Tompk. 1077.

SYRACUSE
Fox, Mrs Nettie Church CS 10-5 319 Seitz blg. Res 420 Stolp av. Tel.
Herring, Mrs Marian D. CS 123 Westminster av. Tel James 2409.
Hoyt, Mrs Ella Helen CS 1-5 except Fri 502 Daniel blg, 433 S Salina st. Tel War. 8774. Res 722 Ackerman av. Tel James 4904.
Loomis, Mrs Sarah L. CS 226 Coolidge av. Tel War. 1567.
Lyon, Mrs Cassie A. CS 540 Cedar st.
Morrison, Miss Elizabeth W. CS 11-5 433 S Salina st. Tel War. 5888.
Ohrenstein, Charles I. CSB (teacher) mail 722 Ackerman av.
Ohrenstein, Mrs Lily A. CS 1-4 except Fri 722 Ackerman av. Tel James 4904.
Snyder, Mrs Flora E. CS 433 S Salina st. Tel War. 5888.
Williams, Miss Grace C. CS 717 University av. Tel James 4613.

TONAWANDA
Decklar, Mrs Caroline CS 53 Simson st.

TROY
Betts, Mrs Harriet L. CSD (teacher) 116th st. Tel N. 650.
Boughton, Mrs Willhelmina A. CS 801 2d av. Tel N. 188 W.
Ray, Mrs M. Louise E. CS 3-5 120 2d av, N. Tel N. 350.

TUCKAHOE
Waixel, Mrs Bertha CS 9-1. Tel 3716 W.

UTICA
Balch, Mrs Ida L. CS 1025 Mathews av. Tel 4861.
Hicks, Mrs Emma N. CS 1204 State st. Tel 1484.
Kirkland, Mrs Lona C. CS The Olbiston, apt 207. Tel 6640.
Lancaster, Mrs F. Lillian CS 1002 Miller st. Tel 674.
Leppart, Mrs Charlotte B. CS 1802 Storrs av. Tel 613.
Nelson, Mrs Jennie S. CS 10 Rose pl. Tel 3952.
Newland, Miss Emma C. CS 321 Court st. Tel 2129.
O'Connor, Mrs Fannie S. CS 10-12 The Florence, 1412 Oneida st. Tel 1065.
Richards, Mrs Jessie S. CS mornings 300 Herkimer rd. Tel 2988.
Son, Miss Sara Forrester CS 1125 Park av. Tel 2568.
Watt, I. George CS 9-3 118 Mayro blg. Tel 2831 W. Res 1010 Steuben st. Tel 1327 M.
Weston, Mrs Charlotte Mary CS 1642 Seymour av. Tel 4831 J.
Williams, Miss Edna B. CS 51 The Kanatenah. Tel 1545 M.

WALDEN
Cameron, Mrs Rachel Palen CS 2-5 155 Walnut st. Tel 156.

WATERTOWN
Flower, Mrs Hilda Clark CS 10-1 Woolworth blg. Tels 1839; res 1386 J.
Purnell, Miss Gertrude O. CS 313 Solar blg.
Reese, John A. CS 10-4 The Abingdon, 327 Holcomb st. Tel 1353.

WESTFIELD
Hall, Miss Jessie E. CS 45 S Water st. Tel.

WHITE PLAINS
Carter, Mrs Nancy Jane CS 2 Cromwell pl. Tel.
Hawkins, Mrs Enna P. CS 10-3 308 Miles blg, 15 Court st. Tel 2100.
Hayden, Mrs Mary F. CS 192 Main st. Tel 3396.
Helms, Mrs Georgia Clark CS Georgia Farm, Dobbs Ferry rd. Tel Elmsford 1770.
Hovey, Mrs Eva F. CS 103 Greenridge av. Tel 1154.

WHITESTONE, L. I.
Dunn, Mrs Laura Ella CS 15th av near 27th st, Beechhurst. Tel Flush. 3498.

WOODHAVEN
Weaver, Mrs Sarah CS mornings 37 77th st. Tel Richmond Hill 4877.

YONKERS
Bennett, Mrs Frances Alice CS mornings except Sat 104 St Andrews pl. Tel 7340.
Coale, Mrs Nana Edmunds CS afternoons except Sat 97 McLean av. Tel 2729.
Conover, Mrs Henrietta Bristol CS 94 Radford st. Tel 1736.
Hatheway, Mrs May N. CS Nepperhan hts. Tel 2938.
Koch, Mrs Ella J. CS mornings 60 Elliott av. Tel 202.
Miller, Mrs Clara E. Bickford CS mornings 154 Radford st. Tel 2427.
Rice, Mrs Grace Feltus CS mornings except Sat 117 Radford st. Tel 3788.
Wenzel, Mrs Katharine E. CS 58 Elliott av. Tel 2136.
Whitney, Mrs Louise Y. CS 54 Elliott av. Tel 1707.
Windell, Mrs Matilda N. CS See New York.

North Carolina

ASHEVILLE
Gay, Fred C. CS 9-12 420 Drhumor blg. Tel 3251.
Jones, Miss Elizabeth Earl CS mornings except Sat 47 Orange st. Tel 3479.
McKee, Mrs Nellie H. CS 1-5 124 Haywood st.

CHARLOTTE
Fowler, Mrs Jessie L. CS 404 Queens rd. Tel 1997 W.
Frye, Mrs Octavia I. CS 1004 W 4th st.
Jones, Miss Emily Johnson CS 2-5 208 Kenney blg. 3d av. Tel 2626.
Peebles, Mrs Bessie J. CS 9-2 315 Worthington av. Tel 1974.
Richardson, Mrs Margaret C. CS 10-1 207 Realty blg. Tel 1070.
Templeton, Mrs Mary Lou CS 1-4 207 Realty blg. Tel 1070.

GOLDSBORO
Borden, Mrs Ella B. CS 10-12 205 N George st. Tel 324 J.

GREENSBORO
Thorburn, Mrs Harriet Muse CS Arcade blg. Tels.

NEWBERN
Harrison, Miss Mary Hatch CSB (teacher) 9-11 17 New st.

RALEIGH
Bridgers, Mrs Annie C. CS Tucker blg. Tel.
Redford, Miss Minnie L. CS 311 Tucker blg.

REIDSVILLE
Pugh, Mrs Mary L. CS 16 Lindsey st. Tel 15 W.

ROCKY MOUNT
Ewing, Miss Elizabeth B. CS 118 N Church st. Tel 993.

WILMINGTON
Bryan, Mrs Irene CS 9.30-12 410 N 5th av. Tel 846 W.
Reid, Mrs Julia M. CS 712 Murchison bnk blg. Tels 1251; res 1893.

WILSON
Wade, Mrs Emma Redd CS 603 W Broad st. Tel 1092.

North Dakota

BISMARCK
Faber, Mrs Alice C. CS 316 W Rosser st. Tel 979 J.

ELLENDALE
Townsend, Mrs Celeste L. CS Box 273.

ENDERLIN
Croonquist, Mrs Cora G. CS 33 Cleveland st. Tel 67.

FARGO
Marshall, Mrs Luella M. CS Equity blg.

GRAFTON
Gray, Mrs Laura Egleston CS mornings. Tel 291 J.

GRAND FORKS
Tibbals, Mrs Ida E. CS 2216 University av. Tel 1075.

JAMESTOWN
Allen, Miss Helen J. CS Post Office blg. Tel 212.

MINOT
Dow, Mrs Mona E. CS 20 Anderson blk. Tel 1179. Mail P O Box 35.
Stewart, Mrs Alice E. CS 29 1st st, SE. Tel 1225 J; mail P. O. Box 1320.

Ohio

AKRON
Alger, Mrs Vena CS postal address 31 N Valley st. Bell tel.
Grover, Mrs Susie A. CS afternoons except Tues 525 2d Nat blg. Bell tel. Res 283 E Buchtel av. Bell tel.
Kuenzli, Mrs Vivian M. CS mornings except Sat 525 2d Nat bnk blg. Bell tel M. 4848. Res 543 Hudson av. Tel M. 6835.
Pearsall, Mrs Chessie G. CS 924 Berwyn st. Tel Portage 2873.
Roberts, Mrs Cora G. CS 5 Neal ct. Bell tel.
Sophy, Mrs Frances B. CS 233 W Market st. Tel Portage 592.
Vandegrift, Harry CS 9.30-1 709 2d Nat bnk blg. Tels M. 3160; res P. 6625.
Whiting, Mrs Idene Mae CS 2-5 Tues Wed Thurs 351 E Buchtel av. Tel Main 6274.
Wolcott, Mrs Metta E. CS 1-5 709 2d National blg. Tels M. 3160; res M. 2757.
Wortley, Mrs Mabel M. CS afternoons except Wed 103 N Portage Path. Tel M. 3108.

ASHTABULA
Goldsmith, Mrs Bertha M. 153 Prospect st. Tel 1016 J.
Seymour, Mrs Alta L. 33 Kingsville av. Tel Main 2053.

BELLEVUE
Mason, Mrs Lucile CS 222 W Main st. Tel 175.

BLUFFTON
Studler, Mrs Emma CS 224 S Jackson st. Tel 31.

BUCYRUS
Lichtenwalter, Mrs Mary M. CS 725 Walnut st.
Newman, Mrs Carrie CS 301 Southern av. Tel 5542.

CALIFORNIA
Brandhorst, Mrs Alma CS 133 Penn av. Tel.

CANTON
Blake, Mrs Elsie Hollinger CS 616 Alta pl, NW. Bell tel 3878.
Clark, Mrs Marie CS 1230 Cleveland av, NW.
Holmes, Mrs Grace Hammond CS mornings except Thurs 129 13th st, NE. Tels Bell Main 4295; State 1412 M.
Numan, Mrs Christie MacLean CS 9-11, 1-5 812 Harter bnk bldg. Bell tel 2746.
Wise, Miss Elsie C. CS 134 4th st, SW. Bell tel 2044.

CHILLICOTHE
Ritter, John D. CS 363 S Paint st. Tel 1185 Y.

CINCINNATI
Abraham, Miss Clara CS 4726 Hamilton av. Tel Park 404.
Barnes, Mrs Bessie CS 2254 Francis Lane, W Hills. Tel Wood. 2009 L.
Beinkamp, Mrs Clara E. CSB (teacher) 2514 Ritchie av, E. W. H.
Bender, Miss Emma Jane CS 731 Mt. Hope av, Price Hill. Tel Warsaw 1568.
Berg, Mrs Pauline CS 811 Oak st, W. H. Tel Wood. 2256.
Cunningham, Mrs Caroline CS 1830 Clarion av, Evanston. Tel Woodburn 2729 X.
Estes, Miss Emma A. CSD (teacher) 218 McGregor av, Mt. Auburn.
Gray, Mrs Millie CS 1548 Addingham pl. Tel Park 2504 Y.
Hadley, Miss Jessie F. CS 9-2 1810 Kinney av, E. W. H. Tel Wood. 3272.
Harris, Mrs Kate J. CS 3134 Tunnel st, W. H.
Isgrig, Mrs Belva L. CS 917 Dana av, apt C 2. Tel Avon. 4094.
Jones, J. Franklin CS Tues Thurs Sat 2601 Union Cent. bldg.
Kinney, Miss Emma CS 418 1st Nat bnk bldg. Tel M. 236.
Knapp, Mrs Lillian M. CS 7 The Verona, W. H. Tel Wood. 3353 R.
Lockard, Mrs Bessie Marz CS 3630 Bevis av. Tel Wood. 114.
Marshall, Mrs Rachel F. CS mornings 1 The Virginia, Rockdale av, Avondale. Tel Avon. 652.
McDowell, Mrs Elizabeth C. CS 9-4 2527 Melrose av, W. H. Tel Wood. 6088.
McQueety, Mrs Amanda CS 3226 Gilbert av.
Miller, Miss Flora E. CSB 10-2 601 Mercantile Library bldg. Tel Main 1086.
Nelson, Miss Mabel CS 10-1 Tues Thurs Sat 609 Union Central bldg. Tel Main 652.
Newton, Miss Mary E. CS 218 McGregor av. Tel Avon. 1219 Y.
Parker, Miss Stella M. CS 120 Mitchell av.
Pendery, Dewey C. CS 2601 Union Central bldg. Tel Main 2722.
Phares, Mrs Christine E. CS St Legere, apt 9 W. H. Tel Wood. 5018 L.
Pierson, Mrs Carrie Bell CS 1-4 except Thurs Sat 4117 28th av, Oakley pk. Tel Ridg. 1557 Y.
Raper, Mrs Kate CS Mon Wed 601 Mercantile Library bldg. Tel Main 1086.
Rastert, Miss Edna CS 901 Mercantile Library bldg.
Rastert, Miss Louise K. CS 901 Mercantile Library bldg. Tel Main 2216.
Renneker, Mrs Cora B. S. CS 3561 Paxton rd.
Richardson, Horace M. CS 510 Provident bnk bldg.
Roff, Miss Ida Mitchell CS 2-4 Tues Thurs Sat 601 Mercantile Library bldg. Tel.
Schroer, Mrs Margaret CS Hartwell. Tel Val. 1115 Y.
Schwinn, Miss Sophia CS 31 The Alexandra, W. H. Tel.
Shockley, Mrs Adelaide Z. CS 9-12 27 The Clermont. Tel Wood. 117.
Thomas, Mrs Anna M. CS 1545 Dixmont av. Tel Wood. 1019 Y.
Tshudy, Mrs Bertha Estep CS 1228 E McMillan.
Voigt, Mrs Louise H. CS 3433 St John pl, Hyde Park. Tel East 2452.
Wellman, Mrs Eva G. CS 30 The Alexandra. Tel Wood. 263 Y.

CLEVELAND
Arnold, Mrs Lizzie A. R. CS Tues Thurs Sat 228 Osborn bldg.
Belford, Mrs Anna S. CS 10-4 Tues Thurs Sat 832 Schofield bldg. Res 2029 E 40th st. Bell tel Rose. 4548 W.
Brannon, John A. CS 9-1 632 Osborn bldg. Tel Pros. 1203.
Brooks, Miss Anna CS 405 C. A. C. bldg.
Burr, Mrs Ida E. B. CS 9-5 Tues Thurs Sat Euclid av and E 9th st. Tel Main 5050.
Buskirk, Clarence A. CS 1929 E 90th st. Tel Gar. 837 R.
Buskirk, Miss Ella D. CS 1929 E 90th st. Tel Gar. 837 R.
Carroll, Mrs Burnetta D. CS 9-1 Mon Wed Fri 228 Osborn bldg. Tels Pros. 809; res Broad 2646.
Church, Mrs Emma CS 739 Guardian bldg.
Clarke, Mrs Winifrede B. Thomas CS 364 Colonial arcade. Tels Cherry 1669; res Rand. 3946.
Cline, Miss Anna CS 9-12.30 except Mon 524 Bulkley bldg. Tel Main 5974.
Coe, Miss Lenore CS 1103 E 98th st. Tel Eddy 6154 M.
Cook, Mrs Jennie M. CS mornings 1, 307 C. A. C. bldg. Res 4142 E 136th st.
Cottle, Miss Fanny M. CS 313 Clarence bldg.
Cox, Mrs Minnette D. CS 1-4 Mon; 9-12.30 Thurs 632 Osborn bldg. Tels Pros. 1203; res Gar. 3672.
Crawford, Mrs Georgina CS 513 Schofield bldg.
DeLloyd, Mrs Anna Tracy CS 1658 E 71st st. Tel Rand. 5992.
Deming, Mrs Helen R. CS 2485 Fairmount blv. Tel Fair. 462.
Drach, Henry CS 9-12, 1-3 313 Clarence bldg.
Duer, Mrs Clara Craig CS 519 Schofield bldg.
Ely, Daniel M. CSB (teacher) 9-1 632 Osborn bldg. Tel Pros. 1246.
Fitzpatrick, Mrs Lida CSD (teacher) mornings except Thurs 309 C. A. C. bldg, Euclid av. Res 6801 Euclid av.
Gage, Mrs Harriet E. CS 10-4 Tues Thurs Sat 1115 Schofield bldg. Tel M. 1613.
Gardner, Mrs Ida L. CS 9.30-1 Tues Thurs Sat 1117 Schofield bldg. Tel Main 3854.
Geis, Mrs Harriett Phillips CS 1-4.30 Thurs Sat 632 Osborn bldg. Tels Pros. 1246; res Cedar 2171.
Hackathorn, Mrs Emma J. CS 1867 Rosemont rd, E Cleveland. Tel Eddy 3471.
Heller, Louis A. CS 530 Bulkley bldg. Tel Main 5419.
Heller, Miss M'Liss H. CS 530 Bulkley bldg.
Heller, Miss Olive A. CS 12-4 530 Bulkley bldg. Cable Heller.
Hilts, Mrs Addie CS 14243 Superior rd. Cleveland Heights. Bell tel Fair. 1350.
Huston, Miss Kathryn L. CS 10-4 852 Rose bldg.
Jerger, Mrs Emilie R. CS 3020 Coleridge rd. Tel Fair. 1549 W.
Johnson, Stuart E. CS 728 Osborn bldg. Tel Pros. 1084.
Jones, Mrs Lillian Foote CS 1-4 Wed Fri Osborn bldg. Tel Pros. 1203. Res 2905 Edgehill rd. Tel F. 1253.
Jones, Wayne C. CS 1107 Schofield bldg.
Kloth, Mrs Esther Packard CS 521 Scofield bldg.
Krause, Mrs Caroline E. CS 405 C. A. C. bldg.
Kuehn, Mrs Louise CS 1646 Belmar rd. Bell tel Fair. 4102.
La Vack, Mrs Sadie V. CS 1891 E 101st st. Tel Cedar 372.
Lehman, Miss Ella CS afternoons except Fri 524 Bulkley bldg. Tel Main 5974.
Libbey, Miss Vinnietta J. CS mornings 721 Osborn bldg. Tel Pros. 1437.
Marriott, Arthur W., 2d CS 8-1 708 Fidelity Mtge bldg. Tels M. 1149; res Fair. 4025.
Mayerhöfer, Mrs Ellen D. CS postal address 6801 Euclid av.
Messersmith, Mrs Maryette CS 1853 Rosalind av. Tel Eddy 895.
Miller, Miss Edith Hart CS Thurs Sat 513 Scofield bldg. Res tel Rand. 1540.
Moore, Mrs Carolyne M. Schooley CS 722 Osborn bldg. Tels Pros. 971; Cedar 603.
Moore, Mrs Mabel L. CS mornings 326 Bulkley bldg. Tel Main 1352.
Moore, Mrs Margaret CS Tues Thurs afternoons 632 Osborn bldg. Tels Pros. 1203; res Eddy 8463.
Murawsky, Miss Johanna A. CS 10.30-4 except Thurs Fidelity Mortgage bldg, 1940 E 6th st. Tel Main 1588.
Nebhut, Mrs M. Frances CS 307 C. A. C. bldg.
Nitschke, Alfred E. CS 9-1 722 Osborn bldg. Tel Pros. 971.
Parker, Mrs Grace D. CS 2821 Mayfield rd, Cleveland Heights. Tel Fair. 3540.
Pumphrey, Mrs Eva L. CS 739 Guardian bldg.
Rahming, Mrs Rosella N. CS 9-4 Mon Thurs 1240 E 111th st. Tel Gar. 5575 W.
Rossiter, Mrs Gertrude Ely CS Mon Wed Fri 725 Osborn bldg. Tel Prospect 1146.
Sadler, Mrs Fannie M. CS 401 Clarence bldg. Bell tel.
Sanborn, Mrs May B. CS 2-4.30 Mon Wed Fri 1113 Schofield bldg. Tels Main 3854; res Eddy 4561 J.
Scherer, Mrs Lena CS 4112 Raible av. Tel Linc. 3101 W.
Scotland, Miss Bird Stewart CS 1-4 433 Osborn bldg.
Seiders, Mrs Lodicie L. CS 490 Colonial arcade.
Seiders, William B. CS 490 Colonial arcade.
Shield, Miss Hattie CS 1.30-4 Mon Thurs; 9.30-3 Wed Sat 830 National City bldg. Res 1539 Hillcrest rd. Tel Fairmount 32.
Sigler, Mrs Orpha G. CS 10807 Ashbury av. Tel Cedar 1893.
Stone, Mrs Lida S. CSD (teacher) 9.30-12.30 Mon Tues Thurs Fri 830 Nat City bldg. Res 2341 Roxboro rd. Tel Fair. 4229.
Swift, Mrs Katherine E. CS 2248 Bellfield av, Cleveland Heights. Tel Gar. 1531 W.
Taylor, Mrs Betsey R. CS postal address 230 Osborn bldg.
Tenny, Mrs Ella E. CS 10-4.30 Mon Wed Fri Schofield bldg. Tel M. 1613.
Thomas, Mrs Nettie Kline CS 1821 Lampson rd.
Totheroh, William W. CS 560 Hippodrome annex.
Turner, Burton Benns CS 850 Rose bldg.
Van Deusen, Mrs Elda R. CS 1821 E 93d st. Tel Cedar 2524.
Vaughn, Mrs Harriet Humbert B. CS mornings 433 Osborn bldg.
Webster, Mrs Clara E. Reed CS 9.30-12.30 except Wed Sat 830 National City bldg. Res 1800 Wilton rd.
Webster, Mrs Lulu G. CS 1-4 except Wed 309 C. A. C. bldg.
Webster, Mrs Minerva M. CS 314 Clarence bldg.
Weidenthal, Mrs Rachel CS 3778 W 33d st. Tel Lincoln 222.
Whiteman, Mrs Gertrude CS 5902 Quinby st. Tel Rand. 7588.
Wilson, Mrs Nellie C. CS 10-4 12570 Euclid av. Tel Gar. 4873 J.
Winslow, Henry Elliott CS 9-2 except Sat 729 Osborn bldg. Tels Pros. 2889; res Fair. 1813.
Wolcott, Mrs Clara F. CS 3008 Riverside av. Tel Lincoln 3400.
Worden, Mrs Mae B. CS 307 C. A. C. bldg.

COLUMBUS
Beitel, Mrs Emma K. CS 206 Oak st. Tels Main 7839; Cit. 7495.
Booth, Mrs Bertha J. CS 12-4 Majestic bldg. Tels Main 4252; res Cit. 16003.
Brill, Mrs Josephine R. CS Normandie hotel. Tels Cit. 8651; Bell Main 7596.
Filler, Mrs Charlotte E. CS 880 E Broad st.
Filler, Harry K. CSB (teacher) 880 E Broad st. Tels Bell East 6542; State 9781.
Fogle, Mrs Emma CS 231 E Maynard av. Both tels.
Froelich, Mrs Flora A. CS 1048 Dennison av. Cit. tel 5109.
Gilkey, E. Howard CSB (teacher) 9.30-5 234 The Arcade, 246 N High st. Both tels.
Hamilton, Mrs Caroline J. CS 2132 Summit st. Tels Cit. 14894; North 7086.

COLUMBUS
Jasper, Mrs Mary CS 459 S Monroe av Both tels.
Judkins, Miss Mary L. CS 67 W 2d av. Tel Cit. 8408.
Kester, Miss Mabel E. CS 10-1 303 Comstock blg, 209 S High st. Tels Main 5448; res East 6399.
Miles, Mrs M. Belle CS 937 Highland st. Both tels.
Mowrer, Mrs Celia CS 7.30-2 321 Hayden Clinton blg, 20 E Broad st. Tels Bell Main 9084; Cit. 8999.
Pettegrew, Mrs Emma E. CS 973 Wilson av. Tels E. 3361; City 13878.
Reeder, Mrs Lulu Alspach CS 451 Fairwood av. Tels Frank. 2794; O. S. 15307.
Shipley, Mrs Ophelia L. CS Tues Wed mornings 74 Crestview rd. Tel North 6036.
Stark, Mrs Sophia A. CS 1146 Neil av. Tel Bell North 2815.
Todd, Mrs Olive M. CS 1698 Franklin av. Tel Cit. 18591.
Willard, Mrs Vivien U. CS 1218 Wyandotte rd. Both tels.

DAYTON
Chapman, Mrs Louise Eleanor CS 31 McOwen st. Bell tel M. 5231.
Coate, Lloyd B. CSB (teacher) 9-2 except Tues 502 Keith Office blg. Tel Gar. 816. Res 640 Kenwood av.
Earl, Mrs Eva CS 921 Dustin av. Tel Fairview 3346.
Hatten, John R. CSB (teacher) 1312 Riverview av. Tel Fairview 2694.
Hersh, Mrs Lulu M. CS 417 Mutual Home blg. Tel Main 8618.
Loesch, Mrs Winifred May CS 411 Homewood av. Tel M. 6993.
Oliver, Mrs Ella Markey CS 53 Bellevue apts. Tel F. 3461.
Rawn, Miss Mabel R. CS 417 Mutual Home blg. Tel Main 8618.
Seifert, Mrs Amelia CS 230 Irving av.
Seifert, Max J. CS 230 Irving av. Tel Gar. 4114.
Wardwell, Mrs Frances W. CS 1009 Manhattan av. Tel M. 1658.
Wayman, Mrs Annabel Riley CS 1-4 except Sat 2069 N Auburn av. Tel Main 6644.
Wilson, Mrs Ida I. CS 1.30-4 20 Gebhart st. Tel E. 835.
Wollaston, Miss Nell CS 825 Five Oaks av. Tel Main 1817.

DELAWARE
Blake, Mrs Sallie D. CS 163 W Williams st. Tel 5445.

ELYRIA
Andrus, Mrs Fannie C. CS 321 West av. Tel 6613.
Brush, Miss M. Theresa CS 417 Middle av.
Hamlin, Mrs Stella J. CS 10-3 except Wed 313 12th st. Tel 9641.

FINDLAY
Tuttle, Miss Mabel CS 408 Howard st. Tel Main 3381.

FOSTORIA
McDonald, Mrs Harriet CS 214 W Tiffin st. Tel 950.

GALION
Everett, Mrs Susan CS 325 Cherry st. Tel.

GENEVA
Bartholomew, Mrs Carrie M. CS 9 Grant st.

GREENVILLE
Shroyer, Mrs Lucinda E. CS 10-2 609 Walnut st. Tel White 468.

HAMILTON
Brown, Mrs Nellie Freshman CS 123 Dayton st.
Friend, Mrs Sarah F. CS 149 N 3d st.
Johnson, Mrs Amanda J. CS Franklin st.

IRONTON
Jones, Mrs Lucinda CS 311 S 4th st. Tel 696 R.

KENT
Donaghy, Mrs Bertha M. CS 241 College av. Tel 207.
Meloy, Mrs Josephine CS 608 S Water st. Tel 464.
Stricker, Mrs Mina W. CS 251 E Erie st. Tel 417.

LAKEWOOD
Anderson, Miss Mary E. CS mornings except Wed Sat Warren blk, Detroit av and Warren rd. Tel 3457.
Gehring, Carl Walter CS 18167 Clifton rd. Tel Lkwd. 1879 M.
Goodrich, Mrs Adda E. CS mornings 15607 Detroit av. Tel 3723.
Kees, Mrs Nettie R. CS 12543 Lake av. Tel Lake. 1342.
Parr, Mrs Blanche E. CS 15607 Detroit av. Tel 3723.
Raeder, Mrs Rose K. CS 1-4 Mon Wed Sat Detroit av and Warren rd. Tel Lake. 3457.
Seltsam, Mrs Louise K. CS 1200 Marlowe av. Tel Lake. 1630.
Stevenson, Mrs Elizabeth CS 1374 Brockley av. Tel Marl. 3447.
Weir, Miss Matilda CS 1-4 Tues Thurs Fri Warren blk. Res 1607 Woodward av. Tel Lake. 3457.

LANCASTER
James, Mrs Estella Rigby CSB (teacher) 131 E Mulberry st. Bell tel 25.

LEBANON
Stilwell, Mrs Amanda E. CS 3 Stilwell pl. Tel 158 A.

LIMA
Fullerton, Mrs Florence Fritz CS 119 S Baxter st. Tel Main 5227.
Garretson, Mrs Minnie F. CS 134 S McDonel st. Tel Main 1029.
Malzen, Mrs Sadie A. CS 1217 Brice av.
Rimer, Mrs Harriet CS 942 W Wayne st.

LOGAN
Hecker, Mrs Martha E. CS 34 W 2d st. Tel 547.

LORAIN
Schwarz, Miss Katharine E. CS 526 E Erie av.

MANSFIELD
Harris, Mrs Emma M. CS 9-12 Park av, W and Linden rd. Tel Canal 1320.

MARIETTA
Beltz, Miss Lizzie CS 513 Tupper st. Tel 1047.
Hammond, Mrs Mary R. CS 133 Wells st. Tel 1621 W.
Whitaker, Mrs Daisy F. CS 434 5th st. Tel 1405 W.

MARION
Howser, Mrs Magdalena CS 325 Franklin st. Tel 2686.
Scofield, Mrs Martha J. CS mornings Scofield Heights. Tel 2166.

MASSILLON
Angel, Mrs Maud CS 2-5, 7-9 511 Plum st. Tel 1456.
Smith, Miss Grace 1406 E Main st. Bell tel 1837.

MIDDLETOWN
Conway, Mrs Minerva A. CS 919 Baltimore st. Tel 1159.
Ralston, Mrs Henrietta CS R R 2. Tel 627 R 4.

MT VERNON
Swan, Mrs Mary E. CS 9-5 801 E Gambier st.

NEWARK
Herzog, Mrs Anna E. CS 512 Hudson av. Tel 7004.
McGruder, Mrs Esther V. CS 482 Hudson av.

NORWOOD
Auburn, Mrs Huldah C. S. CS 4016 Floral av. Tel Wdbrn. 5475.
Dunn, Mrs Grace B. CS 4316 Ashland av. Tel Ridge. 1641.
Ehretsmann, Mrs Carrie CS 4629 Baker av. Tel Ridge 3702.
Hewitt, Mrs Fannie M. CS 3939 Burwood av. Tel Wdbrn. 1291 L.
Muehlenhard, Miss Emma CS 1968 Lexington av. Tel.

OBERLIN
Van Dorn, Miss Juvanealia M. 19 Spring st.

RAVENNA
Collins, Miss Cora B. CS 458 Lincoln av.
Harsh, Mrs Clara S. CS 444 Myrtle st. Tel 450.

SANDUSKY
Stapleton, Mrs Louise M. CS 616 Anderson st. Tel Main 2752 R.

SPRINGFIELD
Baggott, Mrs Ada Baker CS 360½ S Fountain av. Both tels.
Wilson, Mrs Myrtle CS Hotel Bookwalter. Tel 398.

STEUBENVILLE
Burkard, Miss Elisabeth CS mornings 727 N 5th st. Tel 2062.

TIFFIN
Wilcox, Mrs Kittie CS 129 Monroe st. Tel 136 W.

TOLEDO
Adams, Mrs Lucy CS 2183 Broadway.
Bovard, Mrs Frances P. CS 514 2d Nat bnk blg.
Cary, Mrs Stella D. CS 1229 Varland av.
Elliott, Mrs M. Ella CS 2351 Monroe st.
Ford, Mrs Marie Chalmers CS 408 Rockingham st.
Fork, Mrs Annie H. CS 10-2 1124 Lincoln av.
Hadden, Mrs Anna M. CS 2354 Glenwood av.
Heck, Mrs Cora B. CS 356 Irving st. Tel M. 6205.
Joehlin, Mrs Mary L. CS 2145 Detroit av. Tels.
Keeler, Mrs Sara M. CS 2513 Collingwood av. Home tel Park 1062 W.
Manning, Mrs Lillian D. CS 515 Cadillac ct. Home tel Park 850.
McCutcheon, Nathan C. CS 2222 Scottwood av. Both tels.
McDonnell, Mrs Sarah L. CS 1587 W Central av.
Merrill, Mrs Ada C. CS The Elms, 833 W Woodruff av.
Mettler, Mrs May Belle CS 2049 Maplewood av. H. tel Park 2823.
Purves, Mrs Christian CS 10-5 Hoiles av. 3489. Tel B. Collingwood 2898.
Rowland, Mrs Emma J. CS 1109 Adams st.
Russell, Mrs Juliette CS postal address Box 646 Central station.
Schoenfield, Samuel L. CS Belvedere hotel. Both tels.
Smith, Mrs Mary B. CS 2215 Lawrence av.
Tewksbury, Mrs Louise Maude CS 357 Victoria pl.
Waldorf, George P. CS 9-4 1500 2d Nat bnk blg. Home tel Main 3146.

VAN WERT
Hudnett, Mrs S. Elisabeth CS 234 N Market st. Tel 3460.
Parker, Mrs Mary O. CS 130 Boyd av. Tel.

WARREN
Anderson, Mrs Hannah CS 294 Buckeye st. Tel 1688 K.
Sommers, Mrs Anna M. CS 128 Woodbine av. Tel 2209 L.

WASHINGTON COURT HOUSE
Millikan, Miss May E CS 329 East st. Tel.

WEST TOLEDO
Dickman, Mrs Bertha CS R R 9, Hickory rd.

WOOSTER
Schwartz, Mrs Jennie Foss CS 348 N Market st. Tel 147.

YOUNGSTOWN
Guttridge, John T. CS 619 Home Savings and Loan blg. Tels M. 2416; Auto. 6387.
Kroeck, Miss Ella A. CS 801 Mahoning bnk blg. Both tels.

ZANESVILLE
Grimsley, Mrs Fannie B. CS 166 Hamline av. Tel Main 3381.

OKLAHOMA

ADA
Brittain, Mrs Sirrilla A. CS. Tel 191.

ARDMORE
Hancock, Mrs Mignonne CS 315 Stanley blvd. Tel 2420.
Moore, Mrs Jeannette Manning CS 626 Stanley blv. Tel 166.

BARTLESVILLE
Bucher, Mrs Ellen A. CS 1118 Keeler av. Tel 1350.

CHICKASHA
Flippo, Mrs Alzora D. CS 10-4 1121 S 10th st. Tel 773.
Grimes, Mrs Harriet E. CS 1521 Idaho av. Tel 1332 J.

CLAREMORE
Haynes, Mrs Charlotte H. CS. Tel 598.

ENID
Boyles, Mrs Mattie M. CS 532 S Monroe st.

GUTHRIE
Traband, Miss Ida CS 319 E Harrison av. Tel 796.
Traband, Mrs Katie B. CS 9-2 319 E Harrison st. Tel 796.

HUGO
McDonald, Mrs Cora CS 407 S 4th st. Tel 506 R.
KIEFER
Temme, Mrs Laura M. CS West Side. Tel 103.
LAWTON
Goode, Mrs Gertrude CS 2-5 416 Koehler blg. Tel 1544.
Simpson, Mrs Maggie O. CS 1700 9th st. Tel 523.
McALESTER
Duke, Mrs Bertha Jones CS Smalley blg, 13½ E Choctaw. Tels 190; res 1050.
McMurray, Mrs Mae B. CS Enloe blg. 204½ E Choctaw. Tels 1394; res 1632.
MUSKOGEE
Atkins, Mrs Edith L. CS 211 S 12th st. Tel 2774.
Butler, Mrs Hannah A. CS 10-4 1009 Fond du Lac st. Tel 4857 R.
Earl, Mrs Lena B. CS 3810 W Okmulgee av. Tel 2343.
Everett, Mrs Lucy W. CS 315 S 7th st.
Everett, Ralph W. CS 315 S 7th st. Tel 576.
Scruggs, Mrs Fannie CS Manhattan blg. Tels 1466, 811.
Smith, Mrs Lucy A. CS 2107 Haskell blv. Tel 227.
Wilmarth, Mrs Elma Warwick CS 2319 W Broadway. Tel 2158.
NOWATA
Piper, Mrs Edna Nichols CS 331 S Cedar st. Tel 94.
OKLAHOMA
Coffer, Mrs Helen H. CS 114 W 18th st. Tel Maple 4871.
Conant, Mrs Lou E. CS 11-4 422 1st Nat bnk blg. Tels M. 0437; res 4-2790.
Cordell, Mrs Alice CS 500 E 10th st. Tel Wal. 3429.
Hinchsliff, Mrs Bertha A. CS 425 E 9th st. Tel M. 1328.
Hinchsliff, William D. CS 425 E 9th st.
Johnson, Mrs Louie M. CS Japrenka apts, 1321 N Harvey st. Tel Wal. 5291.
Kettering, Mrs Mary E. CS 10-3 1301 N Broadway. Tel W. 3487.
Laborn, Mrs Katherine B. CS 507 W 4th st. Tel Wal. 6063.
Lindsay, Mrs Cora Hinchsliff CS 425 E 9th st. Tel M. 1007.
Mahaffy, Mrs Nora CS 623 E 9th st.
Price, Mrs Kathryn CSB (teacher) 9-12 517 W 17th st. Tel Wal. 6305.
Stumpff, Mrs Florence H. CS 10-4 504 Baum blg. Tels Maple 1842; res Walnut 1397.
Thornton, Mrs Cora F. CS 820 N Walnut st. Tel Walnut 7095.
Trulock, Mrs Joe J. CS 230 W 28th st. Tel 4-2435.
OKMULGEE
Farris, Mrs Susie R. CS Tylee apts. Tel 1047.
Hastings, Mrs Mary R. CS 404 E 7th st. Tel 1904.
Rader, Mrs Dona CS 8-12 1405 E 8th st. Tel 2331 R.
PURCELL
Baer, Mrs Mattie E. CS 1-5. Tel 83.
SAPULPA
Retter, Mrs Loula CS 10-5 418 Clayton blg, Dewy av. Tel 1593.
SHAWNEE
Haning, Mrs Jane CS 9-12 502 N Market st. Tel 646.
STILLWATER
Talbot, Mrs Icadore Alice Sommers CS mornings 409 Knoblock st. Tel 387.
Webb, Mrs Angie Lester CS 10-5 706 Monrow st. Tel 877 J.
TERRAL
Larche, Mrs BirdieLee CS Box 700. Tel 61.
TULSA
Arnold, Mrs Amy CS 2-5 410 World blg. Tel 4610. Res 1409 S Boston av. Tel 4086.
Arnold, Charles Edward CS 9-5 410 World blg. Tels 4610; res 4086.
Baker, Mrs Minnie M. CS 918 S Boulder av. Tel 0. 1139 J.
Blankenship, Mrs Caroline M. CS D, Springer apts. Tel Cedar 1304.
Burtchby, Mrs Ethel D. CS Cynthia Court, 708 S Cheyenne av. Tel Cedar 2484.
Fine, William O. CS 10-5 507 Atlas Life blg. Tels Cedar 36; res Cedar 2359.
Harris, Mrs Evalyn CS 10-5 114 E 6th st. Tel Osage 9017.
Jacobs, Mrs Fannie CS 9-1 1729 S Boston av. Tel Cedar 281.
Mitchell, Mrs Della A. CS 415 S Xanthus st. Tel Osage 1730.
Quackenbush, George A. CS Postal address P. O. Box 127.
Smith, Mrs Carol O. CS 414 S Cheyenne st. Tel Cedar 3460.
Strong, Mrs Pearl Strickland CS 607 S Boston av. Tel Osage 3069.
Trower, Mrs Lillie A. CS Hotel Tulsa.
Wareham, Mrs Ollie T. CS 9-1 1119 5th pl. Tel Osage 4533 J.
WAGONER
Dodge, Mrs Florence Palmer CS Tel 220.

OREGON

ASHLAND
Johnson, Mrs Pernie CS Tel 319 R.
ASTORIA
Franz, Mrs Henrietta C. CS 722 Irving av. Tel 936 R.
Haring, Mrs Lucy J. CS Stradan apts.
BEND
Manning, Mrs Laura M. CS 1448 W 1st st. Tel 171 J.
Palmerton, Mrs Fannie W. CS 1-4.30 931 Wall st. Tels 37 W; res 71 R.
BLITZEN
Ludden, Mrs Lula E. CS.
CANNON BEACH
Himes, Mrs L. Jeannette CS. Tel 48 F 41.
CORVALLIS
Hatch, Mrs Clara Cordelia CS 2-5 905 Madison st. Tel 283.
Houck, Mrs Mary Osburn CS 228 S 6th st. Tel 1585.
DALLAS
Cheney, Mrs Ella R. CS 613 Jefferson st. Tel 1522.
EUGENE
Ankeny, Cordelia L. CS 2-4 Pearl st. Tel 181.
Bilyeu, Mrs Margaret I. CS Tels 560 R; 1091.
Turner, Mrs Alice M. CS 1416 Willamette st. Tel 1326.
FOREST GROVE
Atwell, Mrs Cora CS No. A st. Tel 1113.
GRANTS PASS
Bartholomew, Mrs Cora CS 100 E st. Tel 240 R.
Wood, Miss Mary E. CS 902 I st. Tel 122 J.
HOOD RIVER
Whitehead, Mrs Amanda D. CS 3 Davidson blg.
JUNCTION CITY
Folsom, Miss Nellie C. CS. Tel 362.
LA GRANDE
Hackman, Mrs Julia R. CS 407 Main av. Tel 395 A.
Smith, Mrs Rhoda B. CS 1911 2d st.
Warmholz, Mrs Ella CS 1601 Adams av. Tel 329 J.
MARSHFIELD
Montgomery, Miss Nellie A. CS 195 N 12th st. Tel 393.
MEDFORD
Alsdorf, Mrs Mary Casement CS 47 N Orange st. Tel 949.
Brown, Mrs Helen Marie CS 8 Cargill ct. Tel 483.
Carlton, Mrs Jeannette CS 730 W 11th st.
OREGON CITY
Hugh, Mrs Willema CS 1102 Van Buren st. Tel 482.
OSWEGO
Vincent, Mrs Hilda Rosener CS RR 1. Tel 333.
PENDLETON
Beckwith, Mrs Fermine P. CS 910 E Bluff st.
Gwinn, Mrs Charley Lucus CS 325 Water st. Tel 174.
PORTLAND
Alsop, William Jacob CS 1236 Northwestern bnk blg.
Arnold, Miss Ethel H. CS 624 Artisans blg.
Barton, Mrs Cora E. CS 527 Pittock blk.
Benham, Mrs Mary Ellen CS 1203 Northwestern bnk blg. Tels Main 1751; res Main 7681.
Bennett, Mrs Carrie C. CS 1201 Northwestern bnk blg. Tel Main 3784.
Bernitt, John C. CS 428 Pittock blk. Tel Bdwy. 1637.
Brown, Mrs Lottie M. CS 8-10, 6-10 1558 Knowles st. Tel Wood. 1244.
Burkhart, Mrs Marian W. CS 627 Artisans blg. Tel Bdwy. 2898.
Callaway, Mrs Edna E. CS 9-1 Tues Thurs Sat 1203 Northwestern bnk blg. Tels Main 1751; res Walnut 4714.
Church, Miss Harriet L. CS Northwestern bnk blg.
Colbath, Mrs Amanda CS 838 Northwestern bnk blg. Tel Main 6827. Res 170 E 49th st. Tel Tabor 0425.
Cooper, Mrs Bertha A. CS 9.30-1 811 Northwestern bnk blg. Tel Main 8040.
Doe, Mrs Minnie B. CS 1203 Northwestern bnk blg. Tel Main 1751.
Dunbar, Mrs Elizabeth Kimball CS 10-4 Mon Wed Fri 1218 Northwestern bnk blg. Tels Main 0902; res East 9792.
Dustin, Mrs Alice L. CS 4531 71st st, SE. Tel 627-50.
Eckles, Mrs Grace Jewell CS mornings 57 Trinity pl. Tel Bdwy. 8407.
Frame, Mrs Lillian Barry CS 514½ Montgomery st. Auto. tel 51999.
Frederiksen, Mrs Erika CS 10-5 626 Artisans blg. Tel Bdwy. 3074.
Friendlich, Miss Anna CSB (teacher) 627 Artisans blg.
Gage, Mrs Ada Birge CS Northwestern bnk blg.
Garretson, Mrs Maude C. CS 815 Northwestern bnk blg. Tels Main 7391; res 519-67.
Grable, Mrs Addie CS Pittock blk. Tel Bdwy. 1742.
Gregory, Miss Clara CS 615 N. W. bnk blg.
Guy, Mrs Lucinda L. CS Tues Thurs Sat mornings 815 Northwestern bnk blg. Tels Main 7391; res Sel. 494.
Halverson, Mrs Sarah B. CS evenings 986 E 15th st, N. Tel Auto. 320-69.
Hammond, Mrs Daisy T. G. CS 626 Artisans blg. Tels Bdwy. 3074; res Wood. 2891.
Hartley, Mrs Margaret Sirr CS Box 153, R 5, Whitford sta.
Hatch, Mrs Lou R. CS 10-4 Northwestern bnk blg. Tel Mar. 354.
Hogue, Mrs Blanche Hersey CSB (teacher) 689 Ravensview dr. Tel Main 7249.
Houk, Mrs Gertrude Deane CS Northwestern bnk blg.
Hubbell, Mrs Kate Groesbeck CS 1004 Northwestern bnk blg. Tel Main 7874.
Hudson, Mrs Marie M. CS 1201 Northwestern bnk blg. Tels Main 3784; res Main 4006.
Janes, Henry Dorman CS 1415 Northwestern Bnk blg. Tel M. 4808.
Johnson, Mrs Alta M. CS 10-4 except Sat 395 Halsey st. Tel East 7287.
Jones, Mrs Mary I. CS 1-5 811 Northwestern bnk blg. Tel Main 8040.
Josselyn, Benage S. CS 10-5 902 Bdwy blg.
Joy, Mrs Jessie I. CS 1-4 521 E 25th st, N. Tel East 8647.
Kellogg, Mrs Elizabeth F. CS 814 Tillamook st. Tel E. 8507.
Kruse, Miss Martha CS mornings 333 E 33d st. Tel Tabor 5272.
Lewis, Miss Myrtle A. CS Northwestern bnk blg. Tels Main 4879; res Bdwy. 6172.
Lumpkin, Mrs Alice CS 1154 E Alder st.
Macaulay, Mrs Annie M. CS 348 10th st. Tel Main 3695.
Mahon, Mrs Mary H. CS 949 Council Crest drive. Tel 512-70.
Manson, Mrs Jennie CS 930 E, Salmon st. Tel Tabor 8981.
Martin, Mrs Gertrude E. CS Multnomah hotel. Tel Bdwy 4080.
Martin, Ira A. CS Multnomah hotel. Tel Bdwy. 4080.
McFarland, Mrs Anna L. CS 10-5 814 Northwestern bnk blg. Tel Main 6014.
Mensing, Mrs Bertha CS 791 Belmont st. Tel.
Miller, Mrs Caroline E. CS 815 Northwestern bnk blg. Tels M. 7391; res M. 0282.
Morrow, Mrs Pauline M. CS 10-5 Northwestern bnk blg. Tels Main 5255; res Tabor 1707.

PORTLAND
Newton, Mrs Anna E. CS 515 Northwestern bnk blg. Tels Main 5004; res At. 1739.
Norton, Mrs Jennie CS postal address 312½ Wygant st.
Nunn, Herschel P. CS 1022 Northwestern bnk blg. Tels Main 0420; res Atwater 2653.
Parker, Miss Rena B. CS 514 Northwestern bnk blg. Tels Main 4879; res Bdwy 6172.
Patten, Mrs Sophie S. CS 742 Everett st.
Patton, Mrs Pauline Baumez CS 9-1 386 E Burnside st.
Perry, Mrs Sara A. CS Hillcrest hotel, 733 Wash. st. Tel Main 0623.
Pertz, Mrs Dorothea M. CS 795 Irving st. Tel Marsh. 1019.
Poe, Miss Sara Ellen CS 838 Northwestern bnk blg.
Proctor, Mrs Percie CS 9-1 1505 E Yamhill st. Tel Tabor 7385.
Propst, Mrs Ellen R. CS 1-5 except Sat 9 E 61st st. Tel Tabor 6333.
Purcell, Mrs Edna S. CS 743 Georgian pl.
Reed, Mrs Elisabeth Phelps CS 936 Northwestern bnk blg. Tels M. 4211; res At. 5933.
Reed, Mrs Emilie Palmer CS 727 Arden rd.
Reynolds, Joseph W. CS 503 Artisans blg.
Reynolds, Mrs Lucy H. CS 699 Ford st dr.
Rhoades, Mrs Lima N. CS 1166 Belmont st. Tel Tabor 1360.
Rhoads, Mrs Mattie E. Cottrell CS 625 Fremont st.
Roberts, Mrs Maud C. CS 1406 E 31st st.
Robinson, F. Elmo CSB (teacher) 618 Artisans blg.
Ross, Miss Pathra Mathilde CS 540 Pittock blk.
Russell, Mrs Carrie L. CS 308 Central blg. Tels Main 5587; res Auto. 535-15.
Scoffern, Mrs Manie Dona CS 815 Northwestern bnk blg.
Seeley, Mrs Affa Stark CS 400 Vista av. Tel M. 8161.
Seeley, Paul Stark CSB (teacher) 400 Vista av.
Shaffer, Mrs Virginia W. CS 631 E 12th North st. Tel East 8072.
Skinner, Mrs Ida B. CS 621 Artisans blg. Tel Bdwy. 4853.
Smith, Mrs Clara E. CS 204 W Russett st. Tel Wal. 1035.
Smith, Mrs Lotta Chase CS 691 Clackamas st. Tel E. 801.
Smith, Mrs Mary M. CS Congress hotel.
Smith, Mrs Susie S. CS Northwestern bnk blg.
Somervell, Duane S. CS 618 Artisans blg. Tels Bdwy. 3545; res East 3076.
Speller, Mrs Carrie Breban CS 1414 Northwestern bnk blg.
Speller, Gustav H. CS Northwestern bnk blg.
Stone, Fred E. CS 10-5 518 Artisans blg.
Theller, Mrs Florence R. CS Northwestern bnk blg.
Thirkill, Mrs Aimee E. CS 624 Artisans blg.
Thorne, Albert J. CS 727 Pittock blk
Van Meter, Mrs Mariette U. CSB (teacher) 1203 Northwestern bnk blg.
Vaughn, Mrs Annie S. CS 11-5 815 E Burnside st. Tel East. 7106.
Walch, Miss Mollie E. CS 715 Wayne st. Tel Bdwy 0079.
Walkup, Mrs Maude Dobbs CS Multnomah hotel. Tel Bdwy. 4080.
Walters, Miss Louise Elizabeth CS 621 Artisans blg. Tel Bdwy. 4853.
Weatherwax, Mrs Margaret E. CS 860 Marshall st. Tel Main 4363.
Weldon, Mrs Mary W. CS 731 Pettygrove. Tel Bdwy. 3515.
Welper, Mrs May W. CS 715 Northwestern bnk blg.
Welper, William F. CS 715 Northwestern bnk blg.
Wheeler, Mrs Ollivette C. CS 529 Pittock blk. Tel Bdwy. 128.
Wiswall, Mrs Agnes G. CS Northwestern bnk blg.

ROSEBURG
Frear, Mrs Mora N. CS 109 W Mosher st.
Hendrickson, Mrs Sylvia J. CS. Tel 39 F 4.

SALEM
Bloore, Miss Lila Milnes CS 1941 Center st. Tel 1134 G.
Johnson, Mrs Flora E. CS 9-12 452 N Church st. Tel 548.
Smith, Miss Clara E. CS 534 N Church st. Tel 1901 W.
Wilson, Mrs Sarah A. CS 445 Chemeketo st. Tel 705.

SILVERTON
Anderson, Mrs Ann Ophelia CS 507 Jersey st. Tel Green 941.
Cowden, Mrs Corina CS.

WOODBURN
Allison, Mrs Mary E. CS.

PENNSYLVANIA

ALLENTOWN
Kohlhaas, Mrs Luise CS 118 S 11th st. Tel 216.

ALTOONA
Bell, Mrs Amanda CS 1-4 except Fri Sat 9 Majestic apt, Union av. Tel 3144.
Henshey, Mrs LaRue CS 1013 Chestnut av.
Ross, Mrs Grace A. CS 2215 Broad av. Tel 4552.

BELLEFONTE
Johnston, Mrs Ollie CS 2-4 246 E Logan st. Tels.

BETHLEHEM
Wolle, Mrs Clara M. CSD (teacher) 904 Prospect av. Tel 446.

BRADFORD
Lawson, Mrs Minnie CS 31 South av. Bell tel.

CHAMBERSBURG
Hoke, Miss Harriet S. CS 455 Lincoln Way, E. C. V. tel 413 X.

CORRY
King, Mrs A. Ella CS 221 S Center st. Bell tel 82 M.

DORMONT
Boerlin, Mrs Lyda C. CS 3233 Gaylord av. Tel Lehigh 2033 R.

DRAVOSBURG
Holmes, Mrs Mary A. CS Box 323. Tel 1964 W.

EASTON
Edwards, Mrs Mary Bell CS 1000 Lehigh st.
Saxton, Mrs Sara Cornog CS 329 Bushkill st.

EMLENTON
Kramer, Mrs Alice Abbott CS R D 65.

ERIE
Breaks, Mrs Harriet B. CS 9.30-3 711 Commerce blg. Tels Mutual 22311; Bell 1259 J.
Gibson, Carl S. CS 11-3 except Sat 601 Ariel blg.
Heil, Frederick CS 151 Goodrich st.
Johnston, Miss Hattie Jean CS 1821 Sassafras st. Tels Mutual 22804; Bell 388 R.
Stuart, Mrs Jennie Belle CS 119 E 4th st. Tel 22-834 Mut.

FRANKLIN
Clifford, Miss Wilhelmine CS 545 Elk st. Tel Bell 117 M.
Grant, Mrs Myra Fay CS 1535 Liberty st. Tel 64.

GLENSIDE
Rishel, Mrs Aurelia L. 304 E. Mt. Carmel av.

GREENSBURG
Baker, Mrs Anna Eliza CS 550 George st.

HARRISBURG
Baxter, Mrs Florence S. CS 9-3 except Sat 130 Locust st. Bell tel 2808.
Hall, Mrs Ethel Searle CS 701 Telegraph blg. Bell tel 724.
Peay, Mrs Lilla A. CS mornings, also 2-4 9 S Front st. Tel Bell 3639.
Rahter, Mrs Sonora F. CS 10-1 7 S Front st. Bell tel 4521.

JOHNSTOWN
Buckles, Mrs Emma CS 411 Franklin st. Tel 1850.
Rager, Mrs Jessie Morrow CS 299 Cooper av. Tel 385 J.
Ross, Mrs E. Alice CS 424 Napoleon st. Tel 5683.

LANCASTER
Ament, Mrs Eleanor W. CS 530 N Duke st.
Goodwin, Mrs Esther L. CS 11-1.30 361 S Ann st. Tel 3148 J.
Smith, Mrs Mira H. CS 110 N Prince st.
Smith, Richard CSB 9.30-11 110 N Prince st.

LOCK HAVEN
Mann, Mrs Phebe CS 10-4 I O O F blg, 219 Main st.

MEADVILLE
Whiting, Mrs Elizabeth C. CS 709 Terrace st.

MEDIA
Chandler, Mrs Avah S. CS 18 E Jefferson st. Tel 524.

MONONGAHELA
Holsinger, Mrs Loveday T. CS 315 3d st. Tel 137 M.

MOYLAN
Hawke, Mrs Mary F. CS Possum Hollow rd, Rose Valley. Tel Media 350.

NEW BRIGHTON
Wickes, Mrs Olive S. CS 617 10th av.

NEW CASTLE
Baldwin, Mrs Ellen Griest CS 119 E Grant st. Bell tel 1075.

NORRISTOWN
Burke, Mrs Clara B. CS 2.30-4.30 except Thurs 14 Curren arcade, E Main st. Tel 228. Res Plymouth Meeting. Tel Conshohocken 280.

OIL CITY
Kurth, Mrs Della C. H. CS 12 W 1st st.

PHILADELPHIA
Adamson, Mrs Mary R. CS 9-12 8518 Monroe av, Kirklyn. Tel Llanerch 362 J.
Alleyne, Miss Mary E. CS 9.30-1 except Tues Thurs 627 Perry blg. Tel Spruce 2359.
Bartlett, Henry S. CS 4649 Locust st. Tel.
Baum, Mrs Jessie Frances CS 2-5 except Sat. 1713 N 16th st. Tel Dia. 4794.
Beach, Mrs Ella K. CS 512 Perry blg.
Beckenbach, Mrs Mattie CS 3-5 except Wed Thurs 730 Perry blg. Tels Spruce 3670; res Cynwyd 883 J.
Becker, Mrs Mary CS 10-2 except Sat 925 W Girard av. Tel Pop. 4205.
Bell, Frank CSB (teacher) postal address 236 Huntington av, Boston, Mass.
Blanchard, Mrs Eleanor CS Postal address 530 Perry blg.
Boland, Mrs Ella S CSB (teacher) 10-1 except Wed Sat 1530 Chestnut st. Tel Spruce 4181. Res 5066 Wynnefield av.
Breisch, Mrs Annie M. CS mornings except Sat 46 W Ashmead pl, S. Gtn. Tel Wyo. 7681.
Brooks, Mrs Elizabeth B. CS mornings except Sat 428 E Tulpehocken st, Gtn. Tel 2237.
Brownell, Miss Kathryn Folk CS afternoons except Wed 1530 Chestnut st. Tel Locust 1540. Res St. James hotel annex.
Burton, Mrs Laura E. CS except Thurs 1321 S 53d st, W. Tel Wood 851.
Cafferty, Mrs Nellie Brownell CS mornings 514 Perry blg. Tel.
Canfield, Mrs Jennie Orvis CS Mon Wed Fri mornings 711 Otis blg, 112 S 16th st. Tel Spruce 1264. Res Wyncote.
Carrigan, Mrs Rebe F. CS mornings Perry blg. Tel Wynnewood.
Coffin, Mrs Leah C. CS 2-4 710 Perry blg.
Daniell, Edward Earle CS 7-9 814 Perry blg. Tels Spruce 4181; res Preston 2337.
Davis, Miss C. Blanche CS Tues Thurs Sat mornings 512 Perry blg. Res 438 Queen lane, Germantown.
Dutcher, H. Melvin CS 1-4 except Sat Perry blg. Tel Spruce 2359.
Eastwick, Mrs Anna S. N. CS 9-12 53d st and Wynnefield av. Tel Overbrook 9620.
Ellis, Mrs Jane McKean CS 4651 Locust st.
Fahnestock, Mrs Virginia Peck CSB (teacher) 209 Otis blg, 112 S 16th st. Tel. Res Rutledge. Tel.
Fairchild, Mrs Grace W. CS 207 S 42d st. Tel Preston 5872 W.
Franck, Mrs Effie A. CS mornings except Sat 514 Perry blg. Res 118 N 34th st. Tels.
Gahre, Mrs Laura CS mornings 5932 Pulaski av, Germantown.
Galloway, Mrs Eloise Willard CS 10-5 Tues Thurs Sat 530 Perry blg. Tel Spruce 4189. Res 605 N 7th st. Tel Mark. 4699.
Gibb, Miss Ida CS 1.30-4.30 Perry blg. Tel Locust 1896. Res 4713 Hazel av. Tel.

LOCK HAVEN
Mann, Mrs Phebe CS 10-4 I O O F blg, 219 Main st.

MEADVILLE
Whiting, Mrs Elizabeth C. CS 709 Terrace st.

MEDIA
Chandler, Mrs Avah S. CS 18 E Jefferson st. Tel 524.

MONONGAHELA
Holsinger, Mrs Loveday T. CS 315 3d st. Tel 137 M.

MOYLAN
Hawke, Mrs Mary F. CS Possum Hollow rd, Rose Valley. Tel Media 350.

NEW BRIGHTON
Wickes, Mrs Olive S. CS 617 10th av.

NEW CASTLE
Baldwin, Mrs Ellen Griest CS 119 E Grant st. Bell tel 1075.

NORRISTOWN
Burke, Mrs Clara B. CS 2.30-4.30 except Thurs 14 Curren arcade, E Main st. Tel 228. Res Plymouth Meeting. Tel Conshohocken 280.

OIL CITY
Kurth, Mrs Della C. H. CS 12 W 1st st.

PHILADELPHIA

Gill, Mrs Abbie M. CS 501 W Mt. Pleasant av, Mt. Airy. Tel Chestnut Hill 2076.

Gray, Mrs Oleta Hoey CS afternoons except Thurs 1530 Chestnut st. Tels Locust 6691; res Preston 1858.

Green, Mrs Jean C. CS Tues Thurs Sat mornings 711 Otis bldg. Tel Spruce 1264. Res 1520 Spruce st. Tel Spruce 1631.

Gurney, Mrs Charlotte CS 10-1 Wed Sat 814 Perry bldg. Tel Spruce 4181. Res 31 N 50th st, W Phila.

Hahn, Miss M. Pauline CS 1-3 4918 Parkside av. Tel.

Hancock, Mrs Jean C. CS mornings except Sat 5151 Wayne av.

Harrison, Miss Selena CS 10-1 except Sat 3812 N 18th st. Tel Wyo. 9184.

Hatfield, Mrs Margaret Jenness CS 1107 S Wilton st. Tel.

Huff, Mrs Flora Brooks CS 2-4 Mon Wed Fri 530 Perry bldg. Bell tel.

Jackson, Mrs Louise A. CS Montevista apts. 63d and Oxford sts. Tel Over. 5697.

Jarvis, Mrs Annie L. CS 9-11 except Sat 4711 Sansom st. Tel Pr. 4576.

Joly, Mrs Virginia H. CS Empire bldg, Walnut and 13th sts. Tel.

Keichline, Mrs Ruth CS 1021 Belmont av. Tel.

Knouff, Mrs Amelia A. CS 2454 N 19th st. Tel Col. 4672.

Lenhart, Jefferson I. CS 12-2 except Sat 425 Perry bldg. Res 2301 S 67th st. Tels.

March, James H. CS 811 Perry bldg. Tel.

McGaw, Mrs Martha CS 10.30-1 730 Perry bldg. Res tel Lansdowne 882 R.

Mealey, Miss Katharine CS 1-5, 8-9 1535 Chestnut st. Tel Spruce 4587.

Melville, G. Wishart CS afternoons except Fri 512 Perry bldg. Tel.

Moore, Mrs Mary J. CS afternoons 711 Otis bldg, 16th and Sansom sts.

Nimelton, Ethelbert CS 9-12 except Fri 710 Perry bldg.

Norris, Mrs Mary Elizabeth CS 2-4, 8-10 except Sat 5839 Alter st. Tel Woodland 3683 W.

Oddy, Mrs Blanche F. CS 2-4 Tues Thurs 1122 S Divinity pl. Tel Wood. 77-41 W.

Pereira, Mrs Emma G. CS 2-5 except Sat 1743 N 17th st. Tel Col. 11-44.

Rether, Mrs Elizabeth A. CS 74 W Johnson st.

Sack, Mrs Julia CS 1616 French st. Tel Dia. 1688 W.

Satterthwaite, Mrs Louise CS 1.30-3.30 except Sat 813 Perry bldg, 1530 Chestnut st. Res Lansdowne.

Shaffer, Mrs Emily M. CS Upper Darby P O.

Shaw, Mrs Anna CS 5638 Tulip st. Tel Frankford 2252 J.

Shepard, Mrs Elsie Thompson CS afternoons except Fri 427 Perry bldg. Tel Locust 1236.

Shepard, William V. K. CS mornings except Fri Perry bldg.

Skidmore, Mrs Sadie D. CS 10-12 except Sat 1706 N 18th st. Bell tel Dia. 0533.

Staley, Miss Florence L. CS 2-5 except Sat 2834 Diamond st. Tel Dia. 4659.

Straub, Mrs Ida W. CSB (teacher) 9-1 except Sat Latham Park. Tel Oak Lane 0172.

Stringer, Mrs Mary J. CS 210 N 36th st, W. Tel Pres. 1432 R.

Sweet, Mrs Agnes Michel CS 1-5 817 Perry bldg. Tel Spruce 5428. Res Canaan, N. H.

Thomas, Mrs Claire M. CS 1-4 except Tues Fri 818 Merion av, Penfield, Upper Darby. Bell tel Llanerch 567 R.

Van Leer, Mrs Clara M. CS mornings except Mon Sat 209 Otis bldg, 112 S 16th st.

Van Valkenburgh, Mrs Nellie E. CS mornings except Sat 537 Allen lane. Tel C. H. 2739.

van Zeller, Miss Elisabeth J. CS 10-1 817 Perry bldg, 1530 Chestnut st. Tel Spruce 5428. Res Lansdowne. Tel 1467.

Warmuth, Miss Dorothea J. CS 1900 N Park av. Tel Col. 4748.

Weil, Mrs Flora C. CS mornings except Sat 4627 N Camac st. Tel Wyoming 5535.

Zang, Mrs Mayme Lawrence CS 1023 S 55th st. Tel Wood. 8376.

PITTSBURGH

Albee, Mrs Annie L. CS 2-4 Mon Fri 630 Taylor av, Avalon. Tel Linden 152 M.

Allcott, H. Percival CS 12-4 1315 Keenan bldg. Bell tel Nev. 138 R.

Blackmore, Mrs Estelle M. CS Tues Fri 601 Keenan bldg. Tel Smith. 159. Res 6111 Alder st. Tel Montrose 3408.

Borland, Mrs Katharine P. CSB (teacher) Tues Wed Sat 1109 Keenan bldg. Bell tels Smith. 1875; res Schen. 5503.

Bradley, Miss Belle CS 10-3 Granite bldg. Tels Grant 1745; res High. 1616 W.

Broad, Mrs Lettie Captolia CS 9-12 616 Allison av, E. Tel Frank. 1543 M.

Caldwell, Mrs Alice Shane CS 9.30-3 1012 Diamond bnk bldg. Tels Court 2626; res Schen. 773.

Cheney, Mrs Kate B. CS 216 S Highland av. Tel High. 1457 J.

Dilworth, Mrs Florence Coe CS Mon Wed Sat Nixon Theater bldg. Tel Grant 6275. Res Ruskin apts. Tel Schen. 836.

Farmer, Mrs Jessie Morrison CS 10-3 8 Negley apt, Elmer and Negley avs. Tel Schen. 4592.

Gunn, Mrs Loretta Dickie CS 819 Maryland av. Tel Schen. 3505.

Harvey, Miss Anita CS 445 Franklin av, Wilkinsburg sta. Tel Frank. 1186.

Hayes, Mrs Dentha A. CS 1310 Murtland av. Tel High. 4860 R.

Henderson, Mrs Kate F. CS 1100 Brookline blv. Tel Locust 896.

Hinds, Mrs Mary J. CS 809 St James st. Bell tel.

Hood, Mrs Alice E. CSB (teacher) 11-4 Mon Thurs 601 Keenan bldg. Res tel Schen. 3261.

Jack, Mrs Marion R. H. CS 6823 Thomas blv. Tel High. 6619 J.

Johnson, Mrs Emily Foxley CS 4925 Cypress st. Tel Fisk 775.

Jones, Miss Elizabeth B. CS 1228 Arch st. Tel Cedar 3534.

Libby, Mrs Mabel Stahl CS 3120 Universal st. Tel Wal. 2036 M.

McCulloch, Mrs May R. CS 6219 Wellesley av. Tel High. 872.

McLean, Mrs Pearl Seward CS 12-6 1209 Keenan blg. Tels Smith 2076; Schen. 1870 M.

Miller, Mrs M. Bird CS 6411 Kentucky av. Tel Montrose 3307.

Phelps, Miss Ellen A. CS 5924 Alder st. Tel High. 2783.

Phillis, Mrs Fannie L. CS 10-6 407 Real Estate Sav bldg, 516 Federal st, NS. Tels Cedar 5544 J; res Glenshaw 175.

Remington, Miss Maria H. CS mornings 5521 Ellsworth av. Tel Schen. 3587 J.

Schwenderman, Mrs Mary McK. CS Wed 601 Keenan bldg. Tels Smithfield 159; res West View 1075 J.

Sibel, Mrs Sarah MacA. CS 1513 Alabama av, Dormont. Tel Lehigh 2158 R.

Smith, F. Giles CS 9-4 1009 Keenan bldg. Tels Smith 1942; res Schenley 2871 M.

Stemm, Mrs Jane CS 824 N Beatty st. Tel High. 5461 W.

Wright, Mrs Maude Aiken CS 5312 Ellsworth av. Tel Schen. 726.

PUNXSUTAWNEY

Mitchell, Mrs Blanche S. CS 314 Woodland av.

READING

Geissler, Mrs Annie L. CS 410 N 5th st. Both tels.

Miller, Frank S. CS 500 Colonial Trust bldg.

Stickle, Mrs Elizabeth I. CS 9-4 Walley bldg, 253 N 5th st. Tels Bell 3183; Cons. 591.

Weber, Mrs Clara A. CS 1406 Perkiomen av, 266.

SCRANTON

Capwell, Mrs Jennie Warner CS 1030 Fisk st. Bell tel 7-9465 R.

Maynard, Mrs Flora M. CS 110 Dudly st, Dunmore. Bell tel 1892.

Price, Mrs Annie Warren CS 2-4 except Mon Sat 805 Mulberry st. Tel Bell 8622 R.

Wells, Mrs Charlotte Wilcox CS 2112 Wyoming av. Bell tel 9544.

Williams, Mrs Annie R. CS 1714 Jackson st. Bell tel 6731.

SEWICKLEY

Ritchie, Mrs Nelvia E. CS by appointment 840 Maple lane. Tel 159.

SHARON

Rogers, W. Roy CS 9-12 except Fri 184 S Main st. Tel 1661.

SWARTHMORE

Whittier, Mrs Ethel M. CS 505 Yale av. Tel 1157.

TITUSVILLE

Schley, Mrs Lucy J. CS 1-5 101 W Main st. Tel 462 X.

UNIONTOWN

Murphey, Mrs Effa L. CS 105 Grant st. Tels Bell 1015; T. S. 808.

Teggart, Mrs Lavada Feather CS 141 Coolspring st. Tels T. S. 1003; Bell 1334 M.

WARREN

Shepard, Fred J. CS 22 W 5th av. Tel 338.

WASHINGTON

Stright, Mrs Myrtle Bruce CS 140 Allison av. Tel 1146.

WEST CHESTER

Darlington, Miss Edith S. CS 9-12 16 E Market st.

Hammersley, Mrs Ida McD. CS RR 5 Tel Westtown 1120-R3.

WILKINSBURG

Hawthorne, Mrs Linda J. CS 117 Trenton av. Tel Frank. 2409 J.

Hill, Mrs Jennie E. CS 10-1 804 Swissvale av. Tel Frank. 661 M.

Jamison, Miss Katharine CS 1-4 723 Whitney av. Tel Frank. 2720 J.

Kennedy, Mrs Elizabeth B. CS 515 Wallace av. Tel Frank. 5504 R.

WILLIAMSPORT

Bard, Miss Jessie M. CS 814 3d av. Bell tel 1922.

Smith, Miss Ida B. CS 743 W 3d st. Both tels.

WYOMISSING HILLS

McNall, Mrs Katie M. CS Intervilla P. O.

YORK

LeFevre, Mrs Alice Baker CS 10-12 46 S Duke st. Tel York 31119.

Pearce, Mrs Agnes R. CS 10-3 except Thurs 74 Hartman blg. Tel York 2158.

Reist, Mrs Sophia M. CS 9-3 29 N Queen st. Tels York 42373; Bell 205 W.

Rhode Island

NEWPORT

Ecker, Mrs Wilhelmina CS 22 Calvert st. Tel 1839 R.

Robertson, Mrs May D. CS 11-3 except Wed 46 Clarke st. Tel 2580.

PAWTUCKET

Armitage, Mrs Mary CS 11-3 87 Samuel av. Tel 1206 W.

Welch, Mrs Roby Cole CS 12.30-3.30 except Sat 233 Main st. Tels 350; res E. Prov. 1234 R 1-2.

PROVIDENCE

Berg, Miss Amelia E. CS 3-5 except Sat Howard blg. Tels.

Carpenter, Gilbert C. CSB 3-5 except Thurs Sat 171 Westminster st. Tel Union 3592. Res 233 Medway st. Tel Angell 1073.

Chapin, Mrs Mary Greene CS mornings 170 Everett av. Tel Angell 1743.

Church, Mrs Julia F. CS 243 Vermont av. Tel.

Danforth, Charles A. CS 9-1 except Sat Howard blg, 171 Westminster st. Tels Union 663; res Angell 4100.

PROVIDENCE
Danforth, Mrs Mabel A. CS 2-5 Tues Thurs Howard bldg, 171 Westminster st. Tels Union 663; res Angell 4100.
Evans, Warren O. CS 2-4 419 Howard bldg. Tel Union 475; res 234 President av. Tel Angell 981.
Fulton, Mrs Gladys C. CS 504 Kinsley bldg. Tels Union 2881 R; res Broad 3419 R.
Heyworth, Mrs Mary E. CS 10-2 except Tues Wed 528 Howard bldg. Tel Union 3592. Res 5 Euclid av. Tel Angell 1718 W.
Houghton, Miss Bessie M. CSB (teacher) 15 Westminster st. Tel.
Place, Mrs Lillian A. CS 11-2 Tues Wed, 2-5 Thurs Sat Howard bldg. Res 1350 Narragansett blv, Edgewood. Tel.
Sayward, Miss Alice G. CS 2-5 131 Brown st.
Shaw, Mrs Susan S. CS 11-3 Wed Sat 918 Hospital Tr bldg. Res 10 Lillian av. Tel.
Thayer, Mrs Ernestine S. CS 504 Kinsley bldg. Tels Union 2881 R; res Broad 3419 R.
Thayer, Howard C. R. CS 504 Kinsley bldg. Tels Union 2881 R; res Broad 3419 R.
Thompson, G. Ervin CS 10-3 534 Howard bldg. Tel Union 6295; res 332 Narragansett st; tel Broad 3786 M.
Titcomb, Mrs Jessie S. CS mornings 441 Wayland av. Tel Angell 2272 M.
Walsh, Mrs Kittie B. CS 81 S Angell st.

WOONSOCKET
Scattergood, Mrs Mary E. CS 70 Spring st. Tel 329 R.

South Carolina

CHARLESTON
Bell, Mrs Elizabeth T. CS 120 Beaufain st.

COLUMBIA
Cowan, Mrs Mary Swaffield CS 1318 Wash. st. Tel 9636.
Rembert, Mrs Annie Iredell CS 1621 Green st. Tel 7276.

South Dakota

ABERDEEN
Hess, Mrs Myrtle Potter CS 414 11th av, SE.
Joy, Mrs Kathryn A. CS 722 S Arch st. Tel.
Keever, Mrs Amy Eaton CS 309 S Dak. st. Tel 3057.

BROOKINGS
Palmer, Mrs Dora L. CS 6th av. Tel 57.

ELKTON
Sutherland, Mrs Idella CS R D 1.

LEAD
Monfort, Mrs Ada A. CS 8 Main st.

MITCHELL
Woods, Mrs Maude S. M. CS 614 Burr st.

REDFIELD
Alexander, Mrs Grace CS 601 5th av, E.
Friedman, Mrs Mildred CS.

SIOUX FALLS
Sylvester, Mrs Alice M. CS 950 W 8th st. Tel N. W. 2650.

WATERTOWN
Carle, Mrs Mary E. CSB (teacher) 20 Foley blk. Tel Main 2093.
Mather, Mrs Lucy E. CS 217 E Kemp av. Tel 4649.

Tennessee

CHATTANOOGA
Clark, Mrs Lillian Heyd CS 210 E 3d st.
Jones, Mrs Caroline E. CS 11-4 James blg. Tels M 3410; res Ridge 344 J.

GERMANTOWN
Maumee, Mrs Alice J. CS RR Box 64.

KNOXVILLE
Bronson, Mrs Laura M. CS except Thurs 1805 Lake av. Both tels 198.
Matthews, Mrs Nellie H. CS except Fri 1300 N Central av. Tels Cum. 2576; res Peo. 1354.
Toms, Mrs Mary Henderson CS 2005 W Clinch av.
Witt, Mrs Christena CS 313 E Okla. av. Tels Old 680; New 2002.

McKENZIE
McKenzie, Mrs Willie CS.

MEMPHIS
Cox, Mrs Maggie CS 812 Jefferson av. Tel Main 4494.
Craft, Mrs Emma G. CS Park rd. Tel Hem. 3727.
Foote, Mrs Lizzie L. R. CS 613 Bethel av. Tel M. 7999 J.
Ford, Mrs Laura Z. CS 1189 N Parkway. Tel.
Groomes. Mrs Ida B. CSB (teacher) 10-5 512 Goodwyn Institute blg. Tel Main 4838. Res Chisca hotel.
Melvin, Mrs Elizabeth Knight CS 9-4 1533 Exchange blg. Tels Main 1982; res H. 2170 W.
Norred, Mrs Daisy Brooks CS 11-4 926 Exchange blg. Tels M. 7738; res Hem. 6166.
Sharpe, Mrs Pearl W. CS 1159 Minna pl. Tel Hem. 4810.
Stotts, Mrs Bettie A. CS Porter blg. Tels M. 1153; res H. 2903 W.
Turner, Mrs Elizabeth Pope CS 10-3 41 N Bellevue st, apt 10. Tel Hem. 5942 W.

NASHVILLE
Bainbridge, Mrs Estella 10-5 807a Fatherland st. Tel Wal. 612.
Burge, Mrs Roberta Teresa CS 10-5 7 Worthington apts. 142 7th av, N. Tel M. 3991.
Elliott, Mrs Annie Mary CS 10-4 res Bellemeade. Tel Monroe 4249 M.
Martin, Mrs Minnie E. CS Riverside blv and Carter st. Tel W. 322.
Scobey, Mrs Mattie B. CS 10-5 2-B Hillsboro manor. Tel Hem. 3607 W.
Spivey, Mrs Judith CS 10-4 1616 16th av, S. Tel Hem. 4580 J.

Texas

ALPINE
Henderson, Mrs Belle Black CS.

AMARILLO
Blough, Mrs Clara Holland CS 9-2 1105 Polk st. Tel 979 W.
Roane, Mrs Lola G. CS 205 W 8th st. Tel 17.
Tyson, Mrs Fannie D. CS 801 Tyler st. Tel 1031.

AUSTIN
Carrington, Mrs Mary Ellen CS 1108 Neches st.
Donlavy, Mrs Ella Essex CS 105½ W 9th st. Tel 7479.
Felter, Mrs Elizabeth CS 9.30-2 1110 West av. Tel 7589.
Sauer, Mrs Jennie CS 1900 Sabine st. Tel 6307.
Sammons. Mrs Mary Maverick CS 300 E 26½ st.
Sisson, Miss Stella H. CS 804 Littlefield blg.
Ziller, Mrs Theresa CS 506 W 14th st.

BEAUMONT
Higley, Mrs Bertie M. CS 1034 Liberty av.

BOWIE
Bouknight, Mrs Josie CS Tel 312.
Morgan, Mrs Ella CS 112 Hutchinson st. Tel 78.

BRECKENRIDGE
Slingluff, Mrs Rinnie CS 9-12, 1-4 202 N Butte av. Tel 383.

CANYON
Henson, Mrs Edna CS 1-3 Palace hotel.

CLEBURNE
Booher, Mrs Willie CS mornings except Sat 812 N Main st. Tel 551.
West, Mrs Lulu N. CS mornings 903 N Main st. Tel 13.

CORPUS CHRISTI
Mills, Mrs Mary CS 2-5 1017 Agnes st. Tel 947.
Woessner, Walter CS Tourist hotel. Tel 1244.

CROWELL
Walthall, Mrs Lula CS Tel 141.

DALLAS
Blackwell, Thomas E. CS 501 Praetorian blg. Tel Y. 6219.
Blair, Mrs Tura B. CS 3430 Gillespie st. Tel Av. 1487.
Branson, Mrs Belle H. CS 605 Dallas Co. State bnk blg. Tels X 6761; res Av. 2488.
Burks, Mrs Sallie J. CS 701 N Ewing av. Tel Cliff 0 218.
Canfield, Mrs Julia Nelson CS 931 W Jefferson st. Tel C. 0486.
Cochran, Mrs Sue H. CS 3720 Cedar Springs rd.
Curless, Miss Caroline CS 1614 Kirby blg. Tel X 3772.
Fulton, Mrs Fannie M. CS 9.30-1 Kirby blg. Tels X 2811; res U 2422.
Hayes, Miss Ethel P. CS Box 348, Sta. A. Tel Edge. 2975.
Indermille, Fred W. CS 10-4 except Tues Fri 911 Praetorian blg. Tel X 3142. Res 3645 Stratford av. Tel Avon. 2592.
Indermille. Mrs Gallie W. CSB (teacher) 10-4 Tues Fri 911 Prætorian blg. Tel X 3142. Res 3645 Stratford av. Tel Av. 2592.
Jones, Mrs Bessie W. CS 3427 Gillespie av. Tel A 0365.
Koppel, Mrs Gertie CS 2710 Park Row. Tel E. 0696.
Lange, Mrs Sallie Poole CS 501 N Lancaster av. Tel C. 0507.
Lee, Mrs Eva CS 5454 Richards st. Tel H. 6762.
Louchard, Mrs Jennie CS 4807 Ash lane. Tel H. 3451.
Mann, Mrs Rebecca Mantoux CS 1518 Seegar st. Tel E. 2547.
Meholin, Mrs Edna B. CS 9.30-3 827 Wilson blg. Tel X 1694. Res 4520 Swiss av. Tel U 1506.
Minton, Mrs Laura E. CS 2702 McKinney av. Tel X 5286.
Moseley, Mrs Gussie H. CS mornings 3607 Lemmon av. Tel Avondale 2670.
Nace, Mrs Cornelia K. CS 834 W 7th st. Tel Cliff 1283.
Odom, Brigman C. CSB (teacher) 11-4 606 Amer. Exch. blg. Tel X 1328. Res 4709 Drexel dr. Tel Av. 1407.
Pope, Mrs Ida CS 219 Yarmouth st. Tel Cliff 4807.
Reynolds, Mrs Helen CS 5636 Belmont av. Tel Haskel 3075.
Ross, Mrs Addie CS 118 S Rosemont st. Tel C. 1248.
Rowan, Miss Sarah Frances CS 1808 Peabody av. Tel E. 0608.
Ruble, Louis K. CS 10-3 1213 Southwestern Life blg. Tels X 7334; res E. 2004.
Sayles, Miss Emma H. CS 3619 Rawlins st. Tel J. 5304.
Sitman, Mrs Elizabeth H. CS 610 Sunset st. Tel Cliff 3950.
Smith, Mrs Lou H. CS 1912 S Ervay st. Tel Edge. 1687.
Steer, Mrs Rebecca F. CS 820 Waverly av. Tel H. 1254.
Talbot, Mrs Beatrice C. CS 510 N Texas blg. Tels Y. 2325; res Cliff 1561.
Turner, Joe B. CS 1420 Kirby blg. Tels Y. 4837; res E. 2848.
Waite, Mrs Marguerite Hull CS 353 Pecan st.
Williams, Mrs Georga C. CS 709 W Page st. Tel C. 4939.

DENISON
Franklin, Mrs M. Alida CS 302 Security blg.

EL PASO
Brown, Mrs Ellie Talley CS 916 W Yandell blv. Tel Main 1776.
Critchett, Mrs Ada L. CS 1236 Lamar st. Tel Main 4359.
Dudley, Mrs Bessie C. CS except Sat 1527 Golden Hill ter. Tel Main 4377.
Edmondson, Mrs Alice R. CS 10 De Luxe apts. Tel Main 7169.
Edwards, Mrs Mary W. CS 506 El Paso bnk blg. Tel Main 3258.
Hardie, Mrs Minnie CS 403 River st. Tel Main 5735.
Ireland, Mrs Mary Brown CS 1106 Mundy av. Tel Main 5499.
McAnulty, Mrs Mary E. CS 1112 Wyo. st. Tel Main 6474.
Marsh, Mrs Marie S. CS 28 Palms ct. Tel Main 6188.
Nafe. Mrs May O. CS 502 W Yandell blv. Tel M. 1494.
Still, Mrs Ivy Gass CS 1975 Happer st. Tel East 595.

EL PASO
Still, Ralph W. CS 422 Mills blg. Tel Main 630.
Walker, Mrs Jessie L. CS 1117 N Stanton st. Tel Main 1089.
Wallwork, Mrs Mary Sanburn CS 3 The Ashley. Tel 3372.

FORT WORTH
Ballard, Mrs Anna Lee CS mornings except Wed Sat River Crest add. Tel Lamar 4304.
Berry, Mrs Sallie J. CS 1109 College av. Tel R. 5289.
Boicourt, Mrs Georgie H. CSB 9-1 1915 May st. Bell tel Rosedale 1181.
Browne, Mrs Jessee Trevathan CS 1105 Alston av. Tel R. 3904.
Concannon, Mrs Fannie M. CS 915 Penn st. Tel L. 3746.
DeFries, Mrs Angeline 9-3 2822 Avenue H Tel Rosedale 4874.
Derling Mrs Honor A. CS 10-4 901 F and M bnk blg. Tels L. 4016; res L. 666.
Grover, Mrs Mattie A. CS 10-5 412 Cotton Ex. blg. Tel L. 6193. Res Alberts apt. Tel L. 3766.
Hagman, Mrs Hannah M. CS 1414 W 7th st. Tel L. 5229.
Hagman, William L. CS 1414 W 7th st. Tel L. 5229.
Hutchinson, Mrs Celestia A. CS 1950 Hemphill st. Tel Rose. 5179.
Leitch, Mrs Emma Dial CS 1904 S Adams st. Tel R. 7319.
Prewett, Mrs Jennie C. CS 703 E Weatherford st. Tel Lamar 1988.
Sanborn, Mrs Charlie T. CS 2019 Lipscomb st. Tel Rose. 7698.
Wilson, Mrs Ethel Albee CS 1645 S Adams st. Tel R. 7926.

GAINESVILLE
McKemie, Mrs Sue C. CS 9-12 515 Denton st. Tel 247.

GALVESTON
MacGregor, Mrs Stella Chambers CS 2523 Avenue O. Tel 2437.
Swasey, Mrs Zulie G. CS 1201 Av I. Tel 376.
Sweet, Mrs Ada P. CS 1201 Avenue I. Tel 376.

GOOSE CREEK
Persch, Mrs Ruth L. CS 703 Av E, Baytown.

HOUSTON
Barding, Mrs Martha Kyle CS 505 Hadley av. Tel Had. 6849.
Brown, Mrs Lena CS 1408 Milam st. Tel Pres. 1518.
Burgher, Mrs Pearl E. CS 1218 Walker av. Tel Capitol 2383.
Christian, Mrs Stella L. CS 4618 Woodside av. Tel Preston 9782.
Christie, Mrs Mary E. CSB (teacher) 2816 Milam st. Tel Had. 2037.
Greer, Mrs Beulah G. CS 9-12 Hotel Bender, Main and Walker. Tel Preston 8100.
Hall, Mrs Catharine CS 603 Welch av. Tel Had. 2176.
Jarboe, Mrs Grace Estelle CS 1404 Main st. Tel Capitol 1762.
Jennings, Mrs Genevieve G. CS 807 Anita st. Tel H. 4798.
Lappington, Mrs Martha M. CS 6 3015 Fannin st. Tel Had. 5724.
Lee, Mrs Ada May CS 10-1 818 Carter blg. Tel Pres. 5753. Res 3604 Fannin st. Tel Had. 4703.
Martyr, Mrs Christine Elizabeth CS 802 Jefferson av. Tel Hadley 3082.
Mather, Edwin C. CS 1609 Dallas av. Tel Pres. 4634.
Myers, Mrs Jennie May CS 10-1 Tues Thurs Sat 818 Carter blg. Tel P. 5753. Res Rice hotel.
Oliver, Mrs Emma E. CS 302a McIlhenny av. Tel Had. 2741.
Runge, Miss Julia CS 3, 1310 San Jacinto st Tel Preston 5730.
Tips, Mrs Mary Kern CS 4421 Rusk av. Tel Preston 731.
Wood, Mrs Estelle P. CS 309 Beatty blg. Tel Preston 962.
Wood, Robert A. CS 309 Beatty blg. Tel Preston 962.
Yeager, Mrs Alma Flato CS 11-3 1409 Fairview av. Tel Had. 3510.

LAMPASAS
Alexander, Miss May CS. Tel 201.

MARSHALL
Jemison, Mrs Semiramis L. CS 117 Frazier st.

PALESTINE
Sterne, Mrs Cornelia CS 202 Houston st.

PARIS
Connor, Mrs Nellie G. CS 175 N 18th st. Tel 1255.
McReynolds, Mrs Mary S. CS 238 Clarksville st. Tel 933.
Williams, Mrs Georga C. CS see Dallas.

PORT ARTHUR
Dilworth, Mrs Rosa CS 1020 6th st. Tel 782.
Stump, Mrs Nora Gertrude CS 1947 Procter st. Tel 128.

SAN ANGELO
Coughlin, Mrs Myra CS 1012 Preusser st.

SAN ANTONIO
Bayley, Mrs Bertha Alice CS 9-1 615 Calcasieu blg. Tel Tr. 6856. Res 404 Warren st. Tel Cr. 7338.
Beckmeyer, Mrs Laura CS 9-4 319 Mason st. Tel Tr. 208
Cameron, Mrs M. Bird CS 2401 W Travis st. Tel Cr. 5020.
Combs, Mrs Willie B CSB (teacher) 10-12, 2-4 411 Gibbs blg. Tel T. 7020. Res 732 Patterson av. Tel C. 4151.
Franz, Miss Annie E. CS 319 North st. Tel C. 2529.
Hachenberger, Mrs Jessie Cochran CS 10-3 215 Lavaca st. Tel Tr. 2673.
Heilig, Mrs Emma E. CS 1-5 615 Calcasieu blg. Tel Tr. 6856. Res 823 Camden st. Tel Tr. 2462.
Hicks, Mrs Fannie M. CS 10-5 929 N Flores st. Tel Crockett 8171.
Johnstone, Mrs Kittie Cochran CS 1030 Fulton st. Tel Cr. 9483.
Kemp, Mrs Eliza Ann CS 219 Wilkins av. Tel Mis. 167.
McCloud, Earl CS 9-1, 2.30-5 615 Calcasieu blg. Tel Tr. 6856. Res 823 Camden st. Tel Cr. 7417.
McCloud, Mrs Gladys Heilig CS 823 Camden st. Tel Cr. 7417.
O'Brien, Miss Juanita CS 312 5th st. Tel Cr. 1373.
Pardue, Mrs Lucile L. CS mornings 716 Russell blg. Tels Cr. 6158; res Cr. 1653.
Pardue, William M. CS 1-5 716 Russell blg. Tels Cr. 6158; res Cr. 1653.
Plaskett, Mrs Nancy E. CS 1417 Main av. Tel Tr. 3012.
Rupley, Mrs Anna Boyd CS 1141 W Russell pl. Tel Tr. 286.
Shiner, Mrs Irene B. CS 223 Oakland st. Tel Crockett 7037.
Smith, Mrs Lutie Harper CS 1-5 715 Russell blg. Tels Tr. 3031; res Cr. 6511.
Speer, Mrs Flo CS 312 5th st. Tel Cr. 1373.
Strohm, Mrs Lee A. CS 865 Estes av. Tel C. 7086.
Warner, Mrs Beulah Sandford CSB 1011 W Summit av. Tel Crockett 4196.
Wemple, Mrs Alice M. CS 10-2 530 Carson st. Tel Travis 5709.
Williams, Mrs Ida B. CS 10-5 108 Queen Anne court. Tel Travis 3546.

SHERMAN
Chandler, Mrs Sallie Nelson CSD (teacher) 315 S Crockett st. Tel 818.

TEMPLE
Stitt, Mrs Kate Oberst CS 4 S 8th st. Tel 379.
Wright, Mrs Cora W. CS 9 S 9th st. Tel 1658.

TERRELL
Symmonds, Mrs Mary P. CS 201 Lawrence av. Tel 321.

TEXARKANA
Munson, Mrs Maggie H. CS 608 State st.

TYLER
Meier, Mrs Louise A. CS 825 S Fannie av.

VICKERY
Schneider, Mrs Bessie B. CS P O Box 45.

WACO
Denn, Mrs Emma K. CS 1212 Washington av. Tel 1486.
Hamilton, Mrs Sue M. CS 1724 Washington st. Tel 1787.
MacDonald, Mrs Leola South CS 1129 N 12th st. Tel 2465.
Nott, William Weaver CS 10-1; 3-5 except Sat 314 1st State bnk blg. Tel 1899.
Proctor, Mrs Dona CS 525 N 13th st. Tel 1883.
Snellings, Mrs Luna Hall CS 1212 Columbus av. Tel 3150.
Trice, Mrs Lillian C. CS 1007 Austin av. Tel 2256.
Wingo, Mrs Sabra C. CS 1410 N 11th st. Tel 1956.

WEATHERFORD
McGrattan, Miss Sarah CS 3-4 609 N Main st.

WICHITA FALLS
Cox, George H. CS 1507 Monroe st. Tel 4450.

UTAH

AMERICAN FORK
Pierson, Mrs Medora Belle CS 241 W Main st. Tel 69.

MILFORD
McKeon, Mrs Mary A.
Smithson, Miss M. Catherine CS.

OGDEN
Billings, Mrs Mary E. CS 2733 Grant av.
Tyler, Mrs Lillian CS mornings 19 Ivy apts, 26th st. Tel 765.
Webb, Mrs Carlena C. CS apt 3 Geffas, 2675 Grant av. Tel 3614 W.
Woods, Mrs Bertha B. CS 9-1 1030 25th st. Tel 1415.

PROVO
Craig, Mrs Anna K. CS 193 E 1st U st. Tel 634.

SALT LAKE CITY
Barnes, Mrs Liley G. CS 728 E 2d South st. Tel Hy. 786.
Brown, Mrs Carrie L. CS 276 E Broadway. Tel Was. 5025.
Cady, Mrs Anna Davis CS 1-4 215 S 3d East st, apt 6. Tel Was. 6484.
Carey, Mrs Mary Elizabeth CS The Maryland, 839 E So Temple st. Tel Was. 5041.
Doherty, Mrs Lovina CS 310 3d East st. Tel Was. 7367.
Eykelboom, Mrs Anne CS 608 Utah Sav and Trust blg. Tels Was. 7266; res 3688.
Farnsworth, Mrs Abbie Wheeler CS 1114 E 7th South st. Tel Hy. 1422.
Grant, Mrs Drusilla S. CS 310 3d East st. Tel Was. 6944.
Harlan, Mrs C. Harriet CS 104 Maryland apt. Tel Was. 9447.
Morgan, Mrs Alice H. CS 627 5th East. Tel Hyland 3684.
Raybould, Mrs Lucy A. CS 2-4 except Sat 528 S W Tenn. st. Tel Was. 7409.
Ross, Mrs Edith A. CS 825 3d av. Tel Was. 8169.
Sheldahl, Mrs Cora K. CS postal address 931 E 9th st.
Snedaker, Mrs Georgia W. CS 703 11th East st. Tel Hy. 1123.
Tyler, Warwick A. CSB (teacher) 2-5 except Sat 802 McIntyre blg. Tels Was. 6014; res Hy. 728.
Van Cott, Mrs Ella Q. CS 712 Belvedere st.

VERMONT

BENNINGTON
Quinby, Mrs Georgiana S. CS Pownal rd. Tel 178-6.

BRATTLEBORO
Boone, Miss Theodosia L. CS Barber blg. Tel 650.
Gilman, Mrs Lucy A. CS 38 Putney rd.

BURLINGTON
Valier, Miss Edna M. CS Walker blk. Tel 461 J.

MONTPELIER
Walker, Mrs Rose F. CSB (teacher) 2-5 Mon Fri Sat 101 State st. Res 375 Elm st.

RUTLAND
Ross, Mrs Helen S. B. CSB (teacher) 88 Church st.

ST JOHNSBURY
Moore, Mrs Ida Fuller CS 4 Spring st.

SPRINGFIELD
Morse, Mrs Susie Holmes CS 10-2 62 Clinton st. Tel 205 W.

VIRGINIA

CHARLOTTESVILLE
Jacob, Miss Elizabeth CS Nat bnk blg. Tel 1292.
Moore, Mrs Cornelia CS Haden Apts. Tel 1147.
CRADOCK
Searles, Mrs Minnie J. CS 52 Aylwin rd.
EAST FALLS CHURCH
Dunning, Miss Annie E. CS Tel 151.
GATE CITY
Alley, Mrs Callie Q. CS RFD 2, Box 68.
LYNCHBURG
Langhorne, Miss Mollie C. CS 1402 Church st. Tel 817.
NEWPORT NEWS
Mallett, Mrs Myrtle Whisler CS 111 26th st. Tel 1148.
Weiser, Miss Minerva CS 1-5.30 504 Law blg. Tel 256. Res tel Hampton 866 J.
NORFOLK
Borum, Mrs Lula CS 524 Mowbray arch. Tel 36921.
Dodamead, Mrs Helen A. CS 817 W Redgate av. Tel 32718.
Way, Miss Mary CS The Merrimac. Tel 26810.
Williams, Mrs Frances R. CS 5 Mercer apt, 738 Armstead Br. rd. Tel 37329.
Williams, Miss Hattie P. CS 11-4 317 Law blg. Tel 26869.
RICHMOND
Adkins, Miss Maria L. CS 10-12 505 E Grace st. Tel Mad. 6878. Res The Shenandoah. Tel Mad. 158.
Hodges, Miss Alice B. CS 1 N blv.
Roeber, Mrs Jane Gano CS 1815 Grove av. Tel Blv. 3314.
Sanders, Mrs Mamie Redd, CS 1819 Hanover av. Tel Blv. 2554 W.
Thurston, Mrs Fannie S. CS 702 North Colonial av. Tel Blv. 3744.
Younger, Mrs Helen L. CS 1101 Grove av. Tel Blv. 615.
ROANOKE
Avery, Mrs Minnie S. CS 206 Virginia av, Va. Heights. Tel 874.
Miller, Mrs Julia F. CS 602 16th st, NW. Tel 2571 M.
Mitchell, Mrs Fannie E. CS 629 Elm av. SW. Tel 1292.

WASHINGTON

ABERDEEN
Harris, Mrs M. Elizabeth CS 10-4 1 Finch blg. Tel 713.
Israel, Mrs Martha E. CS 905 W Heron st. Tel 639.
Rosner, Mrs Nellie CS 12-4 1 Finch blg. Tel 713.
Thomas, Mrs Minta M. CS 1-4 312 No F st. Tel 680.
ANACORTES
Worth, Mrs Genevieve H. CS 9-5 1316 8th st. Tel 2664.
AUBURN
McKenzie, Mrs Carrie S. CS 229 2d st, NE. Tel 68 J.
Shaughnessy, Mrs Alice CS 115 F st, SE.
BELLEVUE
Mann, Mrs F. Nettie CS. Tel Lake 122 W.
BELLINGHAM
Boucher, Mrs Carrie CS 1010 High st. Tel 1249.
Brisbin, Mrs Ella S. CS 206 Quackenbush blg. Tel 3027.
Caswell, Albert E. CS 310 Flora st. Tel 769.
Caswell, Mrs Estella CS 310 Flora st. Tel 769.
Ludwig, Mrs Myrl H CS 1-4 Tues Fri 22 Clover blk. Tels 278; res 2385.
Selby, Mrs Elsie O. CS 222 Exchange blg. Tel 3680.
BLAINE
Prendergast, Mrs Margaret J. CS 2-5 208 W Martin st. Tel 431.
BREMERTON
Wurdeman, Mrs Martha J. CS 1520 Naval av.
CASHMERE
Larson, Mrs Minnie Adler CS 9-2 Tel 1037.
CENTRALIA
Colburn, Mrs Eva T. CS 10-4 623 E st. Tel 290.
CHEHALIS
Shirley, Mrs Nellie Joy CS 10-4 Security blg. Tels 42; 379 R.
COLVILLE
Bronson, Mrs Mary C. CS 1-4 S Cedar st. Tel 943.
ELLENSBURG
Beatty, Mrs Susie A. CS.
EVERETT
Cowan, Mrs Anna M. CS 1232 Grand av.
Missimer, Mrs Mabel E. CS 10-2 2118 Rucker av. Tel Red 1476.
Proctor, Mrs Alice E. CS 1-4.30 418 Colby blg. Tels Main 215; res Black 451.
Sheridan, Mrs Nettie Pendleton CSB (teacher) 1-4.30 Colby blg. Tel Main 256.
Waddell, Robert CS 1131 Colby av.
Williams, Miss Grace L. CS 314 Commerce blg.
KIRKLAND
Neely, Mrs Florence Lilian CS 10-5 Market and Calhoun sts. Tel Black 893.
MOUNT VERNON
Barringer, Mrs Estella CS 914 Cleveland av. Tel 2051.
NORDLAND
Stevens, Mrs Ida A. R. CS.
PORT ANGELES
Appleton, Mrs Minnie M. CS 10-3 308 Front st. Tel 183.
Hatch, Mrs Alfa CS 11th and Laurel sts.
Totman, Mrs Josephine Quinton CS 318 W 4th st. Tel 10.
PORT TOWNSEND
Hinds, Mrs Martha J. CS 841 Maple av. Tel.
PROSSER
Sloppy, Mrs Estelle CS Tel 522.
SEATTLE
Alexander, Mrs Edith S. CSB (teacher) 10-4 except Tues Sat 1263 Empire blg. Tel Ell. 3493. Res Sherwood apts. Tel Ell.4317. Cable Edisalex.
Anderson, Mrs Ida M. CS 10-1 Cedar Crest, Loyal Heights. Tel Sun. 0272.
Angel, Clinton I. CS 2014 4th av. Tel M. 3989.
Angus, William CS 11-4.30 3006 Arcade blg. Tels Main 1961; res Cap. 1119.
Armstrong, Allen H. CSB (teacher) 10.30-4 924 Joshua Green blg. Tel M. 0748.
Armstrong, Mrs Harriett Morton CS 924 Joshua Green blg. Tel M. 0748.
Ashenfelter, Mrs Lida M. CS 4711 6th av, NE. Tel Ken. 3080.
Baker, Mrs Frances C. CS 1703 12th av. Tel.
Bass, Mrs Elizabeth E. CS 1235 8th av, W. Tel Gar. 2239.
Black, Miss Pearl E. CS 563 Empire blg.
Brierly, Mrs Mary L. CS 11-6 1607 Empire blg. Tels Main 2265; res Ell. 6069 J.
Brown, Mrs Nina I. CS 10.30-4 520 Haight blg. Tel Main 4567.
Brownlee, Mrs Mary V. CS B. 10 Hollister apts.
Brueggerhoff, Mrs Ada CS 12-5 824 Leary blg. Tels Main 4164; res Ken. 408.
Bugge, Mrs Adaline G. CS Moore hotel. Tel M. 7400.
Chezum, Mrs Frances G. CS 11-3.30 1059 Empire blg. Tel Main 4346.
Clark, Mrs Myrtle P. CS 112 N 78th st. Tel Sunset 5124.
Colby, Charles Warren CS 967 Empire blg.
Colby, Mrs Emma G. CS 10-4 967 Empire blg. Tels Elliott 4306; res East 4492.
Corcoran, Mrs Mary E. CS The Moore hotel.
Craven, Edwin W. CS 1267 Empire blg.
Crittenden, Mrs E. Florence CS Beverly ct, 419 Queen Anne av. Tel Gar. 4686.
Dale, Mrs Ethyl Young CS 10-5 314 Haight blg. Tel Ell. 1972. Res 1063 Ewing st. Tel North 1397.
Deamer, Miss Eugenia H. CS 705 Haight blg.
Derr, Mrs Minnie Celia CS 1-4 Tues Thurs 865 Empire blg. Tel Main 2084.
Downing, Mrs Blanche CS 2068 23d av, N.
Drake, Lewis M. CS 860 Empire blg. Tel Main 2659.
Espe, Mrs Minnie E. CS 323 29th av, N. Tel East 0788.
Fay, Mrs Ella P. CS 10-3 Haight blg. Tel Main 2420.
Foster, Mrs Florence K. CS 10-4 616 Haight blg. Tel Main 3475.
FuSon, Miss Josephine C. CS 313 10th av, N.
Gilkey, Mrs Elizabeth CS 10-2 408 Haight blg. Tel Ell. 4978.
Goinges, Mrs Letta CS 6908 28th av, NW. Tel Sunset 2347.
Griffith, Mrs Rubena V. CS 708 W Prospect st. Tel Gar. 1369.
Guercio, Mrs Bessie Inez CS 10-5 958 Empire blg. Tels Main 6251; Gar. 4948.
Gunnison, Mrs Lena Cobb CS 10-4 866 Empire blg. Tel Ell. 0309. Res Sorrento hotel. Tel Main 2761.
Guthrie, Miss Anna Lorraine CS Moore hotel. Tel Main 7400.
Haskell, Mrs Rose D. CS 10-5 Haight blg. Tels Main 0789; res Ken. 2263.
Haviland, Byron B. CS 1051 Empire blg. Tel Main 7618.
Hawkins, Mrs Emma Agusta CS 9-5 617 Minor av. Tel Main 4349.
Hawley, Mrs Adela S. CS 3010 Arcade blg.
Hensley, Mrs R. Ella CS 11-5 University State bnk blg. Tel Ken. 0118.
Higginson, Mrs Effie M. CS 11-4 except Thurs 1522 45th av, SW. Tel West 0866.
Holman, Mrs Fannie Robinson CS 862 Empire blg. Tels Main 5041; res Main 7400.
Hoyt, Mrs Florence A. CS 7411 Bagley av. Tel Ken. 3242.
Jackson, Mrs Bessie CS 11-5 543 The Windsor apts.
Jackson, Mrs Mathilda J. CS 11-3 except Sat 604 Sheridan apts. Tel Ell. 4152.
Jaquith, Mrs Minnie T. CS 563 Empire blg.
Johnson, Mrs Anna CS 10.30-4 Tues Thurs Fri 4616 Bennett st. Tel Ranier 0314.
Kinnane, Mrs Margaret B. CS Empire blg. Tel Main 2084.
Kinney, Mrs Lula G. Heinz CS 1064 Empire blg. Tel Main 1585.
Lee, Mrs Eunice H. CS 867 Empire blg. Tel Main 2752.
Leverich, Mrs Lottie A. CS 605 Haight blg. Tel Main 6112.
Leyman, Mrs Margaret D. CS 1712 46th st, SW. Tel West 1389.
Madson, Mrs Mary E. CS 551 Empire blg.
McCarty, Mrs Alice S. CS 5348½ Ballard av. Tels Sunset 0192; res Sunset 0155.
McIntyre, Miss Mae CS 716 Moore hotel. Tel Main 7400.
Metzner, Mrs Elva E. CS 6658 E Greenlake blv. Tel Ken. 1121.
Middleton, Mrs Emma C. CS 503 N 61st st. Tel Sun. 1969.
Moodie, William Leslie CS 1063 Empire blg. Tels Ell. 3962; res Bea. 1623.
Moore, Miss Mabel M. CS Moore hotel. Tel M. 7400.
Morse, Mrs Nettie E. CS 951 Empire blg. Tels Main 1217; res East 6969.
Paul, Mrs Christine CS 1264 Empire blg. Tels Main 5458; res Cap. 3388.
Pearsall, Mrs Marion C. CS Madison hotel. Tel.
Platt, Mrs Alice M. CS 10-4 303 Haight blg. Tel M. 5732.
Playter, John E. CSB (teacher) 9-5 863 Empire blg. Tel Main 5041. Res 724 Moore hotel. Tel Main 7400.
Playter, Mrs Nellie G. CS 10-4 863 Empire blg. Tel Main 5041.
Reilly, Mrs Ida CS 10-5 851 Empire blg. Tel Main 2726.
Ridgway, Mrs Anna C. CS 10-4 526 Haight blg. Tel Main 4061.
Ross, Mrs Gertrude CS Seahurst pk. Tel Glen. 1594 J-3.
Sargent, Mrs Rea D. CS 861 Empire blg. Tel Main 3350.
Sauer, Mrs Anna M. CS 2580 5th av, W. Tel Gar. 1384.
Scott, Mrs Irene CS 10-3 except Sat 1949 5th av, W. Tel Gar. 0651.

SEATTLE
Sergeant, Mrs Genevieve CS 705 Haight blg.
Sheets, Mrs M. Blanche CS 712 Eitel blg.
Sheldon, Mrs Abbie J. CS 1-4 1065 Empire blg. Tel Main 2374.
Sheldon, William K. CSB (teacher) Empire blg. Tel.
Shriver, Miss Anna CS 606 McKelvey apts. Tel Ell. 0684.
Siegfried, Mrs Lou-Vee B. CS 2663 9th av, W.
Sims, Mrs Ethel May CS 1601 Grand av. Tel East 3626.
Slater, Miss Mary CS Empire blg. Tels M. 6382; W. 4429.
Startzman, Miss Mary M. CS 10-2 414 Yale av, N. Tel Cap. 3584.
Stevens, Mrs Jennie M. CS 825 Leary blg. Tels Main 0017; res Cap. 1145.
Terry, Miss Roberta Lee CS Empire blg.
Thomas, Miss Anne H. CS 1215 Columbia st.
Tuck, Mrs Frances J. CS Windsor apts.
Tuerke, Mrs Marie E. CS 11-4 762 Empire blg. Tel Main 3904.
Upper, Mrs Augusta CS 9-4.30 722 Madison st. Tel Main 3572.
Vose, Mrs Lillian L. CS 524 Haight blg.
Walker, Mrs Cora A. CS 422 Haight blg.
Walker, Mrs Margaret Mason CS 621 Joshua Green blg. Tels.
Walker, Samuel Ellery CS 422 Haight blg.
Wilson, Mrs Gertrude CS 10-5 1151 Empire blg. Tel Main 3753. Res Moore hotel.
Wilson, Norman C. CS mornings 2623 3d av, W. Tel Gar. 3712.
Wright, Miss Beatrice CS 10-4 1063 Empire blg. Tel Ell. 3962. Res Moore hotel. Tel Main 7400.
Young, Miss Fanny M. CS 5225 19th av, NE.
Young, Miss Henriette G. CS 5225 19th av, NE.

SEDRO WOOLLEY
Caskey, Mrs May R. CS 9-4 501 Talcott st.
Condy, Mrs Esther P. CS 429 Talcott st.

SNOHOMISH
Bakeman, Mrs Louise CS 317 av B. Tel 693.

SPOKANE
Baker, Miss Ida L. CS 426 Auditorium blg. Tel Main 3502.
Boardman, Mrs Anna R. CS 9-1 except Wed Fernwell blg. Tel Main 5437.
Bowers, Mrs Nellie A. CS 522 Fernwell blg. Tels Main 5437; res Main 5168.
Brodie, Mrs Lucy G. CS 1-4 615 Hyde blg. Tels Main 3920; res River. 1415.
Burke, Mrs Rachel S. CS W 516 4th av.
Cahill, Thomas J. CS 10-4 606 Spokane Sav and Loan blg. Tel Main 1208.
Cannon, Mrs Fanny Brown CS 10-4 W 1422 9th av. Tel Riverside 3531.
Carruthers, Mrs Maria CS 26 Wilson apt, Wall st. Tel River. 2344.
Chamberlin, Mrs Amanda B. CS Wellington apts. Tel Riv. 153.
Child, Mrs Susan CS 2506 W Pacific av.
Davies, Mrs Louisa B. CS E 813 Augusta av.
Davis, Mrs Virginia CS 10-5 1403 10th av.
Gregg, Miss Metta A. CS 9-1 615 Hyde blg. Tels Main 4805; res Max. 2918.
Hindman, Mrs Bessie M. CS Jefferson hotel. Tel Main 562.
Ingram, Mrs Sarah J. CS 10-4 W 23 Nora av. Tel Max. 3712.
Lachmund, Mrs Bessie O. CS S 1226 Cedar st. Tel River. 3277.
Litsey, Mrs Minnie B. CS 1117 E Baldwin av. Tel Glen. 2070 R.
Lund, Olof CS S. 516 Arthur st. Tel High 590.
Macy, Miss Elizabeth G. CS 520 Fernwell blk. Tel Main 2479.
McLaughlin, Mrs Sarah Jane CS 516 W 4th av.
Patterson, Mrs Alice Christy CS W 203 15th av. Tel River. 252.
Renshaw, Paris H. CSB (teacher) 12-4 324 Hutton blg. Tels M. 2975; res River. 885.
Thompson, Joseph W. CS 1-4; Mon 10-4 509 Hutton blg. Tels Main 1216; res River. 3357.
Thompson, Mrs Martha Sutton CSB (teacher) 10-1 except Mon 509 Hutton blg. Tels Main 1216; res River. 3357.
Watts, Mrs Gertrude M. CS 1.30-5 615 Hyde blg. Tels Main 4805; res River. 153.
Wright, Miss Mary Louise CS postal address.
Wright, Mrs Sophie W. CS 305 Peyton blg. Tel Main 2944.

STEVENSON
Dobbs, Mrs Carrie D. CS P O Box 21.

TACOMA
Ashby, Mrs Dell 314 N. J. st. Tel M. 2271.
Baker, Mrs Mabel CS 1305 6th av. Tel M. 8054.
Barr, Mrs Susan Stevenson CS 210 N Yakima av. Tel Main 6780.
Berkman, Miss Effie V. CS 401 Perkins blg.
Hiatt, James F. CS 215 Broadway. Tel Main 5415.
Hotchkin, Mrs Nellie J. CS 445 So E st. Tel Main 5387.
Jacobs, Mrs Ida May CS 12-5 except Sat 824, 25 Puget Sound bnk blg. Tel M. 3533.
Kenworthy, Mrs May CS 5601 N 45th st.
Kraft, Charles F. CS W R Rust blg.
Mann, Matthew G. CSB (teacher) 7558 40th st.
McKenzie, Mrs Louise CS 10-5 925 Fidelity blg. Tel Main 3093. Res Interlaaken dr. Tel Madison 176 R3.
Nicewanger, Mrs Blanche CS 12-4 1016 Rust blg. Tel M. 2687.
Roden, Mrs Mary Alice CS 1-5 926 Fidelity blg. Tels Main 431; res Proctor 2366.
Rousseau, Mrs Annie J. CS Bostwick annex. Tel M. 5613.
Steere, Mrs Cora I. CS 1-4 Mon Wed Fri 318 Calif. blg.
Sullivan, Mrs June CS 12-4 405 Fidelity blg. Tel Main 3295.
Thomas, Mrs Eva V. CS 419 Calif. blg.
Trimble, Mrs May CS 11-4 921 Fidelity blg. Tel Main 1906.
Weaver, Mrs Orpha F. CS 4612 S Kay st. Tel Mad. 2153.
Wilson, Mrs Elizabeth E. CS 10-12, 1-4 613 S Jay st. Tel M. 5360.

WALLA WALLA
Burr, Miss Mary E. CS 380 S 4th st. Tel 902.
Duckworth, Mrs Ella M. CS 1-4 406 Drumheller blg. Tel 1268. Res 624 Juniper st. Tel 2504.
Onstine, Mrs Lydia Roxana CS 121 E Sumach st. Tel 2708.

WENATCHEE
Hohaus, Mrs Minnie CS 10-3 26 Adams st. Tel Black 992.

YAKIMA
Cole, Mrs Minnie E. CS 2-4 215 S 6th st. Tel 876.
Hawkey, Mrs Sydney V. CS 10-4 1st National bnk blg. Tel 1992.
Marvin, Mrs Isabelle CS 14 Wilson blg. Tel 187.
Thompson, Mrs May 406 S 15th av. Tel 1849 J.

West Virginia

BUCKHANNON
Simpson, Mrs Mary C. CS 12 N Locust st. Tel 204.

CHARLESTON
Brown, Mrs Jessie Frances CS 4 Sparks apt, Delaware av.
Caruthers, Mrs Alice Troxell CS 1313 Quarrier st.
Good, Mrs Virginia Edmond CS 1607 Franklin av. Tel 1588.
Straehley, Mrs Lena May CS 11-2 1607 Franklin av. Tel Cap. 5759.

CLARKSBURG
Meek, Mrs Emma B. CS 511 Buckhannon av. Tel 573.
Vickers, Mrs Sarah CS 411 Stanley av. Tel 405 R.

HUNTINGTON
Schulze, Mrs Margaret CS 1419 7th av. Tel 1981.
Smith, Mrs Laura Hadley CS 1227 6th av. Tel 2871.

KENOVA
Mercer, Mrs Dona Davidson CS. Tel 82.

MORGANTOWN
Dering, Mrs Lucy M. CS 423 N Willey st. Tel 1325.

PARKERSBURG
Fitzhugh, Mrs Nora W. CS 1213 Ann st. Tel 1318.
St. Clair, Mrs Sarah Eveline CS 1-5 125 8th st. Tel 524.

SHEPHERDSTOWN
Pierce, Mrs Eugenia CS.

WELLSBURG
Beebe, Mrs Louisa CS 714 Commerce st. Tel 227 J.

WHEELING
Miller, Mrs Marie CS Beech Glen. Tel 328 J.
Rogers, Mrs Essie E. CS 1126 Eoff st. Tel Whg. 1206 R.

Wisconsin

APPLETON
Fredrich, Mrs Anna E. CS 752 Durkee st. Tel 1936.
Le Richeux, Mrs Rose E. CS 492 John st. Tel 2998.
Willson, Mrs Clara L. CS 819 Rankin st. Tel 1126.

BELOIT
Hunt, Miss Minnie E. CS 422 Bluff st.
Martin, Mrs Alice CS Riverside drive. Tel 34 R 11.
Rosenblatt, Mrs Mary CS 1015 Chapin st. Tel 348.
Sherwood, Miss Annie Marion CS 755 Parker av. Tel 1827.
Stevens, Mrs Addie Corey CS 1012 Vine st. Tel 1760.

CHIPPEWA FALLS
Cook, Miss Pearl H. CS 117 N Bridge st.

DARIEN
Tubbs, Mrs Blanche L. CS Beloit rd. Tel 19-4.

DELAVAN
Turner, Alvah J. CS 9-12, 2-5. Tel 226.

EAU CLAIRE
Nourse, Miss Laura C. CSD (teacher) 9-12 318 Gray st. Tel 875.
Skeels, Mrs Mary Helen CS 1239 S Farwell st. Tel 1476.

EVANSVILLE
Warrick, Mrs Harriet CS. Tel 809 F 13.

FOND DU LAC
Doms, Charles F. CS 1 S Main st. Tel 919.
Kellogg, Mrs Gertrude C. CS 109 4th st.
Phinney, Mrs Anna B. CS 108 6th st. Tel 3292.

GREEN BAY
Bast, Mrs Edith CS 345 N Chestnut av. Tel 1990.
Bogen, Don Arthur CS 504 Herrick blg. Tels 5270; res 2727.
Green, Mrs Carrie M. CS 1000 S Jackson st. Tel 4262.
Pamperin, Miss Sophia C. CS 9-4 702 Bellin blg. Tel 2200. Res 227 S Jackson. Tel 2200-2.

JANESVILLE
Atwood, Mrs Alta Doty CS 209 S Jackson st. Tel 484.
Burch, Mrs Etta CS 703 Milwaukee av.
Lutz, Mrs Helen R. CS 414 Race st. Tel 813.
Sherer, Mrs Helen C. CS 408 N Jackson st.

JEFFERSON
Garfield, Miss Ellen Rebecca CS Tel 216.

KENOSHA
Johnson, Mrs Bena C. CS 602 Edward st. Tel 1056.
Sammons, Mrs Bessie S. CS 453 Market st.

LA CROSSE
Aepli, Mrs Lucy M. CS 928 Rose st. Tel 1815 A.
Bunting, Miss Alice I. CS 10-12 1139 State st. New tel 1667 M.

LA CROSSE
Richmond, Mrs Mary J. CS 928 Rose st. New tel 1815 A.

MADISON
Benthusen. Mrs Emma CS 1054 Sherman av. Tel 6388.
Bingenheimer, Mrs Penelope H. CS 424 N Pinckney st.
Bresee, Mrs Catherine E. CS 306 Norris ct. Tel 1602.
Harrison, Mrs Lucie Pauline CS 509 N Henry st. Tel Bad. 2074.
Jones, Mrs May Bennett CS 146 Prospect av. Tel Bad. 2414.
Post, Mrs Lotte Eddy CS 206 E Mifflin st. Tel B. 1135.
Ross, Mrs Virginia CS 109 W Gilman st. Tel F 2047.
MARINETTE
Johnstone, Mrs Frankie M. CS 1864 Liberty st. Tel 782.
Longfellow, Mrs Alice Eden CS 1434 Newberry av. Tel 380 J.
MARSHFIELD
Jones, Mrs Viola L. CS 208 W 4th st. Tel 717.
MERRILLAN
Weld, Salem E. CS.
MILTON
Wilbur, Miss Irene K. Plumb st. Tel 274.
MILWAUKEE
Bangs, Miss Gussie E. CS Apt 6, 2212 State st. Tel West 1202.
Bergch, Mrs Belle M. CS 9-1 1281 Stowell av. Tel Edge. 937.
Blackburn, Mrs Esther CS 634 33d st. Tel.
Bow, Mrs Henrietta E. CSB (teacher) 3-5 491 Olive st, Shorewood. Tel Edge. 52.
Brand, Mrs Amelia R. CS 117 Farwell av, apt C. Tel Lake 3835.
Castle, Mrs Frances Gould CS 634 Downer av.
Cocroft, Mrs Rosella CS 180 23d st. Tel W. 2734.
Cohn, Mrs Fannye Elsner CS 238 15th st. Tel Grand 3018.
Cunningham, Miss Susan CS 381, 377 Jefferson st. Tel Bdwy. 854.
Devos, Mrs Mabel H. CS 703 1st Wis. Nat bnk bldg. Tel Bdwy 924.
Dexheimer, Miss Ellen M. CS 411 Lafayette pl.
Downer, Mrs Asla M. CS 97 Farwell av.
Ehlert, Mrs Amanda M. CS 667 47th st. Tel Kil. 8384.
Frank, Herbert L. CS 121 Wisconsin st. Tel Broadway 892.
Gelbke, Mrs Lenora CS 10-2 Mon Wed Fri 1146 Wells blg. Res 4025 Vliet st.
Greenleaf, Edwin V. CS 82 Wisconsin st.
Greenleaf, Mrs Gertrude C. CS 82 Wisconsin st. Tel Bdwy 2929.
Hambright, Mrs Lucy G. CS 889 Hackett av. Tel Edge. 852.
Hannig, Robert Carl CS 9-12; Tues Fri 7-9 3007 McKinley blv. Tel West 6258.
Hatch, Mrs Bertha N. CS 1079 Murray av.
Hays, Frank J. CS 711, 425 E Water st.
Hays, Mrs Mary Catharine CS 567 Hartford av.
Hewitt, Mrs Julia CS 533 Lake dr.
Hughes, Hugh S. CS by appointment 2918 Chestnut st. Tel West 4488.
Johnson, Albert J. CS 522 48th st. Tel Kil. 3133.
Jones, Mrs Ida May CS 703 1st Wis. Nat bnk blg. Tel.
Jones, William C. CS 703 1st Wis. Nat bnk blg. Tel.
Kramer, Mrs Julia CS 425 Park pl. Tel Lake. 1446.
Kuenzli. Mrs Rose A. CS 837 Hackett av. Tel Edge. 22.
Lord, Mrs Emma E. CS 227½ 32d st. Tel West 1111.
Martin, Mrs Margaret C. CS 474 Cass st.
McGlasson, Mrs Emma CS 356 33d st. Tel West 3193.
McMillan, Mrs Agnes CS 88 17th st. Tel West 6555 R.
Meltzer, Miss Ida W. CS 9-2 459 Juneau pl. Tel Bdwy. 1652.
Michaelis, Mrs Marie CS 9-12 813 Hadley st. Tel Linc. 1190.
Moder, Mrs Julia CS 679½ 31st st.
Nichols, Miss Emma C. CSB (teacher) 212 Cudahy apts, 459 Juneau pl. Tel Main 3937.
Owen, William H. CS 192 22d st. Tel West 1151.
Pipkorn, Miss Martha E. CS 9-2 888 Hackett av. Tel Edge. 521.
Raney, Mrs Julia A. CS 168 Farwell av. Tel.
Reed, Frank Ellis CS 9-1 27 Cawker blg. Tel Grand 3410.
Sawyer, Mrs Jennie E. CSD (teacher) 164 Chambers st.
Schoen, Mrs Rosa CS 922 Grant blv. Tel Kil. 5390.
Schutte, Henry A. CS 804 Farwell av. Tel Edgewood 1258 W.
Simpkins, Mrs Belle Welton CS Martin hotel.
Stroble, Mrs Amalia E. CS 3107 Highland blv. Tel West 3224.
Thode, Miss Dora CS 3307 Cedar st. Tel.
Tobey, Miss Emelyn M. CSD (teacher) 395 Summit av, apt F. Tel Lake. 866.
Traver, Mrs Jennie B. CS 846 Wells blg.
Underwood, Francis G. CS 9-12 415 Kane pl. Tel Lake. 2312.
Ward, Mrs A. Elise CS 696 Prospect av.
Watkins, William G. CS 188 Knapp st. Tel.
Weatherbee, Mrs Imogene CS 802 Murray av. Tel Edge. 808.
Whalen, Miss Ella Fay CS 1146 Wells blg. Tel Bdwy. 3241.
Wiens, Mrs Ida H. CS 2728 Wells st. Tel West 5228.
Woodford, Fred Truman CSB 380 Kane pl. Tel Lake 57.
OSHKOSH
Craft, Mrs Jessie E. CS 102 Franklin av.
PLYMOUTH
Volquarts, Mrs Kathryn R. CS 105 Summit st. Tel 468.
PORTAGE
Foogman, Miss Anna B. CS 226 W Carroll st.
RACINE
Hatherell, Byron S. CS 944 Wis. st. Tel 2240.
Lang, Mrs Carrie P. CS 1428 College av. Tel 718.
Lewis, Mrs Ella L. CS 736 Lake av. Tel 7076.
RHINELANDER
Rathbun, Mrs Lina L. CS S Baird av. Tel.
RICE LAKE
Johnson, Mrs Hattie CS 9 E Knapp st.
SHEBOYGAN
Campbell, Mrs Mary A. CS 1315 N 4th st.
Schissler, Miss Anna L. C. CS 1214 S 13th st. Tel 1573 W.
Schissler, Mrs Emma Hahn CS 327 Niagara av. Tel 683 W.
Vollert, Mrs Antonie M. CS 423 Niagara av.
SUPERIOR
Denton, Mrs Stella J. CS 1602 Ogden av. Tel Broad 133.
WATERTOWN
Gomoll, Miss Elfrieda J. CS 9-4 211 College av. Tel 289 W.
WAUPACA
Lea, Mrs Adell M. CS postal address 414 S Main st.
WAUPUN
Jones, Miss Eva D. CS 564 E Main st. Tel.
WAUSAU
Ryan, Miss Margaret CS 810 Franklin st. Tel 3967.
WAUWATOSA
Haney, Mrs Mary H. CS 81 Washington st. Tel 503.
Kuney, Mrs Ida CS 488 58th st. Tel Blue Mound 1474.
Mills, Mrs Jessie M. CS 364 Maple ter. Tel 175.
WEST ALLIS
Strube, Mrs Nellie CS 540 56th av. Tel 1061 J.
WHITEWATER
Fowler, Mrs Matilda Case CS 100 North st.

WYOMING

CASPER
Holt, Mrs Phebe R. CS 534 S Durbin st. Tel 1731 R.
Moore, Miss Mae E. CS 632 S Grant.
CHEYENNE
Day, Mrs Ida Estella CS 1914 Central av. Tel 760.
Thompson, Mrs Laetitia M. CS 2016 Capitol av. Tel 1683.
GREYBULL
Wilson, Mrs Nelle Cowles CS L. B. 499. Tel 68.
SHERIDAN
Caldwell, Mrs Olive CS 528 W Burkett st.
Faulkner, Mrs Margret CS 738 N Main st. Tel 1191.
Johnson, Clyde CS 947 Sumner st. Tel 1053 J.

SOUTH AMERICA

ARGENTINA

BUENOS AIRES
Davies, Mrs Florence CS 12-15 except Sat Balcarce 252. Tels Bel. 2805; Av. 2264.
Prada, Mrs Ernestina W. CS 3-5 Mon Wed Fri 1980 Cangallo, App. 14 (lift). Tels 3992 Riv.; res 37 Monte Grande.

CHRISTIAN SCIENCE NURSES

The nurses whose cards appear in these columns are members of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A., and they are amenable to its discipline. It is expected that nurses will read Instructions on pages v and vi of this periodical.

The letters C. S. after an advertiser's name designate one who has had class instruction from an authorized teacher of Christian Science.

ENGLAND

HERTFORDSHIRE

WATFORD
Browne. Miss Lilian M. CS 164 St Albans rd. Tel 319.

LANCASHIRE

LIVERPOOL
French, Miss Mabel CS 151 Upper Parliament st. Tel Royal 732.

LONDON

LONDON
Byford, Mrs Bertha CS 43 Richmond rd, Bayswater W. 2. Tel Park 854.
Gilbert, Miss Eleanor M. CS 39 Heath st, Hampstead NW. 3. Tel Hamp. 2933.
Norton-Nisbett, Miss Winifred CS 29 Caroline st, Eaton ter, SW. 1. Tel Vic. 5463.
Woollatt, Miss Blanche CS 179 Westbourne grove, Bayswater W. 11. Tel Park 837.

UNITED STATES

CALIFORNIA

HOLLYWOOD
Maguire, Miss Emma A. CS 1544 Fuller av. Tel 2441.

LOS ANGELES
Shumway, Mrs A. Adelaide H. CS 2617 Halldale av. Tel 74933.

LOS ANGELES
Taylor, Miss Clara Bell CS 4574 Toland way. Tel Carvanza 2883.
PASADENA
de la Mer, Mrs Lida Louisa CS 140 S Madison av. Tel F. O. 4344.
SAN FRANCISCO
Riley, Mrs Mary B. CS 547 Alvarado st. Tel Mission 2966.

CONNECTICUT

MILFORD
Parmelee, Miss Minnie Elizabeth CS 20 Center st. Tel 121-2.

GEORGIA

ATLANTA
Grant, Miss Julia Elizabeth CS 491 N Jackson st. Tel Hem. 5509 X 2.

ILLINOIS

CHICAGO
Atkins, Mrs Nellie Bliss CS 6235 Ingleside av. Tel Fair. 2052.
Baker, Milton H. CS 1333 E 53d st. Tel Black. 392.
Bryson, Miss Daisy Bell CS 6946 Yale av. Tel Norm. 5214.
Gerbig, Miss Amelia E. CS 4624 N Ashland av. Tel Ravens. 8215 J.
Kotzenberg, Miss Margaret CS 4531 Oakenwald av. Tel Kenw. 3316.
McHenry, Mrs Mary M. CS 438 E 46th pl. Tel Drex. 9484.
Munson, Miss Florence L. CS 1047 Balmoral av. Tel Sun. 5740.
Roth, Miss Emma M. CS 1113 E 62d st. Tel Dor. 6623.
Watrous, Miss Cora CS 603 Addison st. Tel Well. 9273.
Wilson, Ralph M. CS 3978 Ellis av. Tel Ken. 1543.

INDIANA

INDIANAPOLIS
Dill, Miss Barbara CS 1530 N Dearborn st.
LA PORTE
Waters, Miss Esther H. CS 437 Pine Lake av.

IOWA

SIOUX CITY
Black, Miss Elsie CS 1214 19th st. Auto tel 4682.

MAINE

BANGOR
Wright, Miss Hannah M. CS 69 Highland av. Tel 454.
PORTLAND
Wilkinson, Miss Grace M. CS 27 Glenwood av. Tel 5406 X.

MASSACHUSETTS

ALLSTON
McMurray, Miss Elizabeth S. CS 24 Idlewild st. Tel Brook. 4114 J.
BOSTON
Anderson, Mrs Jennie C. CS 28 Westland av. Tel Cop. 5675 R.
Barrett, Albert W. CS 41 St Botolph st. Tel B. B. 1579.
Burrows, Miss Mary Esther CS 61 Falmouth st. Tel B. B. 3173.
Cole, Miss Jennie G. CS 14 Howland st. Tel Roxbury 5716 M.
Dogherty, Miss Florence CS 25 Norway st. Tel Cop. 4836 R.
Frees, Mrs Mary E. CS 9 Batavia st. Tel Cop. 4977 W.
Gleason, Leon C. CS 64 Hemenway st. Tel Cop. 4983 M.
Hare, Miss Mary Evelyn CS 352 Riverway. Tel Brook. 6117 W.
Laidlaw, Mrs Annette CS 9 Batavia st. Tel Copley 4977 W.
Michels, Miss Anna L. 9 Norway st. Tel Cop. 8059 J.
Paradise, Miss Josephine CS 913 Boylston st. Tel Cop. 3423 R.
Rellstab, Miss Barbara CS 14 Howland st. 21. Tel Rox. 5716 M.
Sherman, Mrs Carrie W. CS 53 Norway st. Tel Cop. 4812 W.
Sutton, Miss Katharine CS 87 St Stephen st. Tel B. B. 4935.
Wetmore, Miss Ada Covey CS 215 Huntington av. Tel B. B. 1963.
BRIGHTON
Clark, Miss Ida B. 1301 Commonwealth av. Tel Brighton 4713 J.
BROOKLINE
Blakeney, Miss Gertrude CS 1571 Beacon st, 47. Tel 3594.
Bowditch, Miss Josephine Earle CS 69 Summit av. Tel 6313.
Skinner, Miss Sadie Jernegan CS 9 Corey rd. Tel 1815 J.
Tirrell, Mrs Bothilda CS 352 Washington st. Tel 1589 M.
CAMBRIDGE
Hodgson, Mrs Helen L. CS 8 Sumner rd. Tel Univ. 3631 W.
Hydren, Miss Brita C. CS 2 Walker ter. Tel Univ. 8780.
NORTH WEYMOUTH
Gooch, Miss Louise C. 208 North st. Tel 0812 W.
ROXBURY
Dawson, Mrs Lulu S. CS 3 Ruthven st. Tel 4895.
SOMERVILLE
Nay, Mrs Nellie C. CS 453 Broadway. Tel Mystic 1925 M.
SOUTH WEYMOUTH
Kimball, Miss Susie E. CS 173 Pond st.
SPRINGFIELD
Vaughn, Miss Jennie CS 32 Wilbraham av.
WAKEFIELD
Wilson, Miss Corabel CS 18 Church st. Tel Crystal 128 M.
WATERTOWN
Gordon, Miss Mary Elizabeth CS 7 Chester st. Tel Newt. N. 3719 M.
WELLESLEY
Porter, Miss Josephine H. CS 24 Linden st. Tel 417 J.
WINTHROP
Stephenson, Miss Elisabeth S. CS 26 Seymour st. Tel Ocean 1063 M.

MICHIGAN

DETROIT
Dunn, Miss Nancy R. CS 12840 2d av. Tel Hemlock 5128 R.
Kidd, Miss Cora Pearl CS 651 W Hancock av. Tel Glen. 608 J.
Michel, Miss Nellie E. CS 142 Leicester ct. Tel Market 4160.

MINNESOTA

MINNEAPOLIS
Elliott, Mrs Beulah B. CS 2634 Portland av.

MISSOURI

KIRKWOOD
Schubert, Miss Annie 21 Edwin av. Tel 561 W.

NEW HAMPSHIRE

MANCHESTER
Bean, Miss Carrie E. CS 653 Silver st. Tel 2997 W.

NEW JERSEY

CAMDEN
Hardwick, Miss Mary L. CS 407 N 2d st. Tel 3789 W.
McConnell, Miss Bertha G. CS 119 N 23d st. Tel 2643 M.

NEW YORK

NEW YORK
Bertrand, Frank 131 W 96th st. Tel River. 4077.
Brams, Miss Mabel Josephine CS 164 E 61st st. Tel Plaza 0492.
Copeland, Miss Effie M. L. CS 214 W 70th st. Tel Col. 6130.
Copeland, Miss Minnie L. CS 214 W 70th st. Tel Col. 6130.
Dalrymple, Miss Maude Elizabeth CS 49 Clarmont av. Tel Cath. 5140.
Helm, Miss Marie E. CS 527 W 121st st, apt. 53. Tel Morn. 5073.
Levison, Miss Emily Hotel Latham, 28th st and 5th av. Tel M. Sq. 5470.
McClellan, Miss Jeannette CS 420 W 146th st. Tel Aud. 9357 W.
Pearce, Miss Edith 51 W 94th st. Tel River. 9980.
Rivers, Miss Mabel CS 614 W 177th st. Tels Wads. 0868; Bill. 1462.
Spaulding, Miss Eleanor C. CS 444 Manhattan av. Tel University 2466.
Turner, Mrs Mae CS 105 W 75th st. Tel Schuy. 2295.
Van, Miss Kathleen CS 723 St Nicholas av. Tel Aud. 1790.
Waller, Mrs Maia F. CS 785 West End av. Tel River. 10020.

NORTH DAKOTA

MOHALL
Sorenson, Mrs Ruth CS Box 244. Tel 200.

OHIO

CLEVELAND
Bowers, Mrs Rose Wilbur CS 4311 Prospect av. Tel Rand. 5400.
MARION
Kelly, Mrs Elizabeth CS 325 Franklin st. Tel 2686.

PENNSYLVANIA

GERMANTOWN
Hulse, Mrs Ruth Baker CS 513 W Clapier st. Tel Wyo. 6454 W.
PHILADELPHIA
Lockwood, Mrs Clara 635 N 57th st. Tel Bel. 8417 J.
PITTSBURGH
Clayton, Mrs Mary R. CS 1415 Mellon st. Tel High. 6935 R.
Kirk, Miss Willa M. CS 14 Brownell st. Tel Schen. 4080 M.
Pearson, Mrs Irene Layton CS 708 Md. av. Tel Schen. 4168 J.
POTTSTOWN
Campbell, Miss Annie C. CS 62 S Hanover st.
WEST PHILADELPHIA
Fielder, Miss Alberta C. 6239 Carpenter st. Tel Wood. 1591 J.

TEXAS

BEAUMONT
Darr, Mrs Adaline CS Heisig apt. Tel 545.
HOUSTON
Gilbert, Mrs Florence Ethel Gen. del.

VERMONT

MORRISVILLE
Wood, Miss M. Maybelle CS Tel 136.

VIRGINIA

RICHMOND
Marks, Mrs Florence M. CS 2905 Park av.
Mickleborough, Miss Alice G. CS 3207 Grove av.

WASHINGTON

SEATTLE
Gilbertson, Mrs Ragna W. CS Rainier Grand hotel. Tel Ell. 2801.
SPOKANE
Buckles, Miss Ada A. CS 517 S Washington st. Tel Riv. 3340.

AUTHORIZED CHRISTIAN SCIENCE LITERATURE

CURRENT CATALOGUE

"Science and Health with Key to the Scriptures" and all other published writings of Mary Baker Eddy are listed on the first and second pages of this *Journal.*

SPECIAL PAMPHLET—PERSONAL CONTAGION, also WHAT OUR LEADER SAYS. By Mary Baker Eddy. In large type on special paper, silk sewed. Single copy, prepaid, 10 cents. Reading room discount 20 per cent.

VEST POCKET FOLDER—WHAT OUR LEADER SAYS. By Mary Baker Eddy. Card folder, vest pocket size, single copy, prepaid, 5 cents. Reading room discount 20 per cent.

THE LIFE OF MARY BAKER EDDY—By Sibyl Wilbur. Cloth edition, 424 pages, single copy, prepaid, $2.50. Edition de luxe, $5.00. Reading room discount 20 per cent.

EDITORIAL COMMENTS ON THE LIFE AND WORK OF MARY BAKER EDDY—Articles from representative newspapers and other publications. 132 pages with index. Paper covered, single copy, prepaid, 15 cents. Reading room discount 20 per cent.

THE MOTHER CHURCH—A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston. By Joseph Armstrong. 107 pages. Illustrated. Single copy, prepaid, $1.50. Reading room discount 20 per cent.

CHRISTIAN SCIENCE: ITS LEGAL STATUS. A Defense of Human Rights—By Judge Clifford P. Smith. Paper covered, 128 pages. A general review of Christian Science with a table of statutory provisions relating thereto; also testimonies of Christian Science healing. Single copy, 15 cents. Reading room discount 20 per cent.

ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE—A pamphlet by Edward A. Kimball, C.S.D. The book consists of forty-six leaves, size 12x12 inches, embossed on one side only, and substantially bound. Price $1.35 each, postpaid, 20 per cent discount to reading rooms. Printed in Revised Braille for the blind, Grade One and a Half.

CHRISTIAN SCIENCE WAR TIME ACTIVITIES—A Report to the Board of Directors of The Mother Church by the Christian Science War Relief Committee. Cloth edition, 378 pages, rough-cut edges with gilt top, illustrated. Single copy, prepaid, $1.00. Reading room discount 20 per cent.

PAMPHLETS—Pamphlets will no longer be listed. but orders will be filled from stock on hand.

Pamphlets in foreign languages can be supplied in Danish, Dutch, French, German, Modern Greek, Italian, Norwegian, Russian, Spanish, and Swedish.

The price of these pamphlets is 5 cents a copy. Orders from Reading Rooms will be promptly filled at the usual discount of 20 per cent.

SHEET MUSIC—The following poems by Mary Baker Eddy have been set to music by special permission: "The Mother's Evening Prayer," 75 cents; "Christ My Refuge," 75 cents; "Love," 50 cents. These three are arranged for high and low voice in the same copy. Communion Hymn—"Saw Ye My Saviour?" (Johnson), 50 cents; "Blest Christmas Morn," 37 cents; "O'er Waiting Harpstrings of the Mind," 37 cents; "Shepherd, Show Me How to Go," 37 cents; "Saw Ye My Saviour?" (Root), 37 cents. The last five selections are published separately in high and low keys. State key desired. Reading room discount 20 per cent.

THE CHRISTIAN SCIENCE HYMNAL—A selection of words and music appropriate for use by Christian Science churches and societies. 312 pages, 242 hymns. Bound in cloth, half morocco, full morocco, and levant. Cloth, large size, single copy, prepaid, $1.15; half morocco, large size, single copy, prepaid, $1.40. Morocco, large size, single copy, prepaid, $4.50; levant, large size, single copy, prepaid, $5.50; pocket edition, 4⅝x6⅝, morocco, single copy, prepaid, $3.50. Reading room discount 20 per cent.

BIBLES—A catalogue of selected Bibles will be sent on request. Three Bibles in special bindings are listed on the last page of this periodical. Reading room discount 10 per cent.

BIBLE CONCORDANCES AND ENGLISH DICTIONARIES—Any standard Bible concordance or English dictionary will be ordered for customers on request. Reading Room discount of 10 per cent is allowed on Bible concordances only. No discount on dictionaries.

BOUND VOLUMES—Information regarding bound volumes of *Journal, Sentinel, Der Herold,* and *Le Héraut* will be furnished upon request. The Publishing Society is not at present in position to accept orders for binding periodicals into volumes. Local binderies usually can do this work satisfactorily. Title pages for the *Journal, Sentinel, Der Herold,* and *Le Héraut* will be furnished on application. Reading Room discount 10 per cent.

SUNDAY SCHOOL SUPPLIES—Improved class books for Sunday School use to record attendance, 5⅜x8¼, ruled pages for two years' record; registration enrollment cards for secretaries; linen lined collection envelopes, 8¼x4. Class record books, single copy, prepaid, 10 cents; coin envelopes, each, prepaid, 5 cents; one package of ten registration cards, prepaid, 5 cents. Reading room discount 20 per cent.

PHOTOGRAVURE OF MRS. EDDY—Photogravure of Mrs. Eddy, printed in three sizes on heavy plate paper. Eight-inch picture (mount 12x16), single copy, prepaid, $1.00; 12-inch picture (mount 15x20), single copy, prepaid, $2.00; 16-inch picture (mount 21x29), specially adapted for reading rooms, single copy, prepaid, $3.50. Also a new size portrait 7½x9½ inches, printed in sepia on white vellum and sepia on cream vellum, also in warm black on white vellum; price 50 cents each. Reading room discount 20 per cent.

PHOTOGRAVURE OF THE MOTHER CHURCH—Photogravure of The Mother Church edifices and the Publishing House with parkway in foreground. Size 16x24 (mount 23x34). Artist's proof with remarque on Japanese vellum, single copy, prepaid, $5.00. Same plate, no signature or remarque, on heavy India paper, single copy, prepaid, $3.50. Smaller reproduction of the above picture. Size 8½x13½ (mount 14x20). Printed on plate paper. Single copy, prepaid, $1.25. Reading room discount 20 per cent.

POST CARDS OF THE MOTHER CHURCH—Photogravure, 3½x5½, in sepia tint; an exact reproduction of the large photogravure of The Mother Church edifices and the Publishing House with parkway in foreground. Single copy, prepaid, 5 cents. Reading room discount 20 per cent.

LEATHER OPEN CASES—Black morocco cases for holding pocket size books. Small—For Bible, Science and Health, and *Quarterly;* or Science and Health, Miscellaneous Writings, Unity of Good and Other Writings, Christian Healing and Other Writings, each, prepaid, $2.50. Reading room discount 10 per cent.

Medium—For Bible, Science and Health, *Quarterly,* and Hymnal; or Science and Health, Miscellaneous Writings, Unity of Good and Other Writings, Christian Healing and Other Writings, and The First Church of Christ, Scientist, and Miscellany. Each, prepaid, $3.00. Reading room discount 10 per cent.

Large—For Bible, Science and Health, *Quarterly,* Hymnal, Miscellaneous Writings, Unity of Good and Other Writings, Christian Healing and Other Writings, The First Church of Christ, Scientist, and Miscellany, Christ and Christmas, and Poems. Each, prepaid, $5.00. Reading room discount 10 per cent.

LEATHER CLOSED CASES—Black morocco cases with handles, the same size as the small open case, each, prepaid, $5.25; with purse attached outside, each, prepaid, $5.50. Reading room discount 10 per cent.

LEATHER QUARTERLY COVERS—Black morocco (4½x6½ inches), each, prepaid, $1.55; with purse attached inside, each, prepaid, $1.75. Black morocco with celluloid writing tablet, each, prepaid, $1.65; the same style with purse attached inside, each, prepaid, $1.85. Reading room discount 10 per cent.

READING ROOM SUPPLIES—Blanks for ordering the written works of Mrs. Eddy, the periodicals, and miscellaneous literature, are supplied free of charge. Sales Record sheets for librarian's use in keeping daily or weekly records of sales are sold in flat pads of 60 sheets, at $1.00 a pad. Reading room discount 10 per cent. Subscription receipt blanks for librarian's use are sold in pads of 50 at 10 cents a pad. Reading room discount 10 per cent.

INFORMATION CONCERNING PERIODICALS

SUBSCRIPTIONS FOR PERIODICALS—The authorized Christian Science periodicals are listed and described on page iv of this issue. Subscriptions begin with the next issue after the receipt of the order unless an advance issue is specified, and terminate with the date shown in the stenciled address on the wrapper. Orders and subscriptions should reach the Publishing House well in advance of the issues desired. The receipt of a periodical by a new subscriber or the changed date on the wrapper is the acknowledgment of remittance. Please take this into account in making inquiries and in placing orders requesting change of address.

CHANGE OF ADDRESS—The Christian Science Monitor and the other Christian Science periodicals are entered at the Post Office in Boston, Massachusetts, as second-class mail; consequently, under the rules of the postal authorities, when a subscriber removes to an address outside the former postal district, the periodicals are not forwarded by the Postmaster without the prepayment of additional postage. Hence, when only the Postmaster is notified of the change of address, delays in delivery are occasioned and sometimes the loss of the publications. Therefore, subscribers are earnestly requested to notify the Publishing Society, as far in advance as possible, whenever a change of address is to be made, so as to avoid interruptions in the delivery of their publications. Subscribers are requested to give both the old and new address and the name of every periodical for which the change is desired.

REMITTANCES—Remittances should be made by post office money order, express money order, exchange on Boston or New York, or by check. Exchange is charged on foreign checks. Owing to the instability of money values and the fluctuations of exchange rates, we are, for the present, not printing a table of money equivalents. Correct information can be obtained from the bank. Currency or coin should not be sent by mail unless registered. Please send no money remittance or business letters to the Editors or Editorial Departments.

BIBLES IN SPECIAL BINDINGS

Attention is called to the following Bibles suitable for students and Readers.

OXFORD BIBLE, Self-Pronouncing. Brevier type, bound in Turkey morocco, limp, leather lined to edge, silk sewed, round corners, gilt edges. Exact size 6⅝x4½ inches, one inch thick. Price $7.25. Order by number 01440x.

OXFORD BIBLE. Clarendon Brevier, a heavy faced, very distinct type. Bound in Turkey morocco, limp, leather lined to edge, silk sewed, round corners, gilt edges. Size 6⅝x4½ inches, one inch thick. Corresponding in size and binding to the pocket edition of Science and Health. Price $7.50. Order by number 01483x.
Leather open case, for this Bible, Science and Health, and the Quarterly, price $2.50. Closed case, with handle, price $5.25.

OXFORD BIBLE. Suitable for the use of First and Second Readers. Large type (pica), bound in Alaska seal, limp, leather lined to edge, round corners, gilt edges. Size 10¾x8 inches. Price $16.50. Order by number 01683x.
The above named Bibles are printed on "Oxford India Bible Paper," and are Text Bibles, without helps or references.
Upon request, the *IMPROVED THUMB INDEX* will be added to any Bible listed in the catalogue, excepting the vest pocket size, for 50 cents additional.

BIBLE CONCORDANCES and ENGLISH DICTIONARIES. A price list of Bible concordances and dictionaries of the English language will be supplied on request.

A Catalogue of Selected Bibles Will Be Mailed on Application.
Reading room discount 10 per cent.

Address orders and make checks payable to
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
BACK BAY STATION, BOSTON, MASSACHUSETTS

Science and Health

With Key to the Scriptures

By Mary Baker Eddy

Published by the Trustees under the Will of Mary Baker Eddy

In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, $3.00; full leather, stiff, beveled boards, gilt edges, $4.00; morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, $5.00; levant, divinity circuit (overlapping edges), $6.00.

Vest Pocket Editions—Size 3 1-16 x 4 5-16. Printed on India Bible paper. Bound in khaki ooze leather, overlapping edges, $3.00; twelve or more, each $2.75. Bound in black morocco, limp, round corners, gilt edges, $3.50; twelve or more, each $3.25.

Large Type Edition—Designed for the use of First Readers. Printed on heavy India Bible paper, bound in leather, $7.50.

German Translation

Alternate pages of English and German. Cloth, $3.50; pocket edition, printed on Oxford India Bible paper, morocco, $5.50. Orders for the German translation in lots of six or more may include both bindings.

French Translation

Alternate pages of English and French. Cloth, $3.50; pocket edition, printed on Oxford India Bible paper, morocco, $5.50. Orders for the French translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include English, German, and French editions, and different styles of binding.

Information concerning the other published works of Mary Baker Eddy will be found on pages i *and* ii *in the first part of this periodical.*

Address orders and make checks payable to

Harry I. Hunt, Publishers' Agent, 107 Falmouth Street

Back Bay Station, Boston, Mass.

UNIVERSITY OF ILLINOIS-URBANA
3 0112 110562425